

RÂS MÂLA;

THE

HINDOO ANNALS

OF THE

PROVINCE OF GOOZERAT,

IN

WESTERN INDIA

5

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of the Bengal and India Company's Service

NEW DELHI

WITH AN INTRODUCTION BY MAJOR J. W. WATSON, F.R.S.

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INTRODUCTION.

SINCE the *Rās Malā* was first published, in 1856, there has been an increasing demand for a fresh edition, and it is to satisfy this demand that the present reprint has been put through the press.

Though professing to be a mere collection of legends, or garland of chronicles, the *Rās Malā* is in fact the first and most important epitome of the history of Goozerat hitherto made. It is the work of a profound and accurate scholar, pervaded by a thorough and intelligent sympathy with the people whose historical phases and domestic life he has in this work so vividly depicted. And though the Author in his original Preface modestly disclaimed for his book all pretensions to a scientific character, the work is in truth eminently scientific, and shows us Goozerat under each of the great dynasties which have swayed her destinies, and whether under the Wullubhee kings, the Châvadās or Chalookyas of Unhilwara, the renowned Sultans of Goozerat, or the even more famous house of Timur the lame, whether he describes Goozerat under the Guikowār or the Guelfs, we find his pictures not only true but pleasing, not only accurate but interesting.

When, too, we consider the vastness of the field of time comprehended in this single volume, stretching as it does from the days of the half-fabulous monarchs of Wullubhee to the middle of the nineteenth century after Christ, it must be conceded that Mr Forbes has most ably acquitted himself of his interesting task, and it is impossible to say what a debt of gratitude is due from all Goozerat officials to the Author of the *Rās Malā*. He has brought home to us no less Sīdh Rāj, "the Lion of Victory," and the politic Koomār Pāl, than Ahmed Shah, or the gallant Mahmood Begurra—the one the

founder of that proud city on the banks of the Sabhermuttee, which the Mohummedan historians loved to call the "ornament of cities," and the other the conqueror alike of Gurh Ginnar, and Powan gurh Champner, while, at the same time, he has shown us the Emperor Akbar and Dāmājee Guikowar, and described the first advent of the British power

It is easiest to picture what the official mind would be without him, by referring to the obsolete opinions held on most important questions of tenure, &c., as shown in the old Revenue Selections, though indeed we also find there that the lucid intellect of Elphinstone had already thrown much light upon the subject, and had prevented grievous injustice being done to large classes of landed proprietors. Still, even now it is most instructive to read any of the Government selections relating to Goozerat after a careful study of Rās Malā.

When, too, it is borne in mind that, excepting the Rās Malā, there is no other work which affords any check to the mass of error that may be found in most of the Government Selections relating to Goozerat and when we also remember that not only are these Selections liberally quoted by parties in any ordinary dispute, but often accepted by Government itself as works laying down dicta from which there can be no appeal it is easy to picture the benefit conferred by the Rās Malā on Government officials of every class.

To give an example of some of these errors I will quote from one of the best Selections,—I refer to that containing Colonel Walker's reports on the province of Kateewar,—and from that select one of the most interesting reports, viz. that on Soreth.

At paragraph 32 Colonel Walker speaks of Sher Khān Babī a scion of one of the noblest Mohummedan families in the province, whose father and grandfather before him had governed large districts as "a soldier of fortune

Lower down, in paragraph 37, we find the following 'astounding statement, viz., ' Sher Khan did not long survive his establishment "in Soreth. He was succeeded by his son Salābat Khan who "shortly afterwards retired to Goozerat, and left his son Bahadoor

"Khan at Joonagrâh in possession of the Government." The reader will probably be surprised to hear that Sher Khân long survived his establishment in Soreth, that so far from his being succeeded by his son Salabat Khan, Salâbat Khan was his (Sher Khân's) father, and that Bahâdoor Khan so far from being his grandson was Sher Khân himself Bahâdoor Khan being the style assumed by Sher Khân after becoming independent at Joonâgurh.

And so again in paragraph 49 — 'Salabat Khân bequeathed to his sons Dillut Khan and Zemân Khân who were junior to Bahâdoor Khân, the district of Bântwa. The truth being that Bantwâ never belonged to Salabat Khân, and that Diler Khân and Sher Zaman Khan (not Dillut Khan and Zeman Khan) succeeded their father in his jagir of Goghâ, but were thence expelled by Sohrab Khân who afterwards through the influence of Burhân-ool Moolk at the court of Delhi, obtained not only the jâgirdari of Gogha from the Bâbis but also the Naib-Foujdari of Soreth, and it was when exercising these latter functions that he granted Bantwâ in jagir to Diler Khan and Sher Zaman Khan, as he saw the imprudence of alienating this influential family.

Now the Râs Mala is almost always accurate, and even where possibly better versions of historical facts may be offered than those accepted by Mr Forbes it will invariably be found that he had the best authority then available for his statements. The researches of Dr Buhler¹ show that the four kings of the name of Sheeladitya mentioned at page 16 of the Ras Mala may be increased to five. Dr Buhler gives the date of this fifth monarch as St. 441 of the present unknown era, and this prolongation of the rule of the Wullubhee line may perhaps eventually show that the Mlechha destroyers of this renowned city were some of the earlier Musalman invaders, even though the name of another king be not discovered, and added to those of the eighteen of the line at present known.

With regard to the Solunkhee kings of Unhulwârâ Dr Buhler's researches have (see his "eleven land grants of the Chaulukyas of

¹ Indian Antiquary part ix. 1, for January, 1877

' Unhilwâd) shown us cause to believe that the story of Mool Râj's arrival at Samunt Singh's court as given by Mr Forbes, on the authority of the Prabhundh Chintamunee, is a fabrication of the chroniclers and bards and that in reality Mool Raj conquered the Sarasvatimandal by force of arms. He gives good reasons why we should consider the Kuleean where Mool Râj's father ruled was, as stated by the chroniclers in the Kânouj dominions and that it is not the Kuleean near Bombay as supposed by Mr Forbes (Râs Mâlâ) and by Mr Elphinstone. He modifies the date ascribed by Mr Forbes to Bheem Dev I and adds a new monarch Treebhooowun Pâl (S 1299) as a twelfth sovereign. Dr Buhler further shows that the dismemberment of the Unhilwara Kingdom and the establishment of an independent principality by Luwun Prusad, the Waghelâ chieftain of Dholkâ, took place during the reign of Bheem Dev II. Luwun Prusad was succeeded by his son Veer Dhuwul, and Dr Buhler shows that Veesul Dev, Veer Dhuwul's successor, displaced Treebhooowun Pal on the throne of Unhilwâra, probably by force of arms. It would seem from local tradition in Goozerat that Veesul Dev made Dubhooe his capital previous to the conquest of Unhilwara Puttun and it is probable that any inscriptions found at Dubhooe may elucidate this point. The Waghelas who derived their name from the township of Wâghel in North Goozerat (now under Râdhanpoor) were the most renowned branch of the Solunkhees in Goozerat and a local poem celebrating the nine branches of the Solunkhees commences. The greatest branch is that of Wâghel, consider them most excellent Solunkhees.

Dr Buhler at page 5 of his pamphlet on the Chalookyas of Unhilwârâ points out that the reason of the information given in the Ras Mâlâ being scanty is that Somesvara's "Kirtikaumudi" Rajasekhara's Prabandh Kosha, and Harshagan's Vastoopalichantra were not available when Mr Forbes wrote.

There are of course inaccuracies in dates in cases where legends are faithfully copied, for all legends are notoriously untrustworthy in such matters. A curious instance occurs in the account of the Gohil clan where Rânjee Gohil, the father, is represented as expelled from

Rânpoor by Mahmood Begurrâ while Mokherijee, Gohil, the son, is slain in battle fighting with the Emperor Mohammed Toghluk, their respective dates being, Mahmood Begurrâ A.D. 1459 to 1511, and Mohammed Toghluk A.D. 1323 to 1351, but I can also bear witness that the original legend contains precisely this anachronism.

Though the rule of the imperial viceroys under the house of Timur is but briefly noticed, it could hardly be expected that so long a period could be introduced in a single volume, nevertheless the concluding days of the imperial rule and the gradual assumption of the paramount sway by, first the Mahrattas and then the British, is graphically described.

Imbued as he was with a thorough admiration for the Râjpoot races, we can hardly expect Mr Forbes to be quite fair to the Mahrattas, but it is only just to say that his predecessors, Colonel Walker and others, are equally, if not more prejudiced against them, and even so late as 1842, I find so high an authority as Sir G. Le Grand Jacob speaking in an official report of "the customary Mahratta process of deglutition." It is, however, but fair to the Mahrattas to point out that when they entered Goozerat they were hailed as deliverers from the Mogul yoke, and to show that the decay of the imperial power was caused more by the general disaffection of the Hindoo chieftains, the impatience of the predatory tribes, whose license of plunder had been sternly checked, and the efforts towards independence of the imperial servants, than it ever was by the Mahratta incursions, which, without connivance, would have been impossible.

The Mahrattas, indeed, in Goozerat almost immediately aimed at territorial acquisition, and the establishment of Peelâjee Guikowar at Songurh was speedily followed by a secret treaty with Râjpeepla for an unobstructed passage through his territory, and an unhindered crossing of the Nerbudda at Babâ Piârah's ford. Owing to this connivance with the Guikowar, the chieftain of Râjpeepla was afterwards enabled to reconquer his ancient capital of Nândod and absorb the whole of the Nândod Sarkâr. It was owing to the Mahrattas that Ledur was able to expel its Mohammedan garrison, and that the tributary Sarkâr of Nowanugger, in the peninsula, which had been made khîlsa by

↳ Aurangzeb, was able again to resume its tributary relations. By Mahratta sufferance the **Chakoris** were undisturbed in their jâgirs of Pahlunpoor and Dvee (Dessa) and, but for Mahratta moderation, neither would Sher Khân Babi and his descendants have been allowed to absorb the imperial district of Soreth, nor would many other of the local chieftains of the peninsula have been able to enlarge their petty holdings into extensive principalities by wholesale absorption of the imperial domain.

One of the reasons why this absorption was so easy was this: in latter times, as the imperial hold on the province grew more slack, it was customary to farm out the villages for a fixed sum (jama) and, as in the case of the peninsula, the farmers were almost invariably the local landholders: nothing was easier than to retain a hold over the villages so farmed when the power of collecting the jama was gone. In almost every case the Mahrattas were very moderate in their demands, and indeed, until the time of Shivram Gardee and Bibajee Appjee the latter of whom was strengthened by the countenance of the English not only were the amounts of tribute levied in the peninsula enforced with the greatest irregularity, but the actual sums taken were insignificant in amount, and if we are to believe the *Tarikh-i-Soreth*, so late as A.D. 1803-4 Bibajee himself had to refund two-thirds of the amount of tribute levied owing to the pressure exerted by the armies of the Joonagurh Dewân.

Mr Forbes notices that the Moolukgeera circuits of the Mahrattas were merely copied from their Mogul predecessors, from whose official nomenclature not only the term Moolukgeera but also most of the official titles and technical revenue terms, etc., in Goozerat are borrowed.

Nor is it merely in historical detail that Mr Forbes's volumes are instructive. About one fourth of the volume is devoted to an account of the customs of the different classes of natives, their religious services, marriages, funerals are specially dealt with, together with their ideas regarding Bhoots and other popular beliefs, and a very able and elaborate account of the Kâjipoot land tenures under the Mohummedans, the Mahrattas, and the British is also furnished.

Not only has the general scheme of the government of this important province and the history of the governing dynasties been accurately and faithfully portrayed, but together with this we have histories of the principal Rajpoot houses, who then, as now, were among the principal nobles of the empire, and we are thus enabled to form a more thorough conception of the times depicted, as we read of the subject from the view both of the rulers and the governed.

There are but few other books of reference about Goozerat, and none of them of so encyclopædic a character. Bird's 'Goozerat' contains, amongst certain historical speculations of the author, a translation of the smallest and least important portion of the 'Mirat-i-Ahmadi,' and that translation contains several errors. Briggs's "Persiâ" gives the same period as Bird also with a few errors. Colonel Tod alone, in his "Western India," deals with the Unhilwarâ kings and more recent times, while Forbes' "Oriental Memoirs," and a few others complete the list.

These works, however, instructive and valuable though they are in many respects, are so much more limited in their scope than the Râs Mâla that they fail to give us what this work does viz, a complete sketch of the history of the province from the earliest times to the present day. All government officials will, I am sure willingly acknowledge what they owe to this valuable book, and not only will they, as well as others, gladly hail its reprint, but I feel sure that government will in its turn be better served accordingly as its servants study the contents.¹

JOHN W. WATSON

BÂLÂCHERI, KÂTHIÂWAR,
November 8th, 1877

¹ It has been thought well to retain in this Introduction the same form in the spelling of Indian names which has been used by the Author.

PREFACE.

To ancient India—a subject attractive to the historian and the scholar—much attention has been directed, the more humble task of investigating its mediæval story has been comparatively little attempted. If, however, the days of Asoka and of Chundragoopt afford a nobler field of enquiry, it should not, on that account, be forgotten that the times which are less remote are more practically connected with existing Hindoostan. Modern India, moreover, affords a safe basis from which to stretch forward to immediately preceding times, while as long as these shall continue to be covered with darkness, it is but a hazardous task to grasp at the light, however splendid, which shines beyond them. The stranger who is for any length of time resident in the land of the Hindoos can hardly fail to notice customs and usages of that people which are evidently relics of a state of society not long gone by—visions, as it were, of a noble vessel, whose phantom like outline, if only by an illusion such as that which produces the Fata Morgana, exhibits, in exalted reflection, these existing things. The very remains of Moslem power themselves are most strongly impressed with the character of the race whose rule was supplanted by that of the crescent, and from even these we might have gathered the fact that many a splendid metropolis must have adorned the plains of Aryaverta before the avalanche of Mohummedan invasion fell from the western mountains upon the land. We have, however, more definite traces of these glories of by gone days, and can picture to ourselves, at least in outline, the gorgeous Kanouj, the mysterious Yogeeneepoor, the almost fabulous metropolis of Bhoj. Nor did the cities which we have mentioned

exist alone. The monarchs of Kulceen extended their sway over a territory more ample still than that which owned the supremacy of either, and equal, at least, to the Purmar, the Chohân, or the Râthor was the Solunkhee of Unhilpoor.

It is to the story of the city of Wun Raj, and of the Hindoo principalities and chieftainships which spring up amidst its ruins, and which have, many of them, continued in existence to the present day, that the reader's attention is in the present work invited. I am well aware that my subject—not only Indian, but also local, as it is—is likely to be one of but little general interest, nor am I blind to many of my own deficiencies in its treatment. Eight years' residence in Goozerat and much association public and private, with its varied people, from the banks of the Taptee to those of the Bunâs, may, however, have given me some advantages.

While at the outset disclaiming on my own part, all pretensions to Oriental learning, I have, nevertheless, to mention that I have received *from Hindoo scholars assistance which, though it detract from the merit of the compiler, will not be thought to lessen the value of the compilation.*

To the late Peerchundjee Bhundâree, a native of Marwar and a Jain by religion, who, though a member of the commercial class, which is usually indifferent to literature, was a proficient in both the classical and the popular lore of his nation, I am obliged, first, for the gift of a copy of the *Prubundh Chintâmunce*, and, secondly, for indispensable assistance in translating it.

To Dulputram Daya, a Brahmun, and a native of Wudwan, on the frontier of Soreth, I am still more widely indebted.

I had not been very long in Goozerat when, in the course of my public employment, a paper was placed before me which bore the characteristic signatures of two bards.¹ My curiosity was excited, I made enquiries, and sought the acquaintance of such of the class as were within my reach. Of the



¹ This paper will be found translated in the note in book iii. chap. vi.

treasures of the bardic repertoire I thus obtained a glimpse which stimulated instead of satisfying me. I soon felt that native assistance was absolutely necessary both to enable me to overcome the scruples of those who possessed the legendary hoard in which I desired to participate, and also to furnish me with some knowledge of the bardic dialect, which was required as a means of unlocking the casket in which the treasure was contained. Good fortune brought early to my notice the name of the Kuveshwur, or poet,—for with that title Dulputram is invested by the suffrage of his countrymen,—and I secured his services in A.D. 1848. From that period my valuable coadjutor has been almost constantly by my side. It was some time before our efforts met with any success, although I furnished him with the means of making the tour of a considerable portion of Goozerat, with the view of collecting chronicles and traditions, and of copying inscriptions. It might, perhaps, amuse, but would certainly weary, the reader were I to describe the numerous obstacles which we found opposed to us, by ignorance, jealousy, and avarice. Sufficient notion of these will be conveyed when I mention the facts that I was some times believed to be employed in searching for concealed treasure, that at other times my object was supposed to be that of detecting flaws in the titles to lands with the view of their assumption by government, and that it was frequently hinted to me that the proper return for permission to extract from a bardic record would be the presentation of a *village* to the family of the recorder. Subsequently, however, my official duties brought me into personal contact with the chiefs of the Waghela, Jhalâ, and Gohil clans, and I soon discovered that a hint from one of these traditionally honored feudal lords was far more influential than any intreaties which I could use, or any advantages which I could offer. As Political Agent in the Myhee Kantâ, I found these facilities extended not only to the clans of that province, but also to the Guikowar territories (from the authorities of which I had received at least one previous rebuff), and through the kindness of Bâbâ Sahib the worthy lieutenant of the Baroda government at Puttun, I secured a copy of the *Dwajashray*, and other valuable materials from the very centre of interest—the site of Unhilpoor.

My researches pursued, as they necessarily were, in the hours of relaxation from tolerably heavy official duties were not confined to the Jun and the bardic chronicles, I availed myself also of every opportunity of observing Hindoo popular customs, more especially such as were alluded to in the writings and traditions which I collected, I procured copies of inscriptions on temples, wells, and tombstones and I examined every remnant of Hindoo architecture which I found myself able to visit. In this last department of enquiry much assistance was furnished me by Premchund Sulat, the able architect of the new Jain temple at Ahmedabad, and by two very intelligent persons of the carpenter caste—the late Turbhowundâs, and Bhoodhur Dâyâram.

Meanwhile the Goozerat Vernacular Society sprung up, and the Kuveshwur who was well prepared for the purpose, won prizes for two essays—on popular superstitions in Goozerat, and on Hindoo castes—of both of which I have made much use in the Fourth Book of the present work.

My return for a limited period to England, and the valuable permission of the Honorable the Court of Directors of the East India Company to my inspecting the records, have enabled me to complete my labours. The result is now placed before the public, in the hope that, unworthy as it is, it may still be of use to the local officer, and may interest some few even of my countrymen at home in the fortunes of their fellow subjects—*the Hindus in Goozerat*.

In imitation of the titles of some of the legends from which it is derived I have called my compilation “Râs Mâlâ,” or A Garland of Chronicles.”¹

¹ As the present work is wholly popular and advances no pretensions to a scientific character I have used the common form in spelling names which are in daily use and I have in other cases, adopted the mode of spelling which experience has shown me to be most readily accepted by the general reader. Thus, for the correct *Akumôdyut* I use *Cambay* a word which has established itself in English literature and for the classical *Andhîpur* I substitute the popular *Udhîpur* which is to be pronounced according to the usual sound of the vowels in English. I have, however taken the liberty of accenting one letter the *l* in *lnd*, as in *l* is *Mâlâ*. Wherever it occurs it should be pronounced as the *l* in *lnd*. May I trouble the reader so far as to add, that the *ye* in *Jir Sindh Shadrangye* &c. should be pronounced as the *y* in *why* by &c. or as the *ya* in *Agâ*.

MEMOIR OF THE AUTHOR.

"A LIFE UNBLAMABLE AND JUST"

It is thought that the admirers of the Râs Mâlâ will be glad to know something of the life of the author

Alexander Kinloch Forbes was born in London, in July 1821, and educated at a school at Finchley. He was then articled to an architect, but having in 1840 received an appointment to the Bombay Civil Service from Sir Charles Forbes, he went to the College at Haileybury. He left this in 1842, and arrived in Bombay in November, 1843.

He spent the first two years and a half of his service as Assistant Collector in Ahmednugger and Khandeish, and in November, 1846, went to Ahmedabad as Assistant Judge. From this time till he went home, in March, 1854, he served continuously in Goozerat, not in the judicial department only, but also in the appointments of First Assistant Collector at Ahmedabad and Political Agent in the Myhee Kânta. During his furlough he worked up all the materials he had got together during these years into the Râs Mâlâ, which was published in 1856.

He returned to India at the end of 1856, and went to Surat as Acting Judge, and in 1858 served in the same capacity in Khandeish. But, as was to be expected, he found the Mahratta country tame and uninteresting. After Goozerat, which he appreciated so highly, and on the Political Agency of Kâteewâr falling vacant, he applied for it, at the same time expressing his willingness to spend the rest of his service in that appointment. It was then much less thought of and not so well

Though it was from the first highly appreciated by those who were inclined to studies of the sort, and favourably received by some English papers, yet it must be remembered that twenty years ago the kind of research which it shows was far less fashionable than now, when every district has its own historian of one sort or another. And so it has come to pass, as Dr Wilson with his usual acuteness predicted at the time of Mr Forbes's death, that the *Râs Mûlî* is more highly valued as time goes on, because the very multiplication of works of this sort has proved how difficult it is to reach the standard of its excellence. Sir Henry Lawrence, whose acquaintance Mr Forbes had made at Mount Aboo in 1853, and whom he regarded with the greatest reverence and affection, compared it favourably with the work which had long been looked on as the first of the sort, and the letter which he wrote on this occasion is worth giving entire —

"Neemuch, Jan 30, 1857

My dear Forbes,—Best thanks for your kind invitation to Surat, but my face, I am sorry to say is turned towards Lucknow, where I am in post haste. I should have been glad to have met you again. I have been much interested in and edified by your book, which is a great improvement on Tod. I wish I could have talked over Goozerat with you. I took a ride round it last month. With kind regards to Mrs Forbes,

"Yours very sincerely,

"H. M. LAWRENCE."

It must seem particularly surprising to those who know by experience the difficulty of getting together any local history in this country that Mr Forbes, in a little over seven years from first going to Goozerat and beginning to study its language, should have collected such stores of information, and become so thoroughly acquainted with everything connected with the province. Mr Dulpahâm Dayâhâi, who was engaged by Mr Forbes in 1848 as a Goozerathi pundit, has given an account of his mode of study. He had before that begun to collect manuscripts and to take copies of them, and at first used to read Goozerathi poetry with Mr Dulpahâm for two hours a

dry He soon became deeply interested in the subject, and for the purpose of collecting and translating Goozerathi works, he, with the assistance of some other gentlemen, founded the Goozerat Vernacular Society, in connection with which a library, newspaper, and school were soon afterwards established at Ahmedabad Mr Forbes himself translated an essay on Evil Spirits (Bhût Nibandh), which was written in Goozerathi for the Vernacular Society When he went to the Myhee Kânta in 1852 he used to have letters of invitation written to any Bhâts Charans or Brahman poets whom he heard of as likely to give him information or tell him legends and he kept by him a stock of shawls, turbans &c, as presents to these bards He was in constant correspondence with the chief of the Swami Narayan sect at Ahmedabad and other intelligent natives, and by all these means he gained an influence in Goozerat which enabled him to see and hear much which is generally closely guarded from Europeans But this knowledge and confidence were not gained by the adoption of native customs or prejudices or by the profession of any extravagant admiration for native manners and character On the contrary, no man ever guarded more carefully the character of a Christian and a gentleman or was more successful in proving to natives the true effects and superiority of European culture

Both before and after the publication of the *Ras Mâlâ* Mr Forbes contributed to the "Bombay Quarterly Review" The best articles are one on Indian Architecture in April, 1857, and one on Oude in October, 1858 The first of these shows the deep feeling he had for art in all its branches and his great knowledge of architecture in particular The end of it is worth quoting —

The purpose of a building comes not within the domain of an architect, his duty lies rather in the proper expression of that purpose. When therefore our readers contemplate a Hindoo temple let them if they would do justice to the architect, forbear to upbraid him with the want of all godlike characteristics in the being to whose worship his talents are perforce devoted let them rather admire the honesty and the skill with which he works out in massive structure or in rock hewn cave those ideas of fear and

"gloom with which his religion associates divinity, and let them picture to themselves the far happier effects no doubt destined to be realized at some future time by that patient fidelity and that untiring zeal when at length worthily consecrated to a religion not of gloom and fear but of light and love."

An article on the Rewa Kantâ in April, 1856, believed but not ascertained to be Mr Forbes's, deals with great skill and clearness with the relations that should exist between the British Government and native chiefs of whatever rank, and while many of the proposals there made have since been carried out, the remainder, which have not yet got beyond the stage of discussion, are in full accordance with principles then disputed but since acknowledged. While insisting on making the British power really supreme in all cases, Mr Forbes protested most strongly against the then fashionable policy of depressing the chiefs and landlords in favour of the ryots. In the article on Oude he showed how hopeless the British connection with that country had been from the time of the earliest treaty down to the annexation. In one on Sir John Malcolm's Life, in July, 1857, he showed a fine discrimination (quite wanting in Malcolm's biographer) in the deep admiration he felt for "the patriarchal ruler, the friend, the father, the tutelar saint of Central India," and the indifference with which he contemplated "the formal and ceremonious Governor of Bombay." His last contribution to literature was a learned paper on Pattan Somnath, in the "Journal of the Bombay Branch of the Royal Asiatic Society" for 1864.

Mr Forbes was a constant and appreciative student of Shakspeare, and in the habit of quoting him very freely. He was a true lover of art, and a good draughtsman, and his illustrations in the first edition of the Râs Mâlî showed how well he had used his time in the architect's office. One of the pleasures to which he looked forward for a great part of his life was a tour through Normandy, to visit the cathedrals, but this he never attained, and after his long furlough the only visit he paid to Europe was one or three months' leave the year before his death.

Enough has been said to show that Mr Forbes's acquirements and services were a good deal more than those of the ordinary Indian

judge with a literary turn, and it only remains to say something about his private character and disposition. He married early, and had a large family, and being domestic in his tastes and studious in his habits he cared very little for general society. His health was never very strong and his qualities were not of the showy or popular sort and altogether he was never one of the very well known men of the Presidency. But he was thoroughly appreciated by all who had the good fortune to know him and his acquaintance was sought by many on account of his acquirements. Undoubtedly modesty and simplicity were the leading features of his character and his manners were so gentle and pleasing and he was so utterly unchanged by high position that even up to the end of his life young men or his inferiors had no difficulty in opening their minds to him. So little did he care to assert himself that he would often until appealed to, sit silent while others were mangling the very subjects with which he was best acquainted. The same feeling made him refuse the office of Vice President of the Asiatic Society of Bombay which was pressed on him soon after he was settled there. Yet there was no reserve about him when in congenial society and in conversation and argument he was thoroughly able to hold his own.

It is quite in accordance with the rest of his character that while he made no great profession of religion he was evidently and essentially a religious man and showed in his life and conversation that he understood the great principles of Christianity which he practised in their most attractive form. Everything in the shape of Positivism and Materialism was repugnant to the whole bent of his mind and thoughts not that he had any idea of denouncing these tenets as irreligious or contrary to revelation but because his mind at once reverent and imaginative was affected more by the evidence of things not seen than by the mere accidents of the material world. Thus when he had read enough of Buckle's History of Civilization (which was for a time hailed by its admirers as a new Gospel) to see what its purport was, he sent it back to the friend who lent it him with the quotation—

There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy.

His stand point being wholly different from and antagonistic to that of the materialists, there was naturally no chance of his conclusions agreeing with theirs. With all his stores of learning no one was more ready than Mr Forbes to urge that—

“ Knowledge is earthly of the mind,
But wisdom heavenly of the soul ”

This sketch may be properly concluded and summed up by extracts from two notices of Mr Forbes which appeared soon after his death. A writer in the “Bombay Saturday Review,” which, like the other English and Goozerathi newspapers of this presidency, gave memoirs of his life, described him as, “Simply the Christian gentleman all else, abilities, accomplishments, position, opportunities, were but the accidents of that. At the time of his death it may be said of him that he was unequalled for the individual affection entertained for him by his friends of all classes.”

“And Sir Bartle Frere, at the first convocation of the Bombay University after his death, said “It was not his intellectual ability, great as that was, nor his learning and accomplishments, though we know them to have been profound and varied, but it was his innate English love of justice, which with such singular modesty was his great characteristic, which gave him such a hold on the sympathy of all with whom he came in contact, and which was the true secret of his power.”

Many still in India can testify that there was no exaggeration in this eulogy. He had shortly before his death founded in Bombay the Goozerathi Vernacular Society, with the same objects as that which he had founded at Ahmedabad early in life, and this after his death was called the Forbes Goozerathi Sabha. It is to be regretted that a considerable sum of money collected for a memorial of him was spent on nothing better than the endowment of a useless scholarship, but the Râs Mâla remains as a monument, not of learning only, but of love for all that is beautiful, and sympathy for all that is human.

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BOOK I

RÂS MÂLÂ.

CHAPTER I

NATURAL BOUNDARIES OF GOOZERAT—SHUTROONJEE— WULLBHEEPOOR.

THE province of Goozerat in Western India, is composed of two portions—the one of these is continental the other is peninsular and projects into the Arabian Sea nearly opposite the coast of Oman and below that of Mekran and Sindh. Hindoos usually assume the river Nerbudda to be the southern boundary of the continental portion or Goozerat proper. The language of the province is however spoken much further to the south—as far even as Damaun, or St. John's about half way between the mouth of the river and Bombay. Stretching northwards from the banks of the Nerbudda a range of hills connecting the Vindhya with the Arawullee mountains forms the eastern and northern barrier of Goozerat and separates it from Malva, Mewar and Marwar. The Gulf of Kutch and a salt and sometimes partially inundated desert called the Runn are the boundaries of the province on the north west and west. the Arabian Sea and the Gulf of Cambay wash its southern and south western shores. The least protected part of this frontier line, and that by which Goozerat has usually been invaded is on the north west where a sandy plain intervenes between the desert and the foot of Mount Abou.

The mountains which bound Goozerat on the north and east and which project numerous branches into the nearest parts of the province are steep craggy and difficult of access. The shoulders of the hills and the valleys which intervene between the spurs are covered with forest. From the dark shadow of these woods numerous streams emerge whose lofty banks are indented by long deep and intricate ravines, and overgrown with almost impenetrable underwood. As the plains are approached and the forest disappears the rivers widen and become less wild in their character, they unite at length in one or other of the three great arteries—the Sabhermuttee the Mylee and the Nerbudda, and eventually discharge their waters into the Gulf of

Cambay Nearly the whole of the south west portion of Goozerat, a tract of country sixty miles deep, extending from the Runn of Kutch to the banks of the Nerbudda, along the frontier of the peninsula and the northern and eastern shores of the Gulf of Cambay, is an open and alluvial plain, much of this fertile tract, and especially that part of it which lies between the Sabhermuttee and the Myhee, is covered with noble groves of trees, many of them, the mango and others, bearing fruit and exhibiting foliage of the most brilliant colour—'it may vie,' says the historian of the Mahrattas, "for hundreds of miles with the finest parks of the nobles of England. The hill country also, though some of it is neglected, exhibits great fertility wherever it is cultivated. The fields are well taken care of, and covered with fine crops, mangoes and other planted trees are even here unusually numerous, and, as the surface is undulating and the wood and mountains often in sight, "no part of India, as Mr Elphinstone remarks, "presents a richer or more agreeable prospect."

About twenty miles from the extremity of the lesser Runn of Kutch in a south-easterly direction commences a large lake of brackish water which stretches towards the head of the Gulf of Cambay, and forms a boundary between Goozerat proper and the peninsula of Soreth or Kâteewar. It is probable that in former days the separation was even more complete, and that Soreth was in fact an Island.¹

There is on the western shore of the Gulf of Cambay, a few miles to the north of Bhownugger a range of granite hills, which, lying in a country level as an unruffled lake seems like a cluster of islands floating on the waves. From the summit of one of these rugged peaks which overhangs the village of Chumardee may be beheld a scene surpassed by few in India in the variety and interest of its historical and legendary association.

Surrounded by apparently wave-hollowed cavities which countenance the traditional belief that the rocks of Chumardee were once washed by the waters of the ocean, the spectator beholds stretched before him on the north and east, and extending beyond the horizon a vast and level plain of black soil, covered annually with crops of wheat or cotton (except where, as it approaches the high tides of the gulf, it wears a salt and desolate fringe), and broken only by the streams which vainly struggle to force their way eastwards along its surface. Here may be observed, sluggishly creeping along its winding

¹ For information on this subject see Major Fulljames's paper in the Journal of the Bombay Branch of the Royal Asiatic Society, vol. v. page 109. See also Elphinstone's India, vol. i. page 528. Ed. 1810.

bed in the heats of summer, or in the rains furiously tearing its way towards the ocean, the river which washed the walls of the magnificent Wullubhee. There too may be traced the salt water creek called "the Bhownugger" or "*the former*" river which of old bore seawards the argosies of the still mysterious race of Kunuksen, and which, though ridden now by poor and scanty sails, exhibits some vestiges of its former greatness as it rushes by the town from whence it derives its names, and passing the port of Gogo, precipitates itself with headlong fury into the channel that separates from the main land of Soreth the curious and interesting islet of Peerum. In this plain, a few miles to the north of Chumârdee, lie the modern town of Wulleh (now a chieftainship of the Rajpoot Gohils) and the remains of the ancient City of Wullubheepoor, and further on, as if to continue the historical interest of the scene, a tall minaret shows the town of Loleeyânah, where for many years the lieutenants of the Mohummedan emperors collected the revenues of the province, while close beside the fallen mosque the vulgar Mahratta has built his snug temple and placed upon its front the following badly spelt and rudely engraved inscription —

"Shree Shiva's foot impress with assiduity Damâjee Guikowâr continually worships. Sumwut 1794. (A D 1738) "

On turning to the south the spectator standing on the hill of Chumardee, would, however, behold an outline, diversified by mountain ranges, a few miles inland and somewhat to the south of Peerum rise the Khokurâ hills nearer and more to the west, a rocky range encircles the "Lion city" Seehore, and still westwards, in the distance, the noble form of the sacred mountain Shutroonjye, crowned with a rocky upper hill covered with palatial edifices, rears itself above the towers and minarets of Paleetânâ.

The holy mountain of Shutroonjye, sacred to Âdeenâth,¹ the first of the twenty four hierophants of the Jains, rises to the height of

¹ Corresponding with the four yugas or ages of the Hindoos are the six Ârâs of the Jains. In the third Ârâ lived Nâbhee Raja, descended of Ikshwakoo Raja, of the race of Kasyap the Sage. He had a wife, Muroq Devee, and the son was Rishub Dev or Âdeenâth, the first Teerthunker or Pontiff of the Jains. Before the time of Rishub Dev no rain fell upon the earth, no fire existed, nor any thorny tree, there was neither learning nor skilled occupation in the world. All these were introduced by Rishub Dev who taught men the three Âkrums — *Ushê Akrum*, or the science of war and government; *Mishê Akrum*, or the science of literature, and *Adishê Akrum*, or the science of cultivation. From this time men adopted regular occupations. The last of the Teerthunkers Muhaveer Swanee, became incorporated with the Divine essence, in the year before Vikram 470 (B C 526), three years eight months and two weeks after which commenced the fifth Ârâ, which is to last twenty one thousand years.

nearly two thousand feet above the plains. The pilgrim approaching it passes to the base of the mountain, through the town of Paleetâna, and along a road on either side of which rows of burr trees afford him a cloister-like shelter from the heat of the sun. After a toilsome ascent of from two to three miles upon the shoulder of the mountain, over a path marked on either side by frequent resting places, supplied with wells and pools of water, and adorned with small temples, whose altars are impressed with the holy feet of the hierarchs, he at length arrives in sight of the island-like upper hill, formed of rocks of very beautiful color, upon which stand the shrines of his religion. It consists of two peaks, divided by a valley which has been partially filled in, and covered with temples, terraces, and gardens. The whole is surrounded by a fortified wall, supplied in places with embrasures for cannon, and this enclosure is divided into smaller castles many of the temples themselves forming independent fortifications. On the southern summit are the mediæval temples, founded by Koomar Pal and Veemul Shâ, with a pool sacred to a local goddess named Khodeer, near which is a gigantic image of the Jain Pontiff, Rishub Dev, with the sacred bull at his feet, hewn out of the living rock. On the northern elevation the largest and most ancient temple is that, the erection of which is attributed to a fabulous prince named Sumpriti Raja. The old erections upon Shutroonjye are, however, few, and frequent restoration has caused them to be with difficulty discernible from the modern fanes around them, but of those of later date the name is legion. There is hardly a city in India, through its length and breadth, from the river of Sindh to the sacred Ganges, from Heemâla's diadem of ice peaks, to the throne of his virgin daughter, Roodra's destined bride, that has not supplied, at one time or other, contributions of wealth to the edifices which crown the hill of Paleetâna, street after street, and square after square extend these shrines of the Jain faith, with their stately enclosures, half palace, half fortress, raised, in marble magnificence, upon the lonely and majestic mountain, and like the mansions of another world, far removed in upper air from the ordinary tread of mortals. In the dark recesses of each temple one image or more of Âdeenâth, of Ujeet, or of some other of the Teerthunkers is seated, whose alabaster features, wearing an expression of listless repose, are rendered dimly visible by the faint light shed from silver lamps, incense perfumes the air, and bare footed, with noiseless tread, upon the polished floors, the female votaries glittering in scarlet and gold, move round and round in circles chanting forth their monotonous, but not unmelodious, hymns. Shutroonjye indeed might fitly represent one of the fancied hills of

eastern romance the inhabitants of which have been instantaneously changed into marble but which say hands are ever employed upon, burning perfumes and keeping all clean and brilliant while say voices haunt the air in these voluptuous praises of the Deys.

Westwards from the summit of the hill of Paleetânâ may be beheld on a clear day the mount sacred to Nemeenâth—the noble Cinar northwards the hills around Seehore hardly intercept the view of the fallen city of Wullul hee, close at the foot of Adeenâth's mountain the minarets of Paleetânâ, glittering in the sun through the dense foliage form a foreground to the view, and the eye insensibly following the silver river Shutroonj in its meandering eastern course rests awhile upon the beautiful and temple-crowned rock of Tulâjâ and beyond it roams to where the ancient Gopnâth and Mudhoomâ's uttee are washed by the rippling sea.

Shutroonjye is one of the most ancient and most sacred shrines of the Jain religion. It is described as the first of places of pilgrimage the bridal hall of those who would marry everlasting rest like our own sacred Iona,¹ it is not destined to be destroyed even at the end of the world. Many and long are the tales that are told of fabled kings from every part of the land of the Hindoos who by austerities and religious services, rendered valuable by their performance on this sacred ground have freed themselves from the intolerable load of their sins and attained the blessing of liberation. But it would test all the patience even of a votary of the Teerthunkers to thread this labyrinth of wonders nor shall we attempt to tell our readers of Kupurddee Yuksh of Kundoo Raja and his patron Umbeekâ of Sumoodra Veejye the Yaduv or of the temples which Soondur the beautiful King of Kulecân and his incomparable consort raised upon the sacred hill.

To some traditions however which are of more general interest we may here allude premising that they are derived from the Muhatma or sacred chronicle of the mountain which purports to have been abridged from a former work on the same subject by

¹ That so many crowned heads from different nations should prefer this (Iona) as the place of their interment is said to have been owing to an ancient prophecy —

Seven years before the end of the world
A deluge shall drown the nations
The sea at one tide shall cover I eland
And the green headed Islay but Columba's Isle
Shall swim above the flood

Graham's Antiquities of Iona

Shree Dhuneshwur Sooree in the renowned city of Wullubhee, at the order of "Soorâshtra's lord, Sheelâditya."

Bhurut Raja, the son of Rishub Dev, ruled in Ayoddhya. He led an army northwards from Shutroonjye, and engaged in battle with a barbarian rajâ of great power. In the first struggle Bhurut was defeated, in a subsequent one he was successful. The barbarian sovereign fled on his defeat to the river Indus, "as a child in distress flies to his mother."

Bhurut was, however, stayed by the rainy season, but at its close his minister Sookhen took a fort north of the Indus, between the sea and the mountains. Somyushâ, son of Bâhoobulee Rajâ, the younger brother of Bhurut, built the temple of Rishub Dev, and Bhurut himself gave up for the services of the place of pilgrimage the revenues of Soorashtra, which from that day received the title of Dev-desh, or the Holy Land.¹ Shuktee Singh, Bhurut's relative, then presided in Soereth, and with the assistance of the army of that sovereign, led by Sookhen, expelled the demons from Girnâr, and founded temples, lofty as Mount Meroo, to Âdenâth and Urisht Nemeë. The temples on Shutroonjye were afterwards destroyed by barbarians, and for a long time desolation reigned in the holy mountain.

At the time when Vikrum arose to free the earth from debt, a poor Shrawuk, or layman of the Jain faith named Bhawud, and his wife Bhawulâ, dwelt in Kâmpilyapoor. Having hospitably entertained two holy men who visited their house, they became the possessors of a mare of wonderful qualities. Bhâwud, after this beginning, soon arrived at eminence as a breeder of horses, and having made valuable additions to the stud of King Vickrumâditya, he received from that sovereign the gift of Mudhoomâwutee (or Mhowa) in Soereth. In that town, a son, named Jâwud, was born to him who succeeding his father at his death, managed his city like a second god of wisdom. In a bad time an army of "Moodguls"² swept over the land like a tide of the sea violently driven up. The Moodguls carried off cows, grain, property of all kinds, children, women of all classes, men also, from Soereth, Lâth, Kutch, and other countries, and retired to their own country, "Moodgul." Jâwud, among other captives of all castes, was carried off thither, but even there the merchant acquired wealth, he preserved his religion as in the land of virtue, and erected a Jain temple. Holy men visiting it, and being well received by

¹ The word *Dev* means generally a dweller in one of the upper worlds. For a more detailed explanation, the reader must be referred to the Conclusion.

² so in the original. In the Goozeratee translation, "Moguls."

Jāwud, recited the praises of Shutroonjye, and predicted that he was destined to effect its restoration. They informed him that the tutelary Deys of the sacred mountain had become destroyers of life and consumers of flesh and liquor, that an apostate, named Kuwud Yuksh, put to death all those of the Jūn religion who ventured thither, that the land was desolate for leagues around Shutroonjye, and that Rishub Dev was without a worshipper. Following their directions Jāwud propitiated the goddess Chukreshwuree, and offered gifts to the unclean Deys. They pointed out to him the place where the image of Rishub Dev lay concealed,—at the city of Tuksh Sheela, namely, where Raja Jugutmal ruled. Jāwud with great exertion obtained the images from the king. With the Raja's assistance, he organized a caravan, in which he, with many of his caste fellows, set off escorting the images towards Shutroonjye. After many hardships, Jāwud and his companions succeeded in making their way to Mudhoomāwutee in Soreth, and they were so fortunate as to find in the harbour a fleet of vessels which Jāwud had formerly despatched to Bhot and Cheen, and which had that moment returned laden with gold and other costly freight. At the same moment, also, the great sage Shree Vayur Swamee arrived at Mudhoomāwutee, bringing with him Kuwud Yuksh, whom he had reconverted, and who followed him, attended by a numerous train of Deys and Yukshes. Jāwud and the holy Vayur Swamee, with their ally Kuwud, repaired with all speed to Shutroonjye, where they were horrified at the sight of corpses and blood defiling the mountain and whitened bones scattered over it. Having cleansed the hill until it was as pure as their own hearts, the pilgrim band, placing the images before them on the fortunate day pointed out by Shree Vayur Swamee, ascended the mountain with much music and festive display. They were, however, unsuccessful in repeated endeavours to restore the place of pilgrimage, which were always frustrated by the malevolent opposition of the demons. Jāwud at last died broken hearted in the one hundred and eighth year after Vikram (A.D. 52,) and his continual failures gave rise to the proverb still common in the country in reference to a work which never arrives at completion,—“It is a Jāwud Bhāwud affair.”¹

Several years subsequent to the death of Jāwud, the Boudhists converted the kings of Soorāshtra to their faith, and took possession of Shutroonjye and all the other holy places. At last Dhuneshwar

¹ The Scottish adage is similar, “Like Saint Mungo's work, it will never be finished.”

Sooree arose, who brought over to the Jain religion Sheelâditya, King of Wullubheepoor, and expelling the Boudhists from the country, recovered the places of pilgrimage and erected many temples.

The date which the Muhâtma assigns to this latter transaction is the year of Vikram four hundred and seventy seven (A. D. 421) Reserving, however, the question of the probable time of Sheelâditya, we proceed with further Jain legends regarding the conversion of that sovereign from the Boudhist faith, and the destruction of himself and his kingdom by barbarian invaders.'

In the great city named Kaira, in Goojur land, there lived, says the

¹ It may be as well to remark in this place, that the Sougut, or Boudh, and the Urhut, or Jain were two of the heretical schools opposed to the religion of the Veds and to the Brahminical class. The Boudhs of Hindustan were annihilated in the furious contest waged against them by the followers of the orthodox Hindoo religion. The Jains even escaped with difficulty, though they have survived the terrors of the storm, and may now defy its force. "The Souguts," says Professor Wilson, (As. Res. xvi. art. Religious Sects of the Hindus) "are identified even by Mâdhav Achârya with the Boudhs, but there seems to have been some, although probably not any very essential difference the chief tenet of this class, according to Anund Geeree, was their adopting the doctrine taught by Soogut Moonee, that tenderness towards animated nature comprehends all moral and devotional duty, a tenet which is, in a great measure, common to both the Boudh and Jain schisms. At Wullubhee the Boudhs and Souguts appear to form one body, and the opposition is between them and the Jains, and not between these heretical sects and the orthodox Hindoos.

It is probable that the sect called Souras, who worshipped the Sun as the creator and cause of the world, and a few of whom, chiefly Brahmins, still exist as a sect, were at this time numerous in the peninsula of Soorasashtra. Anund Geeree enumerates divisions of this class, which are now, it is believed, unknown. "He distinguishes them," says Professor Wilson, "into the following six classes—

"Those who adored the rising sun, regarding it as especially the type of Brahmâ, or the creative power. Those who worshipped the meridian sun as Eshwur, the destructive and regenerative faculty, and those who revered the setting sun, as the prototype of Vishnoo, or the attribute of preservation.

"The fourth class comprehended the advocates of the Treemoortee who addressed their devotions to the sun in all the preceding states, as the comprehensive type of these three divine attributes.

"The object of the fifth form is not quite clearly stated, but it appears to have been the adoration of the sun as a positive and material body, and the marks on his surface, as his hair, beard, &c. The members of this class so far correspond with the Souras of the present day, as to refrain from food until they had seen the sun.

"The sixth class of Souras in opposition to the preceding deemed it unnecessary to address their devotions to the visible and material sun—they provided a mental luminary, on which they meditated and to which their adoration was offered. they stamped circular orbs on their foreheads, arms, and breasts with hot irons, a practice uniformly condemned by Shunker Acharya, as contrary to the laws of the Veds, and the respect due to Brahminical flesh and blood."

legend, a Brahmin who had read the Veds through, named Devā ditya. He had a daughter, Soobhugā, who was left a widow in her childhood. At morning, noon, and eventide she offered every day sacrificial grass, flowers, and water, in honor of the Sun. Astonished at the beauty of the virgin widow, the Sun God, assuming the form of a mortal, visited earth to enjoy her embraces. She became pregnant. Her parents enraged at the disgrace which they supposed Soobhuga had entailed upon them, drove her from home. She fled, attended by an attached servant, to the city of Wullubhee, where in due time she was delivered of twin children. Eight years passed over the splendid infants as if in a moment. The boy then began to sit at the feet of the instructors, but, associating with other children the lesson which earliest and most vividly impressed itself upon his mind was that he was "without a father." Distressed at the jeers of his companions, he began to complain to Soobhuga—"How, mother! have not I a father, that such a speech is used?" "I know not," she answered, why do you give me pain by your enquiries?" The boy sorrowfully turned away, but from that time forth his only desire was to possess himself of poison or other means of avoiding his shame by self-destruction.

One day the Sun-God Nārāyun appeared to him in his grief, and addressing him kindly by the title of "child," promised him protection and armed him with some pebbles which should enable him to slay his enemies. By the fame of these weapons of the Sun the boy became renowned under the name of Sheeladitya.¹ The King of Wullubhee resenting the death of one of his subjects who had been slain by Sheeladitya, himself perished under the heaven given missiles, and the son of Soobhuga became the lord as he was already the luminary, of Soorashtra. Borne by a horse, the gift of Narayun, like a sky traveller moving wherever he would by his exploits conquering a circle of territory, for a long time he continued to rule.

Once on a time certain teachers of the Boudhist doctrines fierce with the pride of learning approached the throne of Sheeladitya. "These white-robed ones said they, "if they can subdue us in disputation, let them remain, otherwise expel them the country." The King agreeing to this demand, held a court of four kinds,² himself presiding therein, and decreed that whichever party should be worsted in the discussion should quit the dominions of Wullubhee. By the

¹ Which means "Stone of the Sun"

² A court that is composed of *Siddhās* and *Siddhāwīs* or male and female ascetics of the Jain faith and of *Sārāṭhīs* and *Sārāṭhīkīs* or persons male and female who have not entered any religious order

fiat of destiny the Boudhists proved victorious, and the Swetâmburs¹ retired to foreign countries, hoping to renew the contest at a future time. Then Sheelâditya Raja worshipped the Boudhists, but he still continued to serve with his former zeal the great Rishub Dev of Shutroonjye.

Sheeladitya had given his twin sister to the Raja of Bhrigoopoor (Broach), to whom she bore a son, in qualities and splendor resembling a Dev. Some time afterwards, having lost her husband, she took the ascetic vow at a good place of pilgrimage, in the presence of a good religious teacher. Her son also, at the age of eight years, took the vow. To people of good character and wisdom they began, as occasion offered, to unfold the doctrines of their religion. One day Mull, inflamed with zeal, began to enquire of his mother, the Sîdhwee, whether the fortunes of their co-religionists had always been as lowly as he then beheld them. She, with tears in her eyes, made answer —“Son! how shall a sinner such as I am make reply? The illustrious white robed company was formerly numerous in every town, but Veer Soorendra, the famous teacher, having left the world, the other religionists enthralled the lord of earth, Sheeladitya, your uncle. The holy place of pilgrimage, Shutroonjye, which is the renowned giver of liberation, in the absence of Swetâmburs affords a residence to Bhoot like² Boudhists. The Swetâmburs live in foreign countries, their pride humbled, their splendor lost.” Mull, having been born in a family of the warrior caste, not forgetting his feud, sought for the opportunity of conquering. By austerities and assiduous worship he won the favor of the Goddess of Eloquence, who, to enable him to subdue the Boudhists, as Vishnôo's eagle subdues a snake, presented him with a book named Nye Chukra. Taking this weapon, Mull, resembling in beauty the Panduv Urjoon when he bore the arms of Shiva, coming to Wullubhee, the ornament of Soorâshtra presented himself before Sheelâditya. “The Boudhists have falsely enthralled the world, O King! To them have I, Mull, the son of your sister, arisen as an antagonist.” Having caused the court to be arranged as before, the King sat to hear the disputants. Mull, armed with the strength of the goddess, speedily struck consternation into the Boudhists, who trembled at the fierce blaze into which the expiring spark of the Swetâmbur-faith had burst forth. They determined to leave the field to their opponent rather than to suffer the ignominy of a more public

¹ Men of the white robe the Jâns

² A Bhoot is the ghost of a deceased man, see, however, for explanation of the word, the Conclusion.

defeat. "Well done," said they, "to him who escapes the sight of the destruction of his country, or the extinction of his race, or the rape of his wife, or the calamity of his friends." The heretics thus defeated, having been expelled the country at the order of the King, and the Jain teachers recalled, in consequence of Mull's having defeated the Boudhists, the learned men, with the Sovereign's permission, gave him the title of *Sooree*. With the aid of his uncle, Sheeladitya, knowing the immeasurable greatness of Shree Shrutroonjee, the sovereign of places of pilgrimage, he effected its restoration. Shree Mull Sooree, having established his reputation, was soon after entrusted by the Convocation with the charge of the place of pilgrimage at Cambay or Stumbh Teerth, which had been planted by Shree Ubhyc Dev Sooree. With Shrenik and other Shrivuhs he caused his soul to be enrolled.

At this time a trader named Kâkoo left his native town of Pâlee in Marwar, and, carrying his property with him on his head, travelled to Wullubhee. He lived with some herdsmen in a collection of huts at the city gate, and on account of his extreme misery became known as "Runk," or "poverty stricken." Becoming, however, possessed of a pad of "Krishn Chitruk," and other articles containing magical properties, Kâkoo, the Runk, soon set fire to his thatched hut, and, entering the city, erected a large mansion near one of the other gates, where he took up his residence. His property daily increasing, he began to count his wealth by tens of millions, but so great was his avarice, that he refrained from spending money in any place, either for the benefit of holy men, or in pilgrimages, or in acts of compassion, on the contrary, he exhibited his wealth to the world in the disguise of "fate," and took advantage of it to wrest their substance from his poorer neighbours. One day Runk's daughter was observed by the daughter of the Raja wearing a magnificent gold comb adorned with jewels, this the Princess became anxious to obtain, and on her father's refusing to give it up, Sheelâditya caused it to be taken away by force. Upon this quarrel Runk retired to a barbarian country, and offered the King thereof ten millions of gold to destroy Wullubhee. The monarch agreeing, set forth on the expedition, but Runk had made no present to the umbrella holder, in the royal tent,

1 "Many years ago a girl who lived near Nether Witton (in Northumberland), as she was returning from milking with her pail on her head saw the fairies playing in the fields, and though she pointed them out to her companions they could not see them. The reason, it seemed, was that her *uv se* or pad, for bearing the pail on her head, was composed of four leaved clover, which gives the power of seeing fairies."—*Kaghtley's Fairy Mythology*

therefore, at night time, when the lord of earth was betwixt sleeping and waking some person, in pursuance of a plan previously arranged, began to speak as follows,—“In our lord's council there is no wise man, else how should this horse-lord, the great Indra of the world, set forth—by the advice of a man of unknown family and character, a trader, no one knows whether good or bad, Runk by name—on an expedition against the sun's child, Sheeladitya.” Hearing this speech, which resembled wholesome medicine, the king advanced no further the next day. Then Runk, perceiving the real state of the case, in a fright, giving gold, satisfied that servants desire of gold, thereupon the day after, in the morning, the servant thus spoke in the king's presence. “With or without consideration a start has been made—this great king, lion like, has taken one step—now, there fore, to proceed is the honorable course. When a lion can, even in sport, destroy elephants, why should he stoop to be called deer lord or deer slayer? There is no honor in either term. Our sovereign's exploits are endless. Who shall stand before him?” Pleased with this speech, the barbarian lord, filling heaven and earth with the sound of the kettle-drum, proceeded in his advance.

At that time, in Wullubhee the images of Shree Chundra Prubh, Shree Wuddhuman Dev, and others, knowing the impending calamity, made their way to Shiv Putun (Prubhas), Shreemâl Poor, and other cities, Shree Mull Wadee also, the great sage, retired to Pun châsur with his followers.¹ The barbarian army drew near to the town, and Runk the disgraceful cause of the ruin of his country, having treacherously taught them to defile the fountain of the sun with the blood of cows, the sacred horse, which was the foundation of Sheeladitya's fortunes, deserted him, springing up, like Vishnôo's eagle into the sky. Thus rendered helpless, Sheeladitya was slain, and the barbarians, as if in sport destroyed Wullubheepoor.

The oral Hindoo tradition relating to the fall of the city of Wullubhee is very different from the account given in these Jain legends, and is probably altogether destitute of historical foundation. It bears to the story of the cities of the plain, and of the death of Lot's

¹ ‘Excessere omnes adytis arisque relictis

² ‘Dl quibus imperium hoc steterat. —*Virg. Æneid II*, 351, 2

³ ‘The ancient nations had a custom of loading with chains the statues of their gods, when the state was menaced with danger, in order to prevent their flight.

⁴ ‘Among the Hebrews, the idol Melkarth was almost constantly chained.—*Vide Anthon's Classical Dictionary* § 601

Let us depart hence, saith the invisible guard an of the Jewish temple, when the provocations of that infatuated race were about to receive the punishment —*Heber's Sermons in England*, p. 60, quoting Josephus, *Bell. Judæic.*, II. 5

wife, a resemblance so close, that we find difficulty in supposing it to be other than a faint and far transmitted echo of that wonderful tale. A circulation of intelligence scarcely to be credited, and not easily to be accounted for, has, we know, existed among Asiatic nations both of the earliest and of the most modern times, and the state in which the once proud Wullubhee has lain for centuries would not unnaturally lead the Hindoo, who ever delights in bringing home the marvellous, to fix upon it as the scene of so terrible an act of vengeance of that Almighty "who turneth a fruitful land into saltness for the wickedness of them that dwell therein."

"Dhoondulee Mull, the sage," says the tradition, "came with a single disciple to Wullubheepoor. The holy man made his residence at the foot of the hill called Eeshâlwo, near Chumârdee, a spot which was at that time in the very outskirts of Wullubhee. The disciple went into the city to seek alms, but received none, he then cut wood in the jungle, which he took into the city and sold, and thus procuring money, purchased flour. No one however would make it into bread for him, until at last a potter's wife performed this service. After several days had passed on in this manner, the hair on the disciple's head began to be worn away, from his continually carrying loads. The sage asked the reason, and received for answer, 'Mighty sovereign! in this city there is no one who gives alms. I am therefore compelled to cut wood and sell it, and a potter's wife makes bread for me—in this labor my hair is worn away.' The holy man said, 'I will myself go to-day to beg.' He did so, but with the exception of the potter's wife no one gave alms. The saint became very angry, he sent his disciple to tell the potter, —'Take your family with you and leave the city. This very day it shall be overwhelmed.' The potter and his wife quitted Wullubhee, taking their son with them. The sage had cautioned the woman that she should not turn to look back, but when she had reached the sea shore, near where the town of Bhowrigger now stands, she disobeyed the order, and, turning back, looked toward Wullubhee. She was immediately changed into a stone image, which is to this day worshipped in that place, under the name of the Roowâpooree Mother. Meanwhile the saint having taken into his hands an earthen vessel, reversed it, pronouncing the words,—'City! be thou overthrown, and thy wealth turned into dust.' In that moment Wullubhee was destroyed."

A jungle of peelo trees,¹ of considerable extent, lies on the western

¹ "There is," says Sir Alexander Burnes, in his travels into Bokhara vol. iii., p. 122, "a shrub called 'peelo,' (Salvadora Persica,) which is to be found in this

and northern sides of the modern town of Wulleh. It is traversed in every direction by roads, and includes the principal part of the remains of Wullubheepoor which is exposed to view. Numerous excavations have been made within this jungle by the people of the town in search of materials for building; they exhibit what are apparently foundation walls, frequently four and a half feet wide, constructed of large burnt bricks and earth. The trenches assume occasionally the form of mines, and are carried down in some places to water, which is found to be saline. Similar traces of brickwork walls are discoverable, it is said, in most places within a distance of three or four miles from the town of Wulleh. The bricks measure frequently sixteen inches in length, ten in width, and three in depth.

A river called the Ghelo, or "insane," from its violent movements during the rainy months, runs round the outside of the peeloo jungle, and as it frequently alters its course, it has been an active agent in laying bare to view the remains of Wullubhee, in this task it has been assisted, to a considerable extent, by occasional streams formed, for the time being, by an accumulation of water in the runs struggling in this level plain to find for itself a means of escape.

To the north of the town the site of a reservoir, which bears the name of Ghorārdumun, is pointed out, and to the south west is a large flat space, covered in the cold months with a rich clothing of green wheat, which is called the Rutun tank, and the surrounding mound of which may still in some places be traced.

Within the space occupied by the peeloo trees, and on all sides of Wulleh, are to be found numerous emblems of Shiva and of the bull, his attendant, formed of granite, and considerable in point of size. These, where they rest upon brickwork, are found at nearly the actual ground level, a fact which (as they must have stood upon the floors of temples) would seem to indicate that the town had not been submerged. The Phallic emblems are themselves mostly entire, but the bulls, which accompany them, have in no case escaped mutilation. Of the latter, the most remarkable is a large granite figure, wanting

"neighbourhood, (the desert that lies between the Chenab and the Indus,) and in all tracts of saline soil that border on the Indus and Punjab rivers. It produces a red and white berry, which has but a poor flavour, the taste of its seed resembles water cresses. This is the season of the fruit (June), and it was exposed for sale in the bazars of Mooltan. I observed this shrub in the greatest abundance in the Delta and lower parts of Sind, and, as I am satisfied that it is only to be found in the particular soil described, I believe we recognise it in Arrian's Indian *Urtica*. "This leaves resemble those of the ruardi, they grow chiefly in places where the tide flows among them, and where they are again left dry at low water. Their flower is white, and in shape like a violet, but much excelling it in sweet-
ness."

the head, and split across the body, which lies near a large ling,¹ called Butheshwur Muhâ Dev. Every one of the emblems which has been discovered has a name assigned to it by the Bramins, as Wyej nâth, Rutuneshwur, Leshwureco Muhâ Dev, and others. The bulls are well executed, and, unlike modern figures of Nundee, are placed in the true position of a sitting animal.

According to Colonel Tod, Kunuksen, a prince of the race of the sun, abandoned his native kingdom of Koshul—that kingdom of which Ayodhya was the capital and Rama the monarch—in A.D. 144 or 145, and established himself on the site of Veirat, the celebrated abode of the sons of Pândoo during their exile, and which is supposed to have occupied the position of the modern town of Dholka. He wrested dominion from a prince of the Purmâr race, and founded Wurnugger. Four centuries afterwards his descendant Veejye founded Veejapoor, and Vidurba, since called Seehore, and the same race founded also the renowned city of Wullubhee and Gujnee, near the modern Cambay, which was involved in the fall of Wullubhee.²

In another place the same author states, that Kunuksen, having migrated to Soorashtra, fixed his residence at Dhânk, anciently called Moongee Puttn, and that on the conquest of the region called Bâlk hetur, (still known as "the Bhâl,") his race assumed the title of Balla Rajpoots. On the fall of Wullubhee, part of the inhabitants fled to Balli, a Jain town on the borders of Mewar and Marwar, others to Sandera and Nadole in the latter province.³

The Jain writers, whose description we have quoted, place the fall of Wullubhee in the year of Vikram 375 (A.D. 319). In that year, however, an era, called the "Wullubhee era, commenced," and it is probable that the date of the fall of the city has been confounded by these writers with the date of the commencement of the era called by its name. The Shutroonjye Muhâtma gives the year of Vikram 477 (A.D. 421) for the accession of a king named Sheeladitya, who restored temples on the mountain. As many as four kings of the name of Sheeladitya are, however, mentioned in different lists of the

¹ "Ling" is the name of the Phallic emblem. The lings at Wulleh are similar to those which are found in modern temples, but very much larger. They are granite monoliths commencing in a square pedestal about two feet high, which passes into a cylinder about three feet in height and eight in circumference rounded at the top. Some of them ascend from the square into an octagon, and thence into the cylinder.

² Vide Annals of Pajasthan vol. 1, pp. 83 and 215 to 218.

³ Vide Western India, pp. 51, 148, 268 352. Rajasthan vol. 1 p. 217.

⁴ Vide Tod's Western India p. 506. Inscription from Billâwul.

Wullubhee sovereigns, derived from inscriptions on copper plates.¹ Of these princes eighteen are mentioned, the first two of whom bore the title of senaputee, or military chief, and are conjectured to have been vassals of the Purnârs of Oojein.² The remaining princes used the sovereign title "Muhâ Râjâ." They were also called "Shree Bhuttark," or illustrious warrior, and appear to have been (the large majority of them) "great worshippers of Muheshwur," or followers of Shiva, the figure of the sacred bull, his attendant Nundee, appearing both upon their seals and banners, and the emblems of the god forming, as we have seen, one of the most striking features in the remains of their long fallen capital. The dates which have been derived (conjecturally) from these inscriptions range from A.D. 144 to A.D. 559. The latest of these would, however, appear to be too early for the true date of the fall of Wullubhee. We are told in a Chinese account of India that "Under the Tang dynasty, in the years Woo teh (A.D. 618 to 627), there were great troubles in India the king (Sheeladitya)³ fought great battles. The Chinese Buddhist priest, Hiuan tsang "who writes his travels, arrived in India at this period and had "audience of Sheeladitya."⁴

"The country of Wullubhee, as is remarked in the narrative quoted by M. Jacquet, "a country so named north of Larica has more than "six thousand leagues (li) of circumference. The capital city of that "country has more than thirty leagues of circumference. The pro- "ductions of the sun, the conditions of the temperature, the manners "and the physical character of the inhabitants are the same as in the "country of Malwa. The number of the inhabitants is considerable, "the families are opulent, indeed, they number there more than a "hundred houses possessing a fortune of a hundred lakhs. Immense "treasures come from the most remote countries to accumulate them- "selves in this kingdom. One finds there more than a hundred "Aialan (Buddhist monasteries) the clergy there are more than six "thousand in number, they study for the most part the section of "the Scriptures called *the perfect measure*, which belongs to the title "jâna. There are some hundreds of temples consecrated to Deys "the heretics are there in great number. Buddha during the time

¹ 171 Journ. Asiat. Soc. (Lengd.) 2^e 477, ditto, vii 966, Journ. Asiat. Soc. (Bombay) iii 213. &c. &c.

² More probably we should say of the Solunkhees of Kulecan.

³ 171 Journ. of the Ind. Asiat. Soc. vol. vi p. 351, et seq.

⁴ In his note on Wullubhee in the Journ. Asiat. Soc. (Lengd.) vol. vi p. 68 from "The Narrative of a Chinese Buddhist priest who visited Transoxiana B.C. 311 and A.D. 1 in the year 637 of our era and the following years. The names have been substituted according to M. Jacquet's suggestions.

that he was in the world of men, has often visited this country, the king *Asoka*, too, has raised pillars beside all the trees under which Buddha had rested himself, to cause them to be recognised. The reigning dynasty is of the race of the Kshatriyas, the old king was the nephew of Sheeladitya, king of the country of Malwa he who now rules is son in law of Sheeladitya king of the country of Canouj he is named Drouv Bhatta. This Drouv Bhatta, M. Jacquet considers to be Drouv Sen II, the eleventh prince of the dynasty of Wullubhee. The reign of Sheeladitya IV, the last sovereign of the line in whose time the destruction of the city occurred would thus (allowing twenty years for each reign) be brought down to as late a time as about A.D. 770. Mr Wathen, however, conjecturally fixes it more than two centuries earlier.

The barbarian invaders of Wullubhee are supposed by the annalist of Rajasthan to have been Scythians. Mr Wathen suggests that they were Bactro-Indians of which race many coins have been found in Soreth and Mr Elphinstone thinks they may have been Persians under Nousheerwan the Great. Were it not mentioned that the invaders were Mlechh or tribes that were not Hindoos we might have supposed that the Solunkhees of Kuleean in the Dekkan had destroyed Wullubhee in the attempt to recover their supremacy in Soreth. So much uncertainty however exists in regard to the time of the fall of Wullubhee that any speculations in regard to its destroyers can be raised upon but an insecure foundation. The next dynasty which we hear of in this part of India is that of the Chowras of Unhilpoor a capital said to have been founded in A.D. 746. The accounts which we shall now have to present would seem to indicate that the foundation of the Chowra capital succeeded not very distantly the fall of Wullubheepoor.

CHAP. II -

JYE SHEKER THE CHOWRA, PRINCE OF PUNCHASLE.

WE now proceed following Shree Mull Soóree and the other fugitives whom we have beheld escaping thither from Wullubhee to Panchasur near the Runn of Kutch. Our guide is the 'Ratun Mâla' or garland of jewels, a work composed in verse by a Brahmin named Krishnajeet, to celebrate the praises of the great son king of Goozerat.

"Great is the fame of the Solunkhee race" exclaims the poet, "it is a race of Deys, Sidh Raj is the light thereof. It is the aid of his patron, the Goddess of Floquence alone which can enable him to recount, worthily, the praises of his hero, though the compositions of former poets have smoothed the road he has to travel, and the pearls which he is proceeding to string have been already pierced by their diamond like ingenuity. But Krishnâjee would have been no true bard had he been dissatisfied with his own performances and his selflaudation is conveyed in language which proves that, however liberal in estimating the works of others, he was by no means insensible to the value of his own.

"As a man who has bathed in the ocean, has performed all pilgrimages, as a man who has tasted ambrosia requires no longer any other food as a man who possesses the philosopher's stone is the owner of all wealth, so that man has read all books who has studied Rutun Mala. He whose research is infinite but who has not read Rutun Malâ is like a marble reservoir which is destitute of water, or a splendid temple which wants a spire."

We are sorry to have to add that of this inestimable garland, which originally contained one hundred and eight jewels only eight remain.

The scene is Kulceen where Rajâ Bhoowur the Solunkhee, rules, and the time is the year of Vikram 757 or A.D. 696. The king is surrounded by his sixteen military nobles, whom he retains always about his person. They are faithful men, lovers of the king's prosperity, blenching not in fight, resolute as pillars of the sky. Their names are contained in the verse,—

Chunî Dyanî Bhut Veyd Veer,
Singh Sandhoo Geerte Dleer
Samat Dleemut Dhum ee Jutoo,
"Dheem, Muharuthee Meer"

Of these Meer is the principal, and he is never sent abroad on service. The others are despatched to conquer on all sides south, north, west, east. Of the surrounding princes the Goozerat Rajâ alone remains unvanquished. He is of the Chowra race, his name Jy. Sheker, that of his consort Roop Soonduree. Panchisur is his royal seat. Strong, handsome and wise, his treasures are inexhaustible, and his army cannot be counted. Of his very existence however Bhoowur is kept in ignorance by his chieftains, and finally reposes in the belief that the whole world is under his control.

¹ Because the sacred rivers, which are the scenes of pilgrimage flow into the ocean.

The capital city, Kulecân, is filled with the spoils of conquered foes, with camels, horses, cars, and elephants. Jewellers, cloth makers, chariot builders, makers of ornamental vessels reside there, and the walls of the houses are covered with colored pictures. Physicians and professors of the mechanical arts abound, as well as those of music, and schools are provided for public education. It is for the sole purpose of comparing the capital city of Ceylon with Kulecân that the sun remains half the year in the north and half in the south.

Among other virtues, King Bhoowur is personally ambitious of all kinds of wisdom, and he is besides a great patron of literature, and especially, as becomes a wise Hindoo sovereign, of grammar and prosody. His encouragement of learned men is so great, that all cleverness travels towards his palace as certainly as all the waters of the rainy season travel seawards.

One day the king is seated in a garden as beautiful as Shiva's paradise, adorned with exquisite flowers and fruit trees, where he regales himself with song and the dance. Prince Kurun, the heir apparent, sits beside him royally appressed, and Chund and others of the nobles adorn the assembly. There sit there also a number of learned men and poets, each outshining the other in wit and wisdom, but superior to all is the poet king Kâm Raj, the sovereign's friend, who shines among the wise as Bhoowur himself among the warriors. At this time a foreign poet approaching King Bhoowur, presents, as his offering, a string of verses in his praise. The king, delighted with the skill therein displayed, calls upon the poets who surround him to compose an answer, but this no one has the courage to attempt. Bhoowur presents the stranger with a magnificent dress of honor, and enquires of him what is his name, and what that of the country in which he has remained concealed so many years. The poet replies that his name is Shunkur. "I come," says he, "from Goojur land, the fairest portion of the earth, a land full of fertility, splendid with water, grass, and trees, where money is plentiful, and where men are generous. There is Punchâsur, the residence of Ocean's daughter,¹ which equals the city of the gods so completely, that no one dwelling there has any desire for Paradise. The Chowra Raj rules there, who is the pinnacle of all warrior races, and who by his exploits, having raised a mountain of fame, has been hailed by the poets as Jye Sheker.² His chief queen is the incomparable Reop Scenduree, whose brother is the wise and valiant Soor Pâl Jye

¹ Suraswatee, the Goddess of Eloquence

² Which name means the "Fame pinnacle"

"Sheker and Soorpâl united could tear the King of Heaven from his throne, but little need have they of that, for their own royal Goozerat is the essence of the universe. There Suruswatee dwells for ever incarnate, it is there I have acquired this skill, and thence 'I have come forth to conquer the world.' King Bhoowur, hearing this praise of Goozerat, claps his hand on his moustache in defiance. The poet Kâm Râj starts up, and challenges Shunkur to contend with him in verse, but is signally defeated by the latter, who scornfully reminds him that Shiva (Shunkur) is notoriously the conqueror of the God of Love (Kâm).

Bhoowur Raja, not well pleased with this termination of the day's amusements, returns to his palace. In the evening he summons his chieftains, and desires to hear more of Goozerat. The assembled warriors attempt to impose upon him with a story of their having defeated Jye Sheker, and taken Punchisur, which they had, however, refrained from destroying, on its prince's submission. The Raja, however, disbelieves this tale, and eventually compels Chund to tell the truth. He learns from him that the nobles of Kuleean, on their way southwards from Urbood Geeree, or Mount Aboo, had met with Soorpâl, in command of his brother-in-law's troops, and that finding it a dangerous matter to contend with him, they had avoided an engagement, and passed on by a circuitous route to Soreth. The Raja immediately gives orders for the preparation of an army, which is soon in array and marching to attack Jye Sheker. Bad omens meet them as they advance, but the king's orders being peremptory, the chieftains do not permit a halt.

Shunkur, the poet, has in the meantime returned home, and made his prince acquainted with what has happened. Jye Sheker, who is of a warlike temper, is delighted at the prospect of the strife, and commences to distribute bracelets, earrings, and other ornaments among his chieftains.

King Bhoowur's force continues to advance. The horsemen and elephants are numerous, there are four thousand war chariots, troops bearing missile weapons and foot soldiers without number. The villages on their route are deserted by the inhabitants immediately the approach of the army is perceived, such as resist are stormed and plundered. Where the invaders pass, watered lands become dry, and dry lands are moistened. At each halting place the troops practice athletic games, and exercise themselves in missile and hand-to-hand weapons. Having reached their enemy's country, they attack and plunder a frontier town, and at last pitch their camp six miles

from Punchāsūr, from which position they retired carrying off men and women as prisoners.

Jye Shaker when he hears of these proceedings rises from head to foot. He writes a letter to the invaders upbraiding him with his oppression worthy of a warrior and comparing him to a dervish struck with a stone bites the stone in anger. Meer replies by summoning him to a duel. Bhoo wur taking grass in his mouth and as an alternative a challenge which Jye Shaker has no right to call his "brothers" and other warriors to fight on the morrow.

Soorpāl, who has not been present when Meer determines unknown to his prince on surpri invaders during the night at the head of his own forces favors his intention and he finds the invaders, some are absent plundering the neighborhood eating and drinking some asleep some enjoying dance. Soorpāl's followers bursting in upon them find no more labour in destroying them than the cutting grass. Chund is cut down by Soorpāl severely wounded their army is scattered as a flock of sheep whom a lion has rushed and flies with the greatest speed. Dwund dies of his wounds in the retreat. Veydāl Turmār Rājā broken hearted at his disgrace in his attire and in the dress of a monk takes the road to the chief leader knowing that his face has been blackened by flying army at eight days' march distance from the sovereign. King Bhoo wur, hearing of this defeat and the encampment and addresses himself to re encourage his troops reminding them that retreat is sometimes only a part of victory and that a weapon does not strike its hardest blow until it has been swung backwards. Bhoo wur having spurred the army and its leaders holds a council of war and determines to advance upon Goozerat led by the king and terminated upon. They meet good omens on their way resounds with their instruments of music—the war horn and the terrible drum.

On their approach Jye Shaker shuts himself up in a fort which is closely invested by King Bhoo wur. An attack is made and repulsed by Soorpāl. The Prince of Junc

assembled his warriors, recommends those who "love their lives" to retire, but the unanimous answer is, that they are Rajpoots, of good descent, and that all are ready to die with him, that should any one disgrace himself by deserting in such an emergency, the crows would disdain to eat his flesh, and he would remain for ten millions of the days of Brahma in hell. After fifty two days spent in unsuccessful attacks, King Bhoowur calls Meer into council, and the latter advises that an attempt should be made to corrupt the fidelity of Soorpal. A letter, written with the milk of a shrub, is then despatched to that chieftain, who, on applying saffron to it, ascertains its contents. The offers of King Bhoowur are, however, indignantly rejected by Soorpal, who, in answer, declares himself to be as inseparable from Jye Sheker as water which has been once mingled with it is from milk. "O' full of folly," he exclaims, "I am well born, how of seducing me do you entertain hope. Were the three worlds' royalty-offered, none but a bastard would receive it."

As night comes on, the kings, each in his own army, cause verses from the Muhâbhârut to be recited,—that great poem which increases the zeal of the warrior, while it supplies him with science. The chieftains of Goozerat, when they hear the wonderful exploits of Bheem, become full of fire. They ask, "When will the night pass away, when will the morning come—the time of battle?"

- "As a lonely wife longs for her husband's coming
- "So they restlessly await the morning till it arrives,
- "From the lessons of the Muhabharut they have learned
- "That the battle slain win Upsuras to wife
- "Joyful then they long to obtain the residence of the gods,
- "Abandoning this home of dust and worthlessness.
- "At Jye Sheker's call, when the morning rises,
- "The splendid warriors all prepare,
- "From the field, victorious they have no hope to return—
- "To fight to die, to wed the Heavenly damsels, is all their desire.
- "Such steadfastness of the heroes perceiving,
- "For marriage prepare the divine brides—
- "What time the warriors don their armour,
- "The Upsuras deck themselves in gay apparel—
- "What time the warriors grasp their weapons,
- "The Virgins of Paradise wave the marriage garland with their hands,
- "What time the warriors shake their horses reins
- "The celestial damsels urge their chariots to speed "

Roop Soonduree, from the inmost hall, hears the terrible sound of commencing battle—she sends for her lord, and entreats him not to venture into the field unless the omens are propitious, but Jye Sheker

assembled his warriors, recommends those who "love their lives" to retire, but the unanimous answer is, that they are Rajpoots, of good descent, and that all are ready to die with him, that should any one disgrace himself by deserting in such an emergency, the crows would disdain to eat his flesh, and he would remain for ten millions of the days of Brâhma in hell. After fifty two days spent in unsuccessful attacks, King Bhoowur calls Meer into council, and the latter advises that an attempt should be made to corrupt the fidelity of Soorpal. A letter, written with the milk of a shrub, is then despatched to that chieftain, who, on applying saffron to it, ascertains its contents. The offers of King Bhoowur are, however, indignantly rejected by Soorpal, who, in answer, declares himself to be as inseparable from Jye Sheker as water which has been once mingled with it is from milk. "O! full of folly," he exclaims, "I am well born, how of seducing me do you entertain hope. Were the three worlds' royalty offered, none but a bastard would receive it."

As night comes on, the kings, each in his own army, cause verses from the *Muhâbharat* to be recited,—that great poem which increases the zeal of the warrior, while it supplies him with science. The chieftains of Goozerat, when they hear the wonderful exploits of Bheem, become full of fire. They ask, "When will the night pass away, when will the morning come—the time of battle?"

- "As a lonely wife longs for her husband's coming,
- "So they restlessly await the morning till it arrives,
- "I rom the lessons of the *Muhâbharat* they have learned
- "That the battle slain win *Upsuras* to wife
- "Joyful then they long to obtain the residence of the gods,
- "Abandoning this home of dust and worthlessness.
- "At Jye Sheker's call, when the morning rises,
- "The splendid warriors all prepare,
- "From the field victorious, they have no hope to return—
- "To fight to die, to wed the Heavenly damsels, is all their desire.
- "Such steadfastness of the heroes perceiving,
- "For marriage prepare the divine brides—
- "What time the warriors don their armour,
- "The *Upsuras* deck themselves in gay apparel—
- "What time the warriors grasp their weapons,
- "The Virgins of Paradise wave the marriage garland with their hands,
- "What time the warriors shake their horses reins,
- "The celestial damsels urge their chariots to speed."

Roop Soonduree, from the inmost hall, hears the terrible sound of commencing battle—she sends for her lord, and entreats him not to venture into the field unless the omens are propitious, but Jye Sheker

replies that when a bride is to be married or a foe driven from the gates there is no omen but the name of Shree Krishna. The opposing armies meet as clouds dashed together by the violence of the storm their weapons gleam like lightning, the earth resounds with their tread as with the rumbling of thunder war music sounds making even the timid valorous arrows and missiles fall in showers as run from the monsoon clouds with the bill the mace the trident they struggle elephant strives with elephant horse with horse chariot lord with chariot lord. The corpses of the dead float in rivers of blood the warriors laugh as the terrible roar of battle increases in loudness. The minstrels encourage the less eager— 'Well done sons of the warriors they cry in this battle-pilgrimage never again to be met with acquire world wide fame win paradise extort homage from gods and men in this world and the other be immortal

The shout of battle rising to the skies attracts the attention of the divinities they ask whether the fight has begun again in the field of the Kooros¹. The Upsuras dance the heavenly minstrels strike their lyres the deities and the snakes of hell tremble. Shiva hovers over the spot stringing his never-to-be-completed chaplet of human skulls witches and ghosts surround him and the terrible Flesh-eaters and Fates, with their cups of blood, are attracted to the scene like vultures.

Soorpal with his accustomed valour drives back that part of the attacking force which is led by the chieftain Bhut but King Bhoo wur in person rallies the fugitives threatening them with death and Bhut himself plunges desperately into the thick of the enemy slaying numbers of them until he falls pierced with a shower of arrows and at last mortally wounded by the hand of Soorpal. The herdlon valour of Bhut, however, gains its purpose for his followers succeed in regaining the troops of Jye Sheker and establishing themselves under the west side of the fort, in which a breach is soon effected.

Jye Sheker finds that the number of his warriors has been frightfully reduced in this sanguinary engagement and now, deprived of all hope of victory he sends for Soorpal and entreats him to preserve the seed of his race by conveying to some place of safety his pregnant sister Roop Soonduree. Soorpal at first refuses but the prince adjures him by his love to obey his directions—'for my advantage let it be done at once he says there is none of my race to make funeral offerings the progenitors will obtain no respect no liberation will

¹ The battle field of the Kooros and lânduys in the epic poem the Mahā Bharat

"the sonless find, O' brother, the seed of my race will be destroyed, the enemy will rule without a thorn" Thus urged, Soorpāl retires from the fort, taking his sister with him, but, Roop Soonduree, when at last she discovers the cause of their flight, refuses to continue it, and declares her resolution of burning with the body of her lord. She is, however, dissuaded from this intention by the same argument, regarding the extinction of the race, which had prevailed with Soorpāl himself. Her brother leaves her in the forest, with the intention of returning to die with the prince Jye Sheker¹

Meanwhile; King Bhoowur, perceiving that the fort cannot be defended longer, sends an embassy to Jye Sheker, proposing to leave him in possession of the throne of Goozerat on his making submission in the usual form, and appearing to touch the feet of his conqueror, with his hands bound behind him, holding grass in his mouth. Jye Sheker answers, that life would have no pleasure for him after such submission, that Paradise will be good exchange for Goojur land, and that he, the last of the Chowra race, will at least leave behind him its honor. Bhoowur, enraged, immediately prepares to complete his conquest. The few followers that remained to Jye Sheker soon fall, oppressed by superior numbers. The prince himself makes a most desperate resistance, mowing down his enemies like grass, at last, however, he is slain, and over his body the enemy enters Punchasur. The keepers of the gates, and the guards at the court, resist to the death, but, after a tremendous struggle, Bhoowur forces his way to the palace. He is there opposed by a furious band of female attendants armed with the bars of the doors or whatever other weapon offers, and his troops are driven by these beyond the gates of the city. The damsels have now gained their object, which is to secure the corpse of their master, and they soon erect a funeral pile of scented wood, interspersed with cocoa nuts, upon which they consume themselves along with the body of Jye Sheker. Four queens also ascend the pile, with many slaves and damsels. Townspeople too, many of them love enthralled, follow their prince to the gate of the King of Heaven. At last Bhoowur, forcing his way back with his

- ¹ "And I the rather wean me from despair,
- "For love of Edward's offspring in my womb
- "This is it that makes me bridle passion
- "And bear with mildness my misfortune a cross,
- "Ay, ay, for this I draw in many a tear
- "And stop the rising of blood sucking sighs,
- "Nest with my sighs or tears I blast or drown
- "King Edward's fruit true heir to the English crown"

army, causes the burning to cease, and takes upon himself to celebrate duly the funeral rites of the Chowra prince, whom he praises as in honor to those who gave him birth—a true warrior. Over the place where the pile stood he builds a temple of Shiva, who is there enthroned under the title of “the Goojur Lord. The day that Jye Sheker finds his death, the sun is obscured, the four points of the compass wear a terrible aspect, the earth trembles, the river's water becomes muddy, the wind blows hot, the fires of the sacrificial pits emit a dense smoke, stars fall from the heavens, men, seeing these portents, lament that a hero has perished.

King Bhodwur, having received the submission of the lords of Kutch and Sorath and perceiving the beauty of Goozerat, is desirous of living there, but his councillors remind him that Soorpâl lives to be a thorn in his side, and he is therefore content with fixing the tribute to be paid by the surrounding princes, and appointing a minister to represent him in Goozerat.

Soorpâl, returning from placing his sister in safety, finds Jye Sheker already slain. His first impulse is to rush into the fight and follow him in death, but on reflection he considers, “if I die fighting, then Bhoowur's kingdom will be without a thorn, what was to happen has happened, now for the future counsel must be taken. If fortune shall grant a son to my sister, I will again recover the royalty of Goozerat, without my aid that task cannot be effected. He sets off to seek his sister, but being unsuccessful in his attempts at discovering her, or, as some say, being ashamed to present himself before her, he takes up his residence in the forests about the mountain of Gurnâr to wait better times.

Roop Soondurce herself, after Soorpâl's departure, is discovered by a wheel woman who perceiving he to be a lady of rank, addresses her respectfully,—“remain in the forest with me, O sister! flowers, leaves, fruits good for food may be had in the mountains, and shelter shall you find there. The queen accedes to her entreaties and remains her guest until the time of her delivery arrives, and she gives birth to a son. It is in the spring season on the fifteenth day of the delightful month of Vyeshâk, at the time of the sun's appearing that this sun of the land rises, he who is destined to be full of exploits the protector of cows and Brahmins. Clear that morn rises the orb of day, clear is the sky, clear the river's stream, the Brahmins sacrificial pit emits no smoke, men know that a hero has been born.

When the boy is six years old a Jain monk passing through the forest, beholds a cradle swinging from the branches of a tree, the infant reposing in which seems like a dweller in the courts of the king.

name of Wudceâr,¹ which is that given to it by the Jain chroniclers. It is a flat and poorly-cultivated country, partaking of the character of the Runn in its immediate neighbourhood, and studded with small villages, easily discerned from a distance by the clumps of trees which are entirely confined to their vicinity. At Rântoj and Sunkheshur, which are near Punchâsur, there still remain temples of the Jain religion, which, though they have been more than once re-erected, have probably occupied those sites from a very early date and at Vishrôda and other places in the neighbourhood vestiges of ancient towns similar to those which are found about Wulleh may still be discerned.

The Jain monk, who was the means of the preservation of Wun Raj was named Sheelgun Sooree. The young prince is said to have spent his earlier years in the convent to which the Sooree was attached, and stories, such as those which are told of Cyrus in old, or of Guiderius and Arviragus or of Norval in modern literature, are related of the unusual spirit of the royal child, which belied his apparent origin. When old enough to endure the hardships of the outlaw's life he joined his uncle Soorpal in many a foray, in which he distinguished himself by his personal valor as well as encouraged his followers by his bold assumption of royal state, and by his partitioning among them, as if already in his gift, the honors and offices of his still to be-recovered kingdom. Shree Devee, the wife of a trader who had hospitably entertained him, was promised the honor of anointing him at his coronation. Jamb or Châmpâ a merchant, distinguished by his gallantry and warlike skill, the future founder of Champamer, was already designated as the King's minister, and for Unhil, another of his followers, to whose local knowledge he was indebted, was reserved the honor of giving his name to the royal city. Many years, however, passed away in these wanderings the accession of new friends was counterbalanced by the loss of his brave and faithful kinsman Soorpal, and the Forest King though abandoning none of his pretensions, seemed likely to acquire practically no more permanent title of royalty than that for which he was indebted to the misfortunes of his birth. His constancy, however, at last obtained its reward. King Bhoowur had assigned the revenues of Goozerat as the portion of his daughter, Milan Devee, and the Chowra chieftain was appointed by that princess's council of management to the office of 'Selbhrut' or spear bearer, receiving probably, like chiefs of more modern times, emoluments designed as much to secure his forbearance

¹ In the Hamilton's Gazetteer Art Werrcar "Beecharjer, there is a mistake for Becharajee or Boucherajee the temple, &c., of the Devee so named.

as to purchase his protection. For neither purpose, however, were they effectual. The delegates from Kulcein having remained six months in the country, and collected a large sum of money and numbers of the valuable horses for which Sorath has ever been famed, were on their return homewards, when they were attacked, plundered, and slain by Wun Râj. For some time after this exploit he appears to have found it necessary to retire to different parts of the country, where forests or mountains afforded him shelter from the vengeance of the Kulcein monarch, but the spoils which he had acquired enabled him shortly afterwards to carry out his long meditated project, by commencing the erection of the new capital of Unhilpoor or Unhilwâra.

"In the year 802 (A.D. 746), says a bardic verse, "a city was founded to last for ever, on Muhirwad 7th on the day of strength Saturday, at three in the afternoon Wun Râj's order was proclaimed. The Jain monks skilled in astrology having been consulted, after studying the city's horoscope made known that in the year twelve hundred and ninety seven Unhilpoor would be desolate." How this prophecy was fulfilled in the bloody and destructive days of Allahood Deen, "The Murderous" will be seen in the sequel of our story.

Having celebrated his enthronization at which Shree Devce assisted, and having installed Jambh as his minister Wun Râj next directed his attention to his old protector, Sheelgun Sooree, under whose care his mother, Roop Soonduree, still remained, consoled for her widowed state and fallen fortunes by the practice of the rites expected from a zealous follower of the Jain religion. The old Queen and her spiritual preceptor, with the idol which they served were brought to Unhilpoor, where a temple was erected which received the object of their worship under the title of Panchâsura Parasnath. An image of Wun Râj himself (which is still preserved) in the attitude of a worshipper, covered, however, by the scarlet umbrella, denoting his royal state, was also placed in the temple, and in the protection thus given to the religion of the Shrâwaks the Jain chronicler had doubtless some foundation for his boast that "the throne of Goozerat from the time of Wun Râj even the Jains established though from hate this truth "is not received." What religion Wun Râj himself adhered to cannot be decisively ascertained. He is described as "a lover of Deys," and is praised for his conquests over that God of Love who claims even the great Muhâ Dev¹ as his sometime slave. There are

¹ Muhâ Dev is the common name of Shiva. The group called "Oomâ Mî" (Jeshwar) represents this deity and his consort Pâr vatee. Ganesh the God of

still to be found at Puttun images of Ooma Muheshwur and of Gunesh which bear inscriptions asserting that they were installed by Wun Rāj in the year of the foundation of Unhilwara. Probably the first Chowra prince was, as some of his successors appear to have been sufficiently liberal in his religious opinions and though himself a follower of Shiva he may have been prompted by gratitude and filial affection as well as by policy, to encourage the professors of the religion of the Teerthankers.

Wun Rāja was born in A.D. 696¹ and reigned sixty years in Unhilwārā. He died in 806, and was succeeded on the throne by his son, Yog Rāj¹.

Of the son of Wun Rāj little has been handed down but that little would seem to declare him to have been a prince worthy of more fortunate times. He steadily increased his dominion and its resources, he was skilled in martial exercises an archer equal to the lord of the Devas. He was also what may appear more extraordinary, skilful in literature. A work written by Yog Rāja of the nature of which however we are not informed is stated to have been in existence in the time of his chroniclers. It related perhaps to the annals of the Choptkut chūn or more probably was devoted to the praises of Ooma's lord, or to the divine lover of Radhā, celebrated in so many verses.

One incident alone is preserved by the chroniclers of Gozerat of the times when Yog Rāja reigned in Unhilwara. Certain foreign ships having arrived at the sea port of Puttun in Soreth laden with valuable merchandise though neither the port from which they departed nor the country to which they were destined is known the traders were, contrary to the express prohibitions of the king attacked and plundered by the heir to the throne Prince Kshem Rāj. This violation of the laws of hospitality appears to have been most bitterly regretted by the king who blamed Kshem Rāj and his two brothers who had shared

¹ According to the author of Putun Māla, Wun Rāj was born in A.D. 696 Wilford quoting from the Ayeen Akber says that he built Nervalā in 746 at the age of 51 and must therefore have been born in 696. The Prabundh Chon timunee states that Wun Rāj reigned sixty years, from 746 to 806. This would make him 120 years old at the time of his death. Colonel Tod places the beginning of his reign in 746 and says he ruled 55 years and 1 year 4 months. But he could not have founded Unhilwara at the age of ten nor would the date of his death according to this account agree with that given by the other authorities. Probably the date assigned to Wun Rāj's birth is correct. As to the journey of the Balhara princes, see however Tod's Western India and the remarks of the Arab and travellers.

² Shree Krishna, an Uvatar or incarnation of Vishnoo.

It was in the reigns of Āshem Rāj and Bhooyud, that the Arabian travellers, according to M Renuudot, visited India, and in the scanty annals of these reigns, their remarks, supposed, as they have been, to refer to the descendants of Wun Rāj, deserve a place, however difficult may be the task of applying them. The first traveller states as follows —

“Both the Indians and Chinese agree, that there are four great or ‘principal kings in the world, they allow the King of the Arabs to be the first and to be, without dispute, the most powerful of kings, the most wealthy and the most excellent every way, because he is the prince and head of a great religion, and because no other surpasses him in greatness or power.”

“The Emperor of China reckons himself next after the King of the Arabs, and after him the King of the Greeks, and lastly, the *Balhara*, King of *Mohormi al Adan*, or of those who have their ears loyed. This *Balhara* is the most illustrious prince in all the Indies, and all the other kings there, though each is master and independent in his kingdom, acknowledge in him this prerogative and pre-eminence. When he sends ambassadors to them, they receive them with extraordinary honors, because of the respect they bear him. This king makes magnificent presents, after the manner of the Arabs, and has horses and elephants in very great number, and great treasures in money. He has of those pieces, of silver, called *Thartarin Drams*, which weigh half-a dram more than the Arabesque Dram. They are coined with the die of the prince, and bear the year of his reign from the last of the reign of his predecessor. They compute not their years from the æra of Mohammed, as do the Arabs, but only by the years of their kings. Most of these princes have lived a long time, and many of them have reigned above fifty years, and those of the country believe that the length of their lives, and of their reigns, is granted to them in recompense for their kindness to the Arabs. In truth, there are no princes more heartily affectionate to the Arabs, and their subjects profess the same friendship for us.”

“*Balhara* is an appellative common to all these kings, as was *Cosroes* and some others, and is not a proper name. The country which owes obedience to this prince begins on the coast of the province called *Kamkam*, and reaches by land to the confines of China. He is surrounded by the dominions of many kings who are at war with him, and yet he never marches against them. One of these kings is the King of *Hiratz*, who has very numerous forces, and is stronger in horse than all the other princes of the Indies,

but is an enemy to the Arabs, though he, at the same time, confines their king to be the greatest of kings, nor is there a prince in the Indies who has a greater aversion to Mohammedism. His dominions are upon a promontory, where are much riches, many camels, and other cattle. The inhabitants here traffic with silver they wash for, and they say there are mines of the same on the continent. There is no talk of robbers in this country no more than in the rest of the Indies.

On one side of this kingdom lies that of Tassik, which is not of very great extent, this king has the finest white women in all the Indies, but he is subject to the kings about him, his army being small. He has a great affection for the Arabs as well as the Balhara.

These kingdoms border upon the lands of a king called *Rahmt*, who is at war with the king of Haraz and with the Balhara also. This prince is not much considered either for his birth or the antiquity of his kingdom, but his forces are more numerous than those of the Balhara, and even than those of the kings of Haraz and Tassik. They say that when he takes the field he appears at the head of fifty thousand elephants and that he commonly marches in the winter season, because the elephants not being able to bear a thirst, he can move at no other time. They say, also that in his army there are commonly from ten to fifteen thousand tents. In this same country they make cotton garments in so extraordinary a manner, that nowhere else are the like to be seen. These garments are for the most part round and wove to that degree of fineness that they may be drawn through a ring of a middling size.

There are current in this country, and serve for small money, no standing that they have gold and silver, wood aloes and saffron, of which they make the furniture of saddles and housings. In the same country is the famous *kirkandan* or unicorn * * *. After this kingdom there is another, which is an inland state, distant from the coast, called *Kashbin*. The inhabitants are white, bore their ears, they have camels, and their country is a desert full of mountains.

Farther on upon the coast there is a small kingdom called *Hitt*, which is very poor, but it has a bay, where the sea throws great lumps of ambergrease. They have, also, elephants teeth and pepper, but the inhabitants eat it green, because of the smallness of the quantity they gather.

It is difficult to recognize in the term "Balhara" anything which

The term Balhara has been variously supposed to be a corruption of Lalca (Prince of Bal, or the Sun) Balh race (or Wullubher RAI king of Wullub)

“at the door of some Indian house, and those within immediately
 “and joyfully bring out rice to them, believing there is great merit in
 “so doing, while they eat out of the porringer and withdraw, never
 “returning to make the same request if not by necessity urged
 “thereto.” Again, “one part of their devotion consists in building
 “of kans or inns upon the highways for the accommodation of
 “travellers where also they set up dealers, of whom the passengers
 “may purchase what they may happen to want.” In another place,
 “there are certain Indians who never eat two out of the same dish,
 “or upon the same table, and would deem it a very great sin if they
 “should. Were they a hundred in number they must each have a
 “separate dish, without the least communication with the rest. Their
 “kings, and persons of high quality, have fresh tables made for them
 “every day together with little dishes and plates wove of the coco-
 “nut leaf in which they eat what is prepared for their subsistence,
 “and their meal over, they throw the table, the dishes, and plates
 “into the water, together with the fragments they have left. Thus at
 “every meal they have a new service.

“The kings of the Indies wear ear-rings of precious stones set in
 “gold. They wear also collars of great price, adorned with precious
 “stones of divers colours, but especially green and red, yet pearls are
 “what they most esteem, and their value surpasses that of all other
 “jewels, they, at present hoard them up in their treasures with their
 “most precious things. The grandees of the court, the great officers
 “and captains wear the like jewels on their collars, they dress in a
 “half vest, and carry a parasol of peacock’s feathers to shade them
 “from the sun, and are surrounded by those of their train.”

CHAP IV

MOOL RAJ SOLANKHEE.

SAMANT SINGH is no favorite of the chroniclers, he is described as
 a prince of no reputation, who had no consideration for what he
 spoke either night or day, who was possessed of neither discretion
 nor firmness, knew no distinction between good and bad—between
 hostile and friendly, and who was continually changing his mind.
 He, however, is recorded of his short reign of seven years, except

"estimating benefits." To ensure to himself a thornless rule, Mool Raj, as is asserted by a Brahminical authority, put to death, besides, "the whole of his mother's race,"—a murderous act, the guilt of which was not, as will be seen in the sequel, unfelt by himself, however it may have been extenuated by his chronicler, who endeavours to make light of the fate of the sufferers, stigmatizing them as 'sinners,' "proud, drinkers of liquor, oppressors of the people, despisers of "Devs and Brahmins."

The demise of the direct line of the Chowras rendered Goozerat an object for the ambition of more than one of the surrounding princes, and the political craftiness of Mool Rāj was soon employed in protecting his newly acquired throne from numerous enemies. On the north, the king of the hundred thousand villages, otherwise described as the Rājā of Nagor, or of Sambhur—the country afterwards known as Ujmeer—was his first assailant. Almost simultaneously Goozerat was invaded by Bārp, the general of Telip, the sovereign of Telinganā.² Mool Raj retired under this double pressure from Unhīwārā, and, following his usual wily system, or, as his chroniclers assert, persuaded by his ministers—who recommended him to restrain his valour by the example of the ram, retiring that he may strike the harder, or of the tiger, angrily crouching that he may spring with more deadly effect—he established himself in the fort of Kunt Kot, within the remote and unassailable frontier of Kutch, in the hope that the necessities of the season might compel the Raja of Ujmeer to retire. That prince, however, held his ground during the monsoon, and when the Nowrātra³ arrived was prepared to assume the offensive. Mool Rāj then collected his chieftains, and having, by inducements, of which there is no intelligible record, procured the withdrawal of the troops of Ujmeer, he attacked the army of

- ¹ 'A sceptre snatch'd with an unruly hand,
 'Must be as boisterously maintain'd, as gain'd,
 "And he that stands upon a slippery place
 'Makes nice of no vile hold to stay him up"

King John, Act III, scene 4

² In an account of the Chūlookya, or Solunkhee dynasty of Kulecin, by Mr. Walter Elliot (*vide* Journal of the Royal Asiatic Society, vol. iv, p. 1) mention is made of a king named "Telapa Deva" who reigned from Saka, 895 to 919 (or A.D. 974 to 998), and who was, therefore, a contemporary of Mool Raj, and, doubtless the Telip here alluded to. The same "Telapa Deva" is, however, mentioned as having slain "the brave Asunga," a king of Malwa, of whom hereafter. The northern limit of the kingdom of Kulecin is stated, by Mr. Elliot, to have been the river Nerbudda.

³ The festival of nine nights: *see* Conclusion.

Bârp, slew that general, and dispersed his followers with great slaughter.¹

Mool Râj, thus relieved of his foes, commenced the erection of several religious buildings at Unhilwârâ, and of that more famous shrine of Muhâ Dev, which he did not live to complete, the Roodra Mâlâ of Sidhpoor. Shiva, it is related, was so won by the assiduities of his royal votary, that he gave him the kingdom of Soreth, containing one of the most memorable of all the temples of the god—that of Somnâth. The story of the acquisition of Soreth is, however, related in detail by the celebrated Hemâchârya in his Dwyâshray, from which we now proceed to offer an extract :—

"Mool Râj," says the Jain teacher, "was the benefactor of the world; he was generous-minded—full of all good qualities. All kings worshipped him as they worshipped the sun, all subjects who abandoned their own country found a happy residence under his protection; so that he won the title of 'enthraller of the universe.' Of his enemies, the half he slew, the other half he forced to beg alms, like out-casts, without the walls of his city. Their wives, who, like frogs in a well,² had never beheld anything more remote than the entrance to their dwellings, were seized by Bheels as they wandered in the forests, and sold in the towns as slaves."

Once on a time Somnâth Muhâ Dev appeared to Mool Râj in a dream, desiring him to destroy Grâh Ripoo,³ and other Dytes (or demons), who laid waste the sacred place of pilgrimage at Prubhâs, and assuring him that "by my splendor you shall have victory."

The next morning, as soon as the "crown wearing princes who were present, according to custom," withdrew from the royal chamber,

¹ It is this event, perhaps, which the traditions of the Chohâns of Nadole allude to in the following verse :—

² In S. 1039 (A.D. 983), at the farther gate of the city of Putton, Lâkhunâw, the Chohan, collected the commercial duties. He took tribute from the lord of Mewar, and performed whatever he had a mind to.—*Tol's Rajasthan*, II., 446

³ "to dive, like buckets, in concealed wells."—*King John, Act V., scene 2.*

⁴ Grâh Ripoo appears to be a title or epithet, rather than a name. A commentator on the Dwyâshray makes its meaning to be "enemy (vishoo) of water animals" (Grâh). It may mean "scour of enemies." One of the princes of Ujmeer, from having defeated a Moghamestan king, was called "Sultan Grâh," the sultan-slayer. (*See Tol's Rajasthan*, II., 447, 451.) Prubhâs, called also Shiv Putton, Someshwar, Lughar, Putton Somnâth, is the port on the coast of Soreth, within the confines of which stood the celebrated temple of Shiva, which was attacked by Mahmood of Ghuznee.

"estimating benefits." To ensure to himself a thornless rule, Mool Rāj as is asserted by a Brahminical authority, put to death, besides, "the whole of his mother's race,"—a murderous act, the guilt of which was not, as will be seen in the sequel unfelt by himself, however it may have been extenuated by his chronicler, who endeavours to make light of the fate of the sufferers, stigmatizing them as "sinners, "proud, drinkers of liquor, oppressors of the people, despisers of "Devs and Brahmins."

The demise of the direct line of the Chowris rendered Goozerat an object for the ambition of more than one of the surrounding princes, and the political craftiness of Mool Rāj was soon employed in protecting his newly acquired throne from numerous enemies. On the north, the king of the hundred thousand villages, otherwise described as the Raja of Nagor, or of Sāmbhur—the country afterwards known as Ujmeer—was his first assailant. Almost simultaneously Goozerat was invaded by Bārp, the general of Telip, the sovereign of Telingāna.* Mool Rāj retired under this double pressure from Unhilwara, and following his usual wily system, or, as his chroniclers assert, persuaded by his ministers—who recommended him to restrain his valour by the example of the ram retiring that he may strike the harder, or of the tiger, angrily crouching that he may spring with more deadly effect—he established himself in the fort of Kunt Kot, within the remote and unassailable frontier of Kutch, in the hope that the necessities of the season might compel the Raja of Ujmeer to retire. That prince, however, held his ground during the monsoon, and when the Nowrātra† arrived was prepared to assume the offensive. Mool Rāj then collected his chieftains, and having by inducements, of which there is no intelligible record, procured the withdrawal of the troops of Ujmeer, he attacked the army of

- † 'A sceptre snatch'd with an unruly hand
 'Must be as boisterously maintain'd as gain'd,
 "And he that stands upon a slippery place
 'Makes no ce of no vile hold to stay him up'.

King John Act III, scene 4.

* In an account of the Chālookya, or Solunkhee dynasty of Kulcein, by Mr. Walter Elliot (*Indo Journal of the Royal Asiatic Society* vol. iv p. 1) mention is made of a king named 'Telapa Deva' who reigned from Saka, 895 to 919 (or A.D. 974 to 998) and who was, therefore a contemporary of Mool Rāj and, doubtless, the Telip here alluded to. The same Telapa Deva is, however mentioned as having slain 'the brave Munja' a king of Malwa of whom hereafter. The northern limit of the kingdom of Kulcein is stated, by Mr. Elliot, to have been the river Nerbudda.

† The festival of nine nights: *see Conclusion.*

"and safe places among the mountains, he can pass and re-pass the ocean too, therefore people have no single means of escaping. It is as when destiny, enraged with the world, leaves no means of escape. The earth suffers pain from the load of his sins. The rajā who can punish murderers, and neglects to do so, is a murderer himself, therefore, if you do not destroy him, his sin will be yours, O! King Shiva has given the order to you because you can destroy him. Assemble your army and expel him, lest his strength day by day increase until, at last, he become too strong to be subdued even by yourself."

Mool Rāj, when he had heard the advice of Jehul to this effect, made a sign to Jumbuk, the minister, sage as the counsellor of the gods, who, thus invited, spake as follows:

"Wamunsthulee,¹ where Grah Ripoo makes his residence is under the shadow of the great Girnar and, besides, the roaring of the ocean may be heard therefrom. It is strengthened by another castle, still more nearly protected both by sea and mountain. Grah Ripoo is one who closes his eyes not even in the night time, to conquer him without large resources is as impossible as it is to cut down a huge tree with a grass-cutter's sickle. An army could not encamp within many miles of his city and even were this accomplished, he would surround it and prevent the possibility of your rendering any assistance. Kutch too, is within easy reach of Sorath, and Lakha, the lord thereof the son of Phoola a great raja, and unconquered by any, is as inseparable from Grah Ripoo as if they were the sons of the same mother. There are many other rajas too assisting these confederates—barbarians that cause terror to the universe. O! King it is well known that an enemy, who is aided by mountain, forest or ocean is hard to conquer. This Grah Ripoo numbers all three as his supporters. Entrust this expedition to no other, then but in person set forth and win the victory. Though untamable by others, these warriors of shepherd race will tremble the moment they hear of your advance against them and their wives will at once commence the widow's song of lamentation."

Mool Rāj incited by these warlike counsels, which added fuel to the fiery zeal for battle already burning in his bosom, rose from his throne, brilliant as a flower just expanded into full bloom by the heat of the day's brighter rays, and clenching his hands like one already

¹ Wamunsthulee is the modern Wamundi ee near Joonagadh. Colonel Walker in his report on the Sorath district has the following: "The ancient residence of the Rajas of

the Solunkhee Raja consulted with his ministers, Jumbuk and Jehul, the Prince of Kheraloo, "as to the mode in which he should obey 'the commands of Muhâ Dev' " "Grâh Ripoo," he said, "was made 'of consequence by myself, but if born in an inauspicious time, he 'has become shameless, destroying the performers of pilgrimage, 'should I not slay him, though entrusted with authority by myself?" Jehul answers by enumerating the misdeeds of Grâh Ripoo —

"This shepherd is very tyrannical, ruling in Soorâshtra, on a throne until his time shining with the splendor derived from the rule of Shree Krishn, he slays the pilgrims that travel towards Prubhâs, and strews the highway with their flesh and bones. He lives as fearless as Râwun, at Wâmunsthulee, a city over which waved the splendid banners of Hunoomân and Gurood,¹ and he permits thieves to dwell in other places of sacred recollections, he despises Brahmins, and plunders people passing along the road, therefore he is like an arrow, causing pain in the hearts of the religious. He is young and lusty and full of desire, therefore, slaying his enemies, he carries off their wives by force to his own female apartments. This barbarian hunts upon mount Girnar and slays the deer at Prubhâs. He eats the flesh of cows, and drinks spirituous liquor, and in battle he feeds the Bhoots, the Pisachs, and all their crew, with the blood of his enemies. This lord of the west, Grâh Ripoo has caused many rajas of the south and the north to fly, leaving their chariots, now, therefore, he regards no one, but looks lofty as he walks as if he meditated the conquest of Heaven. Grâh Ripoo is huge in person like Yuma the King of Hades, and like Yuma, too, in temper, he seems disposed to devour the whole earth, or to seize upon Paradise. The men of skill in his kingdom, from associating with such an evil one, employ their science in constructing all sorts of weapons from which it is impossible to escape, in matters discriminating religious and irreligious practice they do not exercise themselves. He is strong in military force, so that all rajas are compelled to bend to him. He is very wealthy, he seized the Raja of Sindh and compelled him to pay, as a fine, elephants and horses, and he has subdued many other sovereigns. I believe that the King of Hades, himself, were he to make war upon him, would have no means of escape but submission to paying tribute. He destroys great forts

¹ Gurood is the eagle of Vishnoo represented sometimes as a crowned prince borne through the air upon wings. Hunooman is the monkey (or aboriginal) king who joined Vishnoo when incarnate under the form of Ram he conquered Râwun the giant king of Ceylon. Bhoots and Pisachs are part of the goblin crew which follows Shiva.

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¹ Wâmunsthulee is the modern Buntallee, near Jangpur. Colonel Wallace, in his report on the Soreth district, has the following : "The ancient residence of the Rajahs of Soreth was first at Buntallee."

engaged in combat, strode forth from the council chamber, followed by the leaders of his warriors

The season of cold had arrived an abundant crop covered the earth the water of the tanks and of the rivers became clear, the sky was cleared of clouds the lotus was in full bloom its hue reminding the poet of the shining lips of the lovely The lingering drops of rain fell in pearls upon the coasts of Soreth¹ The swan rising from the Himalayan lake, its retreat during the season of rains returned to the Ganges and the other rivers. The cultivators wives, guarding the ripening rice-crop in the plains made the country joyous with their songs. In the temples of the Deys the Brahmins read the Veds and the Book of Doorgā,—setting up the water jar, fasting and keeping a solitary watch they passed the nine nights then feasting on the tenth day they anointed the head of the raja with water from the consecrated jar High festival was held to the lord of Paradise and flags flaunted over the temples The memories of Wamun and Bulee Raja² filled the earth with joy while from his lengthened meditation stretched on the sea of Milk the great Vishnoo arose.

At the gate of Mool Rāj the drum sounded and the royal drum rolled The conch shell spoke a good omen the noise of many musical instruments proclaimed even to the dwellers in Paradise that the king prepared to lead forth his warriors The princes that followed the banner of Unhilwāra poured in with their followers eager to advance upon Soreth. The king sat upon his throne, beside him they formed upon the ground with pearls the crosses³ that betoken success and happiness singers sang songs standing on either side, the servants waved fans over his head. Astrologers full of science from their cradle calculated the auspicious time. The household priest performed the worship of horse and elephant, the king bent

¹ Some say when the oysters rise up to the surface and that gaping the drops of water they catch turn to pearls.—I enaudot, p 97

² Vishnoo assumed the form of the dwarf Wamun to prevent Pulee Raja from obtaining the dominion of the three worlds. See however account of Bulee day in the Conclusion

³ A cross thus shaped is a common sign of rejoicing among Hindoos. It is called "Svasteek" and is the usual female signature. It is also the sign of Soopārswa the seventh Teertlunker of the Jains. *J. de Asiat. Recherches* IV. p 306 The cross denominated in a MS of the fifteenth century the Fylfot, was in use at a very remote period as a mystic symbol amongst religious devotees in India and China whence it appears to have been introduced, probably in the sixth century into Europe It occurs says Mr Waller, "on very early Christian remains and is found on the girdle of a priest of the



his head before them. At length the rod-bearers advanced; the soldiers grasping their arms stood in lines about the doors. Again the instruments of music sounded. As the king rose from his cushion, the priest, stepping forward, placed the royal mark (teeluk) upon his forehead, pronouncing the words "auspicious, auspicious." Mool Râj and his chieftains made presents, as they set forth, to Brahmins and to Bards, the recorders of fame. Mounting, the king made obeisance to his patron deity, he rode upon an elephant, black and huge as a mountain, overshadowed by clouds, the horses neighed as he set forth, all hailed the omen of success. From the palace to the city gate the whole way was sprinkled with reddened water, the astrologers blessed the king, crying, "May you be victorious,— 'may your enemy depart to the south, to the city of Yuma!'" As the cavalcade went on, great was the throng in the city, women crowded the streets, dressed in scarlet clothes and glittering with ornaments, in the press many a flower garland was broken, many a necklace of pearls scattered, as the procession passed through the market place the people strewed fruit and flowers before the raja on the way, the women of the city abandoned their housework, and left their children crying, they hastened to behold the cavalcade, for many a mile as it passed along, the villagers thronged from far to behold their sovereign, for as Indra among gods, so among men shone Mool Râj in beauty, qualities, and power.

Hearing that the King of Unhilwarâ approached with a large force, Grah Ripoo assembled his army. The kings that adhered to him, whether allies or tributaries, joined his standard, many forest Bheels were with him, the sons of his wives, Neelee and others, who dwelt on the banks of the Bhâdur river, famous in Soreth, came arrayed in iron armour. He was joined also by his friend Lâkhâ, the Raja of Kutch, who, though his death in the war was predicted by the astrologers, desired to win his way through the battle field to Paradise. "Lâkhâ cries shame to him whose youthful deeds no one has witnessed. The days of my life are counted, how shall I know their span?" Sindhoo Raja, also, whose kingdom was on the banks of the ocean, brought up an army, and with it occupied a position in the south.

On the side of Mool Râj fought the Raja of Sheelpruth, a skilful bowman, a raja of Marwar, followed by men wearing long locks

'date A.D. 1077' On brasses it is a common ornament anterior to the accession of Richard II. *From Monumental Brasses and Slabs*, by Rev. Charles Boutell, M.A., Oxford. Parker, 1847. Footnote to page 28.

upon their unshorn heads a raja from the land of Benares, the Prince of Shreemāl and his paramount lord, the Purmār Raja of mount Aboo and the north the Raja Gungimāh the brother of the Prince of Unhilwārā was also there but the Solunkhees cousins the sons of Bheej and Dunduk refused to follow the head of their line.

Mool Rajs force was drawn up in serried phalanxes while the warriors of Aboo being pre-eminent in valor fought separate from the main body of the army lining the banks of the river Jumboomlee where their prince after slaying many warriors won a banner of victory from the enemy. The soldiers of Goozerat displayed great valor and skill in weapons and the demons their enemies, though they were covered with defensive armour and carried ponderous shields and though roaring like thunder-clouds they discharged a storm of arrows were at last seized with a panic and fled leaving in the conquerors hands their leader who had been struck from his elephant by the hand of Mool Raj.

Lakha the Prince of Kutch at this time sought a parley and offered ransom for his friend which was however refused by the King of Unhilwārā. He then rushed fiercely upon Mool Rāj but that prince was filled with strength derived from the divinity he served and Lakhā in this unequal contest fell pierced by the Solunkhee spear. Treading down the Jhureja prince Mool Raj set his foot upon his throat. The mother of Lakhā beholding the corpse of her son his long moustache stirred by the wind heaped her curses upon his destroyer. By the spider poison may his race perish.

Rāj Lakhā appears however to have had other causes for hostility to Mool Rāj in addition to that of his alliance with the Prince of Soreth. It is said that Rāj Solunkhee on becoming a widower proceeded on a pilgrimage towards Vishnoos temple at Dvarkā and that on his return he visited the court of Lakhā Phoolanee and espoused that prince's sister, Rajājee by whom he had a son named Rakhājee. The evil destiny attributed to him by the chronicler followed him

¹ That is to say *Lepra* the leprous and disease which was supposed by the Hindoos to be inflicted as the punishment of an offence against the sun. In the *Trubandhī Chātāmune* a poet named Ban at the court of Bhoj Raja of Malwa, represented as having been struck with leprosy from which he recovered by making submissions to the sun. This deity was we know much worshipped of old in Soreth. A similar notion among the Persians is mentioned by Herodotus (Clio). If any of the citizens have a leprosy or scabulous disease he is not permitted to stay within the city nor to converse with other Persians having as they believe drawn this punishment upon himself by some offence committed against the sun. The Jews, like man ever accounted, a grave and especial violation on account of es

however, in this second matrimonial connection. In an untoward dispute regarding precedence, Rāj Solunkhēe, with many of his Rāj poot followers, was slain by Lākhā, and the Jhārejā princess, Rāj yee, became a Sutee. Beej Solunkhēe, the uncle of Mool Rāj, urged his nephew to take revenge on account of this feud, and Mool Rāj himself appears to have been incited against Lākhā by political reasons also, the Raj maintaining at his court Rākhāeēch, the younger son of Rāj with the view of opposing him to his brother.

The honor of slaying Lākhā in single combat has not been allowed to Mool Rāj without a contest. Perhaps, like the Duke of Clarence, slain by Buchan and his knights at Beauge the Prince of the Jhārejās, fell under the strokes of more than one of the warriors who assailed him. The Rājā of Marwar, who is mentioned by Hemacharya by name Seejoe Rāthor, the ancestor of the royal houses of Jodhpoor and Eedur, had visited Unhilwara and contracted a marriage with the daughter of Mool Rāj and being thus present at the engagement, it was by his hand, as the bards of his race assert that the Phoolanee fell.

"The very powerful raja took a vow of pilgrimage—the son of
 "Set¹—with his army Mool Rāj sent a cocoanut. Help me to-
 "day, O Lord of Kanouj 'I am going on pilgrimage to Gomtee
 "—betrothal must be talked of afterwards. When, having com-
 "pleted my pilgrimage, I commence my return home, I will then
 "listen to your proposals. At Puttun, Seejo married at Mool Rāj's
 "bridal hall. The Jhārejās sort the Rāthor destroyed. In the
 "heart of the enemy he rankled like an arrow. When did the
 "Kumdhuj² and the Yaduv quarrel? But it was the Solunkhēe
 "that he assisted. In fight Seejo slew Lākhā. Agis shall wear
 "away, but this tale shall survive.

Mool Rāj rejoining his army, paid his adoration at the holy Prabhās, worshipping the sacred Someshwar. He then returned home, his army laden with spoils, and followed by a train of elephants taken from the enemy.

Sometime after his return to Unhilwārī, a son, named Chāmoond was born to Mool Rāj. The prince displayed unusual intellectual tries even from his childhood but of his frequent visits to the Roodra Mīla those delighted him the most which enabled him to listen to the story of the Muhābhārut recited in the assembly of sages.

¹ Set Rāthor was Seejoe's father. Sending a cocoanut is the form of making proposals of marriage. *The Conclusion*

² It is, the Rāthor

One day the prince entering the royal presence-chamber and making his obeisance had seated himself when ambassadors from kings of remote countries were ushered in, bearing the gifts by which the sovereigns sought to propitiate the favor of the King of Unhilwara. Chariots from Ung were presented red jewels from the sea shore and gold from Wumwās. The Raja of Devgeerce offered yearly tribute he of Kollajoor laid jewels at the feet of Mool Rāj. The Kashmeer prince presented the celebrated musk of his country he of Koorooland an umbrella of many colors the Sovereign of Punchal sent cows and slaves. Last of all came the ambassador from Lath the country of the south presenting from his master, Dwārup an elephant so ill favored that the astrologers at once pronounced it to be 'an incarnation of death.' The 'bad omen' produced by this present struck the courtiers with consternation and the insult offered by King Dwārup so roused the anger of Chāmoond the heir apparent that he could with difficulty be restrained by Mool Rāj from immediately setting forth to resent it. The astrological conjunction however being adverse Mool Rāj refused to set forth and contented himself with ordering that the ambassadors from Lath with their ill boding presents should be contemptuously expelled. As soon however as the fortunate time arrived Mool Rāj and the prince advanced with an army to punish the insolence of Dwārup. They reached the banks of the Nerbudda the boundary of their kingdom advancing with such rapidity that the women bathing in the river received no alarm until they saw the warriors descending from the lofty banks into the stream. The army passed through the towns of Sooryapoor and Bhriṅṅoo Kucha (Broach) and arrived at the country of Dwārup celebrated at that time for ill favored women whose clumsy waists and complexions, dingy as if from continual proximity to the cooking fire provoked the laughter of the chiefs of Goozerat. The Raja of Lath though supported by the kings of the islands was an easy conquest. He was attacked and slain by Prince Chāmoond with the van of the Goozerat army supported only by small detachments from the troops commanded by Mool Rāj. Chāmoond having thus shed his maiden sword was received with delight by his father and the army soon retraced its steps to Unhilwara.

The career of Mool Rāj had now reached its limit. Lord of the kingdom of Unhilwara in right of his mother he had pushed forward its frontier in every direction. Kutch had been subdued by him the

¹ Bhriṅṅoo Kucha appears to be the nearest approach to the Barygaza of the Greeks of any Hindoo name under which Broach is known.

holy land of Soreth obeyed his commands, the inhabitants of the Dekkan had beheld his standards flying victoriously beyond the Nerbudda and the range of Injâdree, his supremacy was acknowledged by the Purnmâr prince, who ruled in the impregnable towers of Uchulgurh on the summit of the sacred Aboo, and under his leading the chivalrous errants of Marwar and northern India followed, for the first time, the banners of Goojur Râshtra. His domestic life had also been prosperous, and he possessed that blessing so invaluable to a Hindoo, and which the most illustrious of the future sovereigns of Unhilpoor were not destined to obtain—a son worthy to be his successor.

At the close of his reign, however, Mool Râj is represented as wandering about painfully from one place of pilgrimage to another, full of remorse for the slaughter of his mother's kindred, and eager only to obtain, at whatever price, the means of expiation. Tired of his wanderings, full of sin and calamity, of great age, ignorant and a lover of repose, his thoughts at last reverted to Sidhpoor, where we have already beheld him winning the favor of Muha Dev, by commencing the erection of a temple in his honor.

The small but translucent river Suruswutee runs westwards towards the Runn of Kutch, from the celebrated shrine of Kotheshwur Muhâ Dev, in the marble hills of Ârasoor. For a short distance, however, as it passes the town of Sidhpoor, the virgin river makes a bend towards the east, and though sacred at all times, its course is at this point esteemed more peculiarly holy, as pursued so far towards the face of the rising sun.

The picturesque town of Sidhpoor stands on the steep northern bank of the Suruswutee, exhibiting towards the river numerous modern houses, the residences of Bôrâhs and other wealthy traders, which, half European as they are in form, with balustered terraces, and windows fenced with Venetian screens, contrast not unpleasingly with the frequent spire-covered Hindoo shrines of the sacred town. Here and there patches of garden intervene, with plantain and other fruit bearing trees, among which the statelier mango is not wanting, and above all still protrudes the grim and giant like skeleton of the old Roodra Mâli, with its flight of steps, extending to a considerable distance along the edge of the river. On the level southern bank is a striking foreground of convents used by the Shaivite devotees, the handsomest of which was constructed by Ahilya Bye, the widow of Holkar, and in the remote distance the mountains stretching towards Ârasoor and Aboo, complete the view—

Sidhpoor is a place of unusual sanctity

‘ Of all places of pilgrimage the greatest is Shreesthul as great sages of old have declared. It is the giver of all wealth, he who but beholds it attains liberation. At Gya Paradise is three leagues distant at Pruyāg a league and a half, at Shreesthul, a cubit only there where Suruswastee travels eastwards.”

To this holy place of pilgrimage the worn out king retired to purify himself for the approach of death. But personal austerities alone he had been taught were not sufficient. ‘ Fasting vows bathing pilgrimages and penances when ratified by Brahmuns are fruitful—not otherwise. The deities ratify what Brahmuns pronounce by their words as if by water unclean men are cleansed. Mool Raj prepared therefore for the reception of holy Brahmuns with their families whom he brought by his entreaties from the mountains of the north or from good places of pilgrimage near founts of water, or in the forest. The sons of the sages well skilled in the Veds married youthful worthy to be served agreed to repair to the banks of the virgin river. One hundred and five came from where the Yumoon mingles with the Ganges a hundred readers of the Sam Veda came from Chyuwun Ashrum two hundred from Kunjlecooby one hundred bright as the sun from Benares two hundred and seventy two from Kooroo Kshetra, one hundred from Gungidwar one hundred from Numeech Arunya. A further hundred and thirty two the king sent for from Kooroo Kshetra. The smoke of their sacrifices ascended in clouds into the sky.

The king having been informed of their arrival prostrated himself before them and received their benediction. Then joining his hands, he said. By your kindness I have at last obtained some advantage from having been born. My hope will now be realized, therefore O Brahmuns! receive my kingdom my wealth my elephants my horses whatever may be your desire in kindness to me. I am humble, your servant full of grief. They answered. ‘ O great king! we are not capable of conducting the affairs of a kingdom, why then should we receive it to its destruction. Purshoorām the son of Jumudugnee, twenty-one times gave the land to us taking it by force from the Kshutrees. The king said. “I will protect you O great Brahmuns, do you remain in your austerities free from care. The Brahmuns said. Learned men have declared that they who live near a king suffer calamity, kings are boastful deceitful full of their own objects, still if you are

The Jumna and the Ganges unite under the walls of Allahabad at the sacred spot known by Hindoos as Pruyāg.

" desirous of giving, give us this great and heart pleasing Shreesthul,
 " O king of kings! where we may remain in pleasure. The gold
 " and silver, the jewels, which you proposed to give to Brahmins, lay
 " out in adorning the town. The raja, joyful at the attainment of
 his wishes, washed the feet of the Brahmins, and presented them
 with earrings and bracelets. He gave to them Shreesthulpoor, with
 cows, and chariots hung with garlands of gold, and jewels, and other
 gifts.

Mool Râj gave also the beautiful and wealthy city of Singhpoor
 (Seehore) to ten Brahmins, with many other presents. To other
 Brahmins he gave also many smaller villages in the neighbourhood of
 Sidhpoor and Seehore. A company of six priests for a long time
 refused his gifts, even after they had been accepted by their friends.
 With these, however, the entreaties of the king at last prevailed, and
 they accepted the gift of the town of Cambay with twelve villages.

' Stumbh Teerth first he gave, among men Khumbat called, to
 " six of these that delight in the moon leaf,' together with sixty
 " horses. Having made these gifts, Mool Râj called his sons and
 sons sons, and recommended the Brahmins to their protection. He
 then committed the kingdom to his son Chamoond, and returning to
 Sidhpoor, spent the remainder of his life there in a palace which he
 had built, called Rumeeyashrum or " the house of delights.' At
 length he passed to Narayunpoor to the presence of Lukshmee's lord
 ' Him, the fire god, with his tresses of smoke worshipped, by
 " worship only was he enthralled. What of another warrior's story?
 ' The sun's disk he divided.'

Mool Râj reigned fifty five years, from A.D. 942 to 997

¹ It used to be the practice among Hindoos at the time of sacrifice to cause
 each person who proposed to officiate to take into his mouth a portion of the
 " Som wallee or moon plant, which it was supposed no one but a true Brah-
 min could retain.—See p. 61

The following list of the successors of Mool Râj is from a copper plate inscrip-
 tion, dated Sumwat 1266 (or A.D. 1310) found a few years ago in a treasure room
 at Ahmedabad, and since presented by the author of the present work to the
 Royal Asiatic Society of London

- I He who was splendid in the line of kings, the very valiant the great king
 of kings the supreme lord the illustrious Mool Râj Dev
- II The successor to his throne the very valiant the great king of kings, the
 supreme lord the illustrious Châmoond Râj Dev
- III The successor to his throne the very valiant the great king of kings the
 supreme lord the illustrious Doorlabh Raj Dev

- IV The successor to his throne the very valiant the great king of kings the supreme lord the illustrious Pheem Dev
- V The successor to his throne the very valiant the great king of kings, the supreme lord who was without a competitor in fight in Heaven Earth, or Hell the illustrious Kurun Dev
- VI The successor to his throne the very valiant the great king of kings the supreme lord the conqueror of Wurwurk the lord of Oojein, the emperor of Siddhs (demi gods) the illustrious Jye Singh Dev
- VII The successor to his throne the very valiant the great king of kings the supreme lord of great splendor Vishnoolike in his exploits, who conquered with his army * * * * the illustrious Roomar Pal Dev
- VIII The successor to his throne the very valiant the great king of kings the supreme lord, a stainless incarnation in the Iron Age who gained from the great a title the illustrious Ujje Pal Dev
- IX The successor to his throne the very valiant the great king of kings the supreme lord in fight unconquerable as Nāgarjūn the illustrious Mool Raj Dev
- X The successor to his throne the very valiant, the great king of kings the supreme lord a second Siddh Kāj Dev or an incarnation of Narmad the illustrious Bheem Dev rules auspiciously, &c &c &c

CHAP V

CHĀMOOND—WULLUBH—DOORLUBH—THE FALL OF SOMNĀTH

THE writers of Hindoo historical legends (whether these be derived from Jain or Brahminical sources, or contained in the compositions of the bards, who were the "recorders of fame" of the Rajpoot races) are apt to preserve a constant and sullen silence in regard to all circumstances no matter how notorious or how widely influential in their results which seem to them to derogate from the reputation of their heroes. Over the career of a guilty, unwise, or unfortunate sovereign, the Hindoo annalist draws a black curtain, upon which is recorded, with more than Venetian brevity, the facts that a prince was born and died. There can be few more striking instances of this peculiarity than that which is furnished by the Jain monk of Wudwān, the author of the chronicle called "Prubundh Chintāmanee," in his record of the reign of Chāmoond, the successor of Mool Raj. It was in his time that the sun of the Rajpoots began to decline before the Moslem crescent, that a strange and furious invader burst upon the plains of India, that ancient dynasties were shaken

ancient gods—the eternal Muhâ Kâl himself—confounded with the dust, and yet, in such times as these, the powerful sovereign of Unhulwârâ, a chief actor in the troubled scene is dismissed with words as unsuggestive and few as those which shortly afterwards were engraved upon the monumental slabs of the pious abbots who repose within the quiet cloisters of Westminster —

‘ From the year of Vikram one thousand and fifty three, (A D 997.) Châmoond Râj reigned thirteen years.”

A fragment of the Rutun Mâlî paints the personal character of Râj Châmoond, but supplies little further information, though it is in one respect important, as furnishing a Hindoo allusion to the presence of the Mohammedan in Goozerat during this king's reign. It is as follows —

“ The son of Mool Râj was Châmoond Râj he was attenuated in person and yellow in his complexion, very fond of eating and drinking, and of handsome dress. He cultivated good trees in his garden, he built wells and tanks, leaving many tasks unfinished. He went to the gate of Yuma. He was better than his father, /e had no enemy but the Yumun, “ in the kingdom his memory was long respected ’

The short account of Châmoond's reign which is found in the Dryashrây, though it is very remarkable for the faults of omission which we have already noticed, and though some of the statements made in it are probably attempts to cover the truth by a version of facts more in consonance with the feelings of the writer and those to whom he addresses, is nevertheless valuable as affording, perhaps, the true solution of many difficulties in the history of the first Mohammedan invasion of India.

After the death of his father, Châmoond Râj, it is said, managed the affairs of the kingdom of Unhulwârâ in a good manner, increasing his treasures, his army, and his fame. He was defective in no point, and he preserved the landgift which had been bequeathed to him by Mool Râj. A son, named Wulubh Râj, was born to Châmoond, he, too became skilled in royal science, and fit to fill the throne. He was condescending and brave, and the king therefore was very much delighted in heart while the enemies of the throne, who had looked forward with expectation to living in quiet after Châmoond's decease abandoned that hope.

“ Wulubh Râj,” says Krishnâjee, the Brahmin, “ was of dwarfish stature, but in mind able, abandoning wickedness. He was ruddy in complexion, on his body freckles were very prevalent, he never

' broke his word, though very ambitious of rule, leaving his schemes "unfinished, he departed quitting the body."

Châmoond Râj, continues Hemâchârya, had another son, named Doorlubb Râj. He, too, became so full of exploits, that from fear of him no *Usoor*¹ dare raise his head. When the astrologers examined this prince's horoscope, they pronounced with confidence that he would be celebrated for great achievements, that he would conquer his enemies, encourage the practice of wisdom, and become a king of kings. This Doorlubb Râj and his elder brother Wullubh Râj pursued their studies together, and bore great affection to each other setting their father before them as an example. Afterwards Châmoond Râj had a third son named Nâg Râj.

Once on a time, Châmoond Râj inflamed by the passion of love, injured his own sister Châcheenee Devee. To expiate this sin he placed Wullubh Râj on the throne, and proceeded on a pilgrimage to Benares. As he went the Raja of Malwa took from him the umbrella horse-hair fans and other royal ensigns. Then Châmoond having completed his pilgrimage, returned to Unhilwâra and urged Wullubh, by his filial affection, to punish the author of this insult. Wullubh Râj thereupon assembling an army, advanced upon Malwa, but on the road, as fortune had so decreed, he was attacked with the disease called *seetulâ* (i.e. small pox) which no physician was able to cure. Then Wullubh Râj dismissing the hope of battle, began to pray to the supreme lord, and to perform religious rites. He died there and the army in great grief returned to Unhilwâra.² Châmoond heart broken at the loss of his eldest son, caused Doorlubb Râj to be placed on the throne, and then retired, as a penitent, to Shookul Leerth near Broach, on the banks of the Nerbudda, the place celebrated for the repentance of the famous Chundra Goopt and his wicked minister Chânuhya;³ and in that retreat he died.

¹ Parbarian one not a Hindoo.

² It is stated in the annals of Jeulmer that Rawal Bachera one of the opponents of Mal mood of Gujnee, in his invasion of India married in A.D. 1010, the daughter of Wullubh sen, Solunkhee Raja of Pattun. *Vide Tod's Rajasthan* ii. 240, and foot notes.

³ It is said that it was the wicked *Chânuhya* who caused the eight royal brothers (of Chantra Gupta) to be murdered, and it is added that *Chânuhya* after his paroxysm of revengeful rage was over was exceedingly troubled in his mind and so much stung with remorse for his crime and the ruin of human blood which took place in consequence of it that he withdrew to the *Su*⁴ *Tirtha* a famous place of worship near the sea, on the bank of the *Narmada* and seven coss to the west of *Baroche* to get himself purified. There having gone through a most severe course of religious austerities and expiatory ceremonies he

After that event Doorlubh Rāj managed the affairs of the kingdom in a good manner, bravely conquering the Usoors, building temples, and performing many religious actions. He constructed the reservoir, called the Doorlubh Surowur at Unhulwārā. Shree Jineshwur Sooree gave instruction to Doorlubh Rāj, therefore being informed of the rudiments of the Jain religion, he travelled in the good road of pity for living things. His sister chose Muhendra, the Raja of Marwar, for her husband, when she beheld him seated in the Swuyumbur Mundup¹. Doorlubh Raja himself was the choice of Muhendra Raja's sister Doorlubh Devee, whose selection of him drew upon him the enmity of many other rajas, and at the same time her younger sister was espoused by Nāg Rāj, the youngest son of Chāmoond.

Afterwards, Doorlubh's younger brother, Nag Raj had a son, named Bheem. Mortals owe three debts, which are paid by chastity and the cultivation of wisdom, by performance of fire sacrifice, and by begetting a son. When, therefore, Bheem was born, Doorlubh and Nag Rāj, on account of the debt to the progenitors (Peetrees) having been discharged, joyfully held high festival in the court. At the time of the prince's birth a voice from the sky proclaimed his future greatness.

When Bheem grew up, Doorlubh, desiring to retire to a place of pilgrimage, that he might perform penances for the happiness of his soul, pressed that prince to relieve him of the burden of royalty. Bheem at first refused, but Doorlubh and Nāj Rāj continuing to entreat him, he at length allowed his enthronization to be performed. At that time a rain of flowers fell from the sky. Afterwards Doorlubh and Nāj Rāj departed to Paradise.

The following character of Doorlubh Rāj from the Rutun Mīla will be useful in our subsequent enquiries. "Doorlubh was lofty in stature and fair in complexion, he was much addicted to asceticism

was directed to sail upon the river in a boat with white sails which, if they turned black, would be to him a sure sign of the remission of his sins, the blackness of which would attract life to the sails. It happened so, and he joyfully sent it back at a swift, with his sails, into the sea.

¹ This ceremony or another very similar to it, (for the expense of a boat would be too great) is performed to this day at the *Sulā Zirā*, but instead of a boat they use a common earthen pot in which they light a lamp, and send it back with the accumulated load of the sins.

² It seems that *Chāmunda*, after he was firmly seated on his imperial throne, accompanied *Cāṇakya* to the *Sulā Zirā* in order to get the use of *Prinodala*. *Indra* Wāṇik's story on the Kings of Magadha. As it lies in, page 90.

³ The hall in which a princess publicly selected her husband from among her assembled suitors.

the worshipper of the husband of Heemâli's daughter, he was not easily incited by anger, being enlightened by knowledge, he loved the society of ascetics, bathing, gifts, and the banks of the Ganges, warlike ambition from his birth abandoning."

The same story which is told by Hemâchârya of Châmoond Raja is repeated by the author of the Prabundh Chintâmunee, in reference to Doorlubb Râj, who is stated to have proceeded on a pilgrimage to Benares, after having resigned the throne to Bheem Dev, and to have been obstructed in his passage through Malwa by Moonj Raja, who then ruled there, and who compelled him to lay aside the ensigns of royalty. Doorlubb, it is said, proceeded on his pilgrimage in the attire of a monk, and died at Benares, having however, caused Bheem Dev to become acquainted with the insulting conduct of the raja of Malwa. From that time, it is added, there arose a root of enmity between the lord of Goozerat and the Malwa king.

It is mentioned in the Bhoj Churitra, that Doorlubb Râj visited Moonj by whom he was advised to resume the throne, which advice was subsequently resented by Bheem.¹ Such a resignation of royal state appears to have been a common practice in ancient times, the Rajpoot princes esteeming a death in the holy land of Gyâ as the safe passage to beatitude for which at a later period they substituted a raid against the enemies of their faith, when the followers of Islam made war upon their religion. It does not, however, so easily appear how Doorlubb could have been considered competent to resume the throne. A prince having once abandoned the government should according to Rajpoot practice, never again enter the capital. He is virtually dead; he cannot be a subject, and he is no longer king, he drops his former name, and assumes one suited to the future ascetic. To render the act more impressive an effigy of the abdicated king is made and on the twelfth day following his resignation (being the usual period of mourning) it is committed to the flames of the funeral pyre. The hair and moustache of his successor are removed and the women's apartments resound with wailings and lamentations for the dead.²

The character of Bheem Raja is given, evidently *con amore*, by the bard Krishnâjee, and though we propose turning aside to the oft told tale of Somnath as related by the Mohammedan historians, before proceeding with the Hindoo traditions of the reign of Bheem we refer quoting Krishnâjee's fragment in this place as it may tend to

¹ *Inde Tod's Western India*, page 170-1

² *Inde Tod's Rajasthan* I. 277 II. 400, 423

elucidate the part which his hero played in the resistance opposed to the fierce iconoclast of Ghuznee

"Doorlubb's successor was Dheem Dev, splendid as the Dev's Dev, skilled in the practice of war, seizing the bow He was strong and tall in person, his body covered with hair, his face was somewhat swarthy, but goodly to behold He was high spirited, fond of martial deeds, not he afraid, the Mlech challenging'

It was about the time when Canute the Great, having defeated the Danes in England, was employing himself in decorating the old minster at Winchester "with such magnificence as confounded the minds of strangers at the sight of the gold and silver and the splendor of the jewels," that another sovereign, as successful a soldier, and as enthusiastic a lover of architectural display, undertook, in the far east, an enterprise in which he sought to perpetuate his name by the destruction of an idolatrous shrine, perhaps more splendid than that Christian temple which the politic western sovereign was engaged in founding Eleven expeditions against the Hindoo enemies of Islam had, for a time, satisfied the avarice and satiated the zeal of the Sultan of Ghuznee, but the faith of the idolaters was unbroken, and from the ancient oracle of Mukā Kāl the response still went forth which asserted that the victories of the crescent were but permitted scourges by which an inattentive people was to be compelled to the more assiduous worship of the great Someshwur At this time, therefore, the champion of the faith once more called up his energy, and determined on a final effort which should transmit his name to posterity among the greatest scourges of idolatry, if not the greatest promoters of Islam

Mahmood left Ghuznee on his expedition against Somnāth in September, A D 1024, his numerous army was accompanied by crowds of volunteers, the flower of the youth of Toorkistan In a month they had reached Mooltan, and prepared themselves for the arduous task of crossing the wide desert which still intervened between them and the plains of India This barrier was successfully surmounted The town of Ujmeer quickly fell into their hands, and, without heeding the fortress which crowned the adjacent hill,

¹ The Rajpoot traditions relate that Mahmood was repulsed from Ujmeer by the Chohan prince, Deer Beelun Dev, or Dhurungu, who lost his life in the action, T. R. II. 447, 451, (but, afterwards), "Mahmood attacked Ujmeer, which was abandoned, and the country around given up to devastation and plunder The citadel, Gurh Beeth, however held out and Mahmood was foiled wounded, and obliged to retreat by Nalole another Chohan possession which he sacked, and then proceeded to Nehrwalla, &c" Id 445

they continued their march skirting the base of the Arāwul mountains, until, the stupendous Aboo looming in their rear, they had passed into the plains of Goozerat, and beheld stretched before them the city of Unhilwārā. Completely surprised, his feudal vassals un assembled, his own thoughts perhaps occupied rather with the trees in his garden, or with the reservoirs which he was constructing than with preparations for the day of battle, Chāmoond Raja was totally without the means of maintaining against such an enemy, the widely extended defences of his capital. He fled, and the army of Islam entered without opposition.

It was against the gods, however, and not the kings of the Hindoos, that Mahmood now made war and the city of Wun Rāj left behind, his banners were soon rapidly advancing towards Somnāth.

The small port and bay of Verawul lie on the south western coast of Soorashtra, in a country exceedingly rich, thickly wooded, and in high cultivation. Upon a projection of land, forming the southern extremity of this little bay, which, with its bold and graceful curvature, and its golden sands kept in perpetual agitation by the surf, has been pronounced to be unrivalled in India, stands the city of Dev Puttun or Prubhās. Its massive walls of uncemented stones, pierced by double gates and defended by numerous rectangular towers, enclose a square possessing a circumference of nearly two miles, a ditch twenty five feet broad and about as deep as it is wide faced with masonry, and capable of being inundated at pleasure surrounds the whole. Its general plan, the mutilated images which here and there protrude, and the architectural ornaments which appear on numerous mosques or private houses still in language that cannot be mistaken proclaim the Hindoo origin of the city of Somnāth through all the innovations of its conquerors. The celebrated shrine of Muhā Kal occupies a lofty and projecting rock in the south western corner of the city and close to the walls whose base is washed by the ocean. Its original design and the gorgeous style of its architecture may still be traced in the complete ruin which it now presents. For a considerable distance around the temple, the whole space is occupied by portions of columns, sculptured stones and other fragments of the original building and the wonderful solidity of its structure was, within a few years, visibly attested by a battery of heavy ordnance mounted upon its roof, to defend from the pirates, who formerly infested this coast, the neighbouring port of Verawul.

Such is the present state of the far famed shrine of Someshwur Muhā Dev, but to behold it as it met the eye of the army of Islam, we must recal its lofty spire rising far above the blue horizon of its

ocean background, the tawny banner of Shiva fluttering from its summit, the porticoes and pyramid-like dome, the courts and columned isles that surrounded them, and the numerous subordinate shrines which, as satellites, heightened the splendor of this chosen dwelling of the "Lord of the Moon"—all now levelled with the earth, or built into the walls of mosques, ruined in their turn, or into the humble dwellings of mortals¹

Notwithstanding the rapidity of his approach, and though the country which he had passed through had been undefended, Mahmood found a host of men in arms ready to risk their lives for the protection of Somnāth, and the punishment of the invaders. Making a signal for a herald to approach, they proclaimed defiance, and vaunted that the mighty Someshwur had drawn the Mohammedans thither to blast them in a moment, and avenge the insults of the gods of India. Next morning the green banner of the prophet was unfurled, and the Mohammedan troops, advancing to the walls, commenced the attack. The battlements were in a short time cleared by the archers, and the Hindoos, astonished and dispirited at the unexpected fury of the assault, leaving the ramparts, crowded into the sacred precincts, and prostrating themselves in tears before the symbol of their god, implored his aid. The assailants, seizing this opportunity, applied their scaling ladders, and mounted the walls amidst shouts of "Allah Akbar," but the Rajpoots, as easily excited as dispirited, rallied in defence, and, before the sun went down, the soldiers of Mahmood, unable to retain their footing, and wearied with fatigue, fell back on all sides, and retired.

Next morning the action was renewed, but the assailants as fast as they scaled the walls were hurled down headlong by the besieged, and the labours of the second day proved to the Mohammedans even more unsuccessful than those of the first.

On the third day the princes of the neighbourhood, who had assembled to rescue the temple, presented themselves in order of battle within sight of the camp of Mahmood. The Sultan, determined to prevent this attempt to raise the siege, ordered a force to keep the garrison in check, and himself advanced to give the enemy battle. The contest raged with great fury, and victory was already doubtful, when Wullubh Sen, the heir-apparent, and his chivalrous nephew, the young Bheem Dev, arriving with a strong

¹ This description of Somnāth is from Tod's "Western India," and Kitter's "Notes on a journey to Gurnar," Journal of the Bengal Branch of the Asiatic Society, vol. vii., p. 86.

reinforcement inspired their countrymen with fresh courage. With mood, at this moment, perceiving his troops to waver, leaped from his horse and prostrating himself on the ground, implored the assistance of Allah, then mounting, and taking by the hand a valiant Circassian leader by way of encouragement, he advanced on the Rajpoot lines cheering his troops with such energy that, ashamed to abandon a king with whom they had so often fought and bled, they with one accord rushed forwards. This furious charge was not to be withstood, the Mohammedans broke through the enemy, and five thousand Hindoos lay dead at their feet. The rout now became general—the garrison of Somnath, beholding the royal banner of Unhishtra cast to the ground abandoned the defence of the place, and issuing out at a gate towards the sea to the number of four thousand, made their escape, though not without considerable loss.

Having now placed guards round the walls and at the gates, the victorious Sultan of Ghuznee accompanied by his sons and a few of his nobles, entered the shrine of Someshwur. He beheld a superb edifice of hewn stone, its lofty roof supported by pillars curiously carved and set with precious stones. In the adytum to which no external light penetrated and which was illuminated only by a lamp suspended from the centre by a golden chain, appeared the symbol of Someshwur—a stone cylinder which rose nine feet in height above the floor of the temple and penetrated six feet in depth below it. Two fragments of this object of idolatrous worship were at the king's order, broken off that one might be thrown at the threshold of the public mosque and the other at the court gate of his own palace at Ghuznee. Other fragments were reserved to grace the holy cities of Mecca and Medina. While Mahmood was thus employed, a crowd of Brahmans, petitioning his attendants, offered an enormous ransom if the king would desist from further mutilation. Mahmood hesitated, and his courtiers hastened to offer the advice which they knew would be acceptable, but after a moment's pause, the Sultan exclaimed that he would be known by posterity not as "the idol seller" but as "*the destroyer*." The work of spoliation then continued and was rewarded by the discovery, in the vaults below the adytum, of untold treasures.

Having secured the wealth of Somnath Mahmood prepared to follow the brave prince Bheem Dev, who as the Mohammedan historians confess had in his unsuccessful attempt to raise the siege cut off above three thousand of the faithful, and who after the taking of Dev Puttun had thrown himself into a fort called Gundaba at the distance of forty leagues from the despoiled shrine. The Sultan

on arriving at this fort found it apparently impracticable of approach, from its being surrounded on all sides by water, which was only in one place fordable. Mahmood, however, having ordered public prayers, and having cast his fortune on the Koran,¹ availed himself of the low state of the tide to enter the water with his troops, and, reaching in safety the opposite side, immediately commenced the attack. Bheem Dev fled at the approach of the Mohammedans, and the assailants obtaining easy possession, made dreadful havoc among the defenders of the fort. The women and children were made captive, and the spoils of Gundaba added to the treasures of Mahmood.

The Sultan, thus victorious, returned to Unhilwâra, where it is probable that he passed the rainy season. He found the soil of that place so fertile, the air so pure and salubrious, and the country so well cultivated and pleasant, that it is said he proposed to take up his residence there for some years, and to make it his capital, confiding the government of Ghuznee upon his son, the Prince Musaood. His imagination was dazzled with stories which he had heard of the jewels of Ceylon and the mines of Pegoo, and, as he was almost childishly fond of amassing precious stones, he is said to have seriously intended to fit out a fleet for the conquest of those regions; but the more sedate counsel of his officers diverted him from his scheme, and, yielding to their advice, he consented to return to his native kingdom.

It was probably these misfortunes of his country, rather than the reported incestuous connection with his sister, which induced the pleasure-loving Châmoond Raja to resign the sceptre of his rice. However this may be, his name no longer appears, and when the attention of Mahmood and his counsellors was turned to the discovery of an eligible person to be invested with authority as the Sultan's tributary in Goozerat, the choice appears to have lain between the two brothers Wullabh and Doorlubb Sen. The heir apparent, it was represented, was very wise and learned, all the Brahmins having great reliance in his wisdom. He had been, it was urged, already invested with power in a particular district, and was so upright and trustworthy, that having once taken upon himself the payment of tribute he would, without fail, remit the annual payments to Ghuznee. Others contended that the government should be conferred upon Doorlubb Sen, who had been employed in studying

¹ 'The Mohammedans use the Koran as school boys sometimes apply to the *Sortes Virgil*.' — Col Briggs's Note.

philosophy and in mortifying the flesh, but their opponents stigmatized him as an evil-disposed person, who had fallen under the displeasure of God and whose seclusion from the world came not of his own choice, but had been adopted with the view of saving his life after his brothers had several times confined him for attempts upon the throne. To these arguments the Sultan replied, that had the heir-apparent presented himself to request the government he might have consented to grant it, but that he would not confer so large a territory on one who had neither done a service nor even paid a courtesy. Doorlubbh Sen "the anchorite, was therefore selected and having been invested with the government of Goozerat, bound himself to the payment of a tribute—equivalent to that of Kabool and Khorasan. He petitioned the Sultan however, to leave him some troops for his protection asserting that Wullubh Sen would undoubtedly attack him before his authority could be thoroughly established. This consideration prevailed with the Sultan to form a design for reducing Wullubh Sen before he left the country, and that prince was in a short time seized and brought as a prisoner to Mahmood.

The Sultan having now passed upwards of a year in Goozerat began to think of directing his steps homewards and at the request of Doorlubbh Sen he determined to carry the heir apparent with him to Ghuznee. The route by which he had advanced was however, occupied by the unconquered Bheem Dev, and his ally Veesul Dev the Raja of Ujmeer. The Moslem force was by this time reduced by the casualties of war and climate, and the Sultan, instead of risking a further encounter, determined to attempt a new route by the sands to the east of Sindh. Here also he encountered deserts in his march wherein his army suffered greatly from want of water, and his numerous cavalry found themselves destitute of forage, for three days and nights the army was misled by a Hindoo guide in a sandy desert, many of the soldiers died raving mad from the intolerable heat and thirst, and the guide, submitted to the torture, is said to have confessed himself to be a priest of Somnath who to revenge the injuries done to the temple, had thus endeavoured to accomplish the ruin of the Moslem army. The king ordered his execution and, it being towards evening, fell prostrate before God imploring a speedy deliverance. A meteor says the Mohammedan historian was immediately seen in the north, towards which direction he shaped his course and before morning found himself on the border of a lake or pool of water.

CHAPTER VI.

BHEEM DEV I

THE transactions of the reign of Bheem Dev I (A D 1022—72) are given in outline by the author of *Dwājāshrāy*, an authority, who though by no means free from the usual Hindoo vice of suppressing whatever is not altogether favourable to his own party, is still of value from his contiguity to the period of which he treats, and from the suggestiveness of his accounts and the means which they afford for the arrangement of materials drawn from different sources

“Bheem Dev,” says Hemācharya, “ruled in a good manner, and refused pardon to the crime of incontinency. He apprehended thieves cleverly, and punished them, so that the offences of depredation diminished in his reign. He preserved life very exceedingly, so that even the wolf in the forest was restrained from taking life. Some kings who had fled from fear of their enemies took shelter with Bheem, some kings took service under his standard, thence he acquired the title of Raja of Rajas. The Kings of Poondra and Undra sent him presents, his fame spread into Mugudh also, poets celebrated his exploits in verses composed in the Māgudhee and other languages, from which his fame was so spread abroad that the inhabitants of distant countries knew him as if by sight.

“Once on a time it was told to Bheem, by his spies, that the Sindh Raja and the Raja of Chedee¹ alone on the earth despised his fame, and that they caused books to be composed in his dispraise. The Sindh Raja, it was said, also used threats in regard to Bheem. The strength of this prince was only equalled by the ambition of his projects. He had subdued the Raja of Shishān, with many other lords of fortresses and princes of islands. Bheem, when he heard these things, sending for his ministers, began to consult them upon the matter. Soon he collected an army and set forth. In the Punjāb, which was contiguous to Sindh, five rivers flowed together, the volume of which rolled like a sea. It was owing to the strength of these floods, resembling a strong fortress, that the Sindh Raja slept in peace, having conquered his

¹ *Chedee* has been conjectured to be the modern Chundail in Gondwana. It was the country of Shishoopāl, the enemy of Shree Krishna.

" adorned their city as on a festive day, for Bheem was a favourite of his subjects, because, in his reign, they suffered no calamity, being not only protected from secret depredators, but also from the open enemies that might have brought the horrors of fire and plunder to their towns."

Such is the account given by Hemâchârya. He is borne out by other authorities in the connection which he asserts between the fortunes of Bheem and those of the celebrated Bhoj, the Raja of Malwa, and of a more eastern prince, named Kurun, and his allusion to wars in the Punjab and Sindh may have reference to the contest carried on in his time between the Hindoos and the followers of Modood, the Sultan of Ghuznee, for the expulsion of the Mohammedan from "the land of virtue" though, in this latter struggle, it has been elsewhere asserted that Bheem Dev took no share but, on the contrary by his refusal to do so drew upon himself the arms of the confederated Rajpoot princes. We now turn to the relations of these events afforded by other authorities.

The Purmâr King of Malwa, Shree Singhbhut, being at the time sonless, adopted a foundling to whom from the fact of his having discovered him in a thicket of Moonj grass, he gave the name of Moonj Singhbhut afterwards had a son named Seedhul. At the close of his life Singhbhut announced to Moonj his intention of making him his successor and at the same time, informed him of the facts which attended his birth and adoption, urging him to live in affection with his brother Seedhul.

Moonj having succeeded to the throne, with the aid of his wise minister, Roodraditya, increased his territories, but exhibited a cruel spirit, putting to death his wife who had been cognizant of the last instructions of Singhbhut and the secret of his birth, and expelling from Malwa Seedhul the legitimate heir to the throne. This prince appears to have given Moonj provocation by turbulence of spirit and by refusing obedience. He retired for a time to Goozerat and lived at Kâsahrud (probably Kasindra Palaree, about fourteen miles from Ahmedabad), where he founded a village. Seedhul, however, subsequently returned to Malwa, and was favourably received by Moonj who assigned to him an allotment of territory, but this agreement did not long continue, and Moonj subsequently seized upon Seedhul and imprisoned him, putting out his eyes.

The celebrated Bhoj was the son of Seedhul. He became in his youth skilful in martial exercises as well as learned in the Shâstras

but the astrologers drew upon him the anger of Moonj Raja by a too flattering horoscope, which predicted as follows —

"For fifty years and five, for six months and three days Bhoj Raja shall enjoy the Dekkan with Goud."

The king, fearing that the accession of Bhoj should exclude his own son from the throne, determined to put him to death. Those who were employed for this purpose, however, failed in its execution being won over by the beauty and virtues of Bhoj. When the king demanded of them an account of their commission, they intimated to him that it had been completed, placing at the same time in his hands a paper with which they had been charged by Bhoj. It ran thus —

"King Māndhātā, the ornament of the Golden Age, has perished, where is he who bridged the mighty ocean—the destroyer of the ten handed Rāwun? Yoodishteer also, and other great princes have all of them set, but not with any one of them has the earth passed away. I suppose with you it will pass."

Moonj on reading this verse was struck with remorse, and wept many tears, reproaching himself with the slaughter of the boy. He was then informed that the life of Bhoj had not been sacrificed, and, delighted with the intelligence, he sent for the young prince and caused him to be installed as "Yoov Raj" or heir apparent. Moonj according to tradition, signalized his penitence by performing a pilgrimage to the country lying on the east of the lesser Runn of Kutch, which is called by the Brahmins Dhurum Arunya, where he founded a town which is still called Moonjpoor.

The king now prepared for an expedition against Teilip Dev, Raja of Telinganā.¹ He was in vain dissuaded by his minister, Roodrāditya, who reminded him of former disasters sustained in similar attempts, and repeated to him an old prophecy, which predicted destruction to the King of Malwa who should pass the Godāvery. His remonstrances being disregarded, Roodrāditya, full of melancholy presentiments, retired from his employments, and soon after entered the funeral fire. Moonj Raja obstinately sought his fate, and having engaged the army of Teilip Dev, was defeated and made prisoner. He might even then have effected his escape by means arranged by his minister, but having confided the secret to Minidwutee, the sister of Teilip Dev, with whom he had formed a connection while in confinement, he was betrayed by her. Moonj was now subjected to the most ignominious treatment, and at last turned

¹ See foot note at page 38

to the place where the lowest criminals were executed and there lheaded his head being set upon a stake near the palace of Teibp Raja to be destroyed by carrion birds.

Moonj Raja is said to have written a geographical description of the world which was afterwards corrected and improved by Raja Bhoj¹. His patronage of literature seems to have been the most conspicuous point in his character, as is evidenced by the remarks made on his death — When Moonj the accumulation of good qualities perished wealth departed to the presence of Shree Krishn (the husband of Lukshmee the goddess of wealth) valour to the house of Shree Veer but Suruswatee (the goddess of literature) was left without support."

Moonj was succeeded by Shree Bhoj Raja, who was a contemporary of the Solunkhee Bheem Dev I of Unhilwârâ. In Bhoj the chroniclers have met with a king who entirely filled their interested outline of the duties of a sovereign. He is represented to have continually reflected upon the facts that fortune is unstable and life as transitory as a wave and to have practically deduced from these meditations the necessity of giving to all comers. Beggars, players, Brahmins, thieves who had penetrated into his palace for the purpose of robbing him were the equally welcome recipients of the generosity of Shree Bhoj. The ministers who sought to restrain his profusion were dismissed and Bhoj delighted himself with the idea that he had surpassed Bulee Raja, Kurun or Vikramaditya and had given such gifts as before had been given by none. His extravagance however seems to have been its own cure for having met with a poet who as fast as he was recompensed for one brilliant euloge composed another of still exceeding sublimity. Bhoj Raja was at length forced to allow himself fairly conquered, and, as his last resource for maintaining an equality with his too devoted admirer, was compelled to enjoin upon him silence.

Bheem Dev appears to have sent ambassadors, called *Sandhee Tigrateek* or makers of war and peace to seek the alliance of Bhoj but the negotiation had no better effect than the exchange between the rival sovereigns of verses more highly seasoned than courteous and though Bhoj might have been supposed to have been more fitted for such a contest than the active warrior of Unhilwara, Bheem Dev must be admitted on the whole to have maintained a decided advantage.

¹ *Vide Asiat. Res.* ix p. 176.

Once on a time, a scarcity having arisen in Malwa, Bhoj Raja prepared to invade Goozerat, but he was diverted from his purpose by Bheem Dev's ambassador, Dāmūr (the Damodhur we suppose of Hemacharya), who contrived to resuscitate the ancient feud with Telip, Raja of Telingānā, and this prince, preparing to invade Malwa, Bhoj was glad to make peace with Bheem Dev on his own terms. Freed from anxiety on these points, Bhoj Raja employed himself in founding or restoring the city of *Dhārā Nūger*, since commonly known as Dhār.

Subsequently, when Bheem Dev was employed in an expedition against Sindh (probably that to which allusion has already been made), Bhoj Raja seized the opportunity to attack Goozerat. His forces were led by an adventurer named Koolchunder, who had promised to fulfil the prophecy recorded in his sovereign's horoscope by making him master of the Dekkan and Goud. Koolchunder penetrated to Ūnhilpoor in the absence of its sovereign, and, having sacked the city, sowed shell money at the gate of the palace, and at that where the gong was sounded, and extorted a *jye puttra* or deed of victory, with which he returned to Malwa. Bhoj received him with honor, but blamed him for sowing shell money among the ruins instead of salt, adding that he had produced an omen which portended that the treasures of Malwa should at a future time be carried to Goozerat. The prediction was as we shall see, fulfilled in the time of Yushowurm, a descendant of Bhoj.

Bheem Dev is said to have paid a secret visit to the court of Bhoj, disguising himself as one of the suite of the ambassador Dāmūr, but no result appears to have followed the adventure. At another time Bhoj, while worshipping at the temple of the goddess of his race, near the gate of the city of Dhār, was nearly surprised and made prisoner by a party of Goozerat horse who had ventured so far into his territory. The two princes appear, indeed, to have been hostilely opposed to each other throughout their reigns.

One of the most superb of the marble shrines of the Jain religion which adorn the "Dailwāra" or region of temples on the table land of Mount Aboo, is that which, as its inscription shows, was erected in A D 1032, by Veemul Shī. As tradition asserts, the ground was formerly occupied by shrines of Shiva and Vishnōo, but the Sha giving this the preference to any other site upon Mount Aboo, and calling in the aid of Ukshmee to gain a triumph for his faith offered to cover with silver coin as much ground as he required for the sacred edifice which he contemplated erecting. His offer was accepted, and the orthodox deities were now for the first time on

this their sacred ground supplanted by Adeenāth. The prince who then held the towers of Uchulshwur was Dhundoo Rāj Purnār, descended through Kanhur Dev from the warrior who had issued from the pit of fire. The capital of Dhundoo Rāj was Chundri watee poor, the ruins of which still remain. His ancestors as we have seen acknowledged the supremacy of the kings of Unhilwā but Dhundoo Rāj as is stated in the inscription, had quitted the service of King Bheem Dev and allied himself with Bhoj. The Sovereign of Goozerat had thereupon sent Veemul Shī to exercise the office of his *Dundputee* or viceroy at Aboo, and it was while he was thus employed that the Goddess Umbā Bhuwānee appeared to the Shī in the night time and ordered him to erect a temple to the Yoogīdee Nath.

It was the same Veemul Shī who also erected the temples at Koombhuree on the hill of Arisoor near the celebrated shrine of Umbā Bhuwānee. They are similar in construction and in magnificence to the temple of Dilwara with which they are supposed to be connected by a subterranean passage. The traditions relating to them will hereafter be narrated.

At this time a raja named Kurun reigned in Dāhul land, the modern Iperā and over the sacred city of Kāshee or Benares. He was the son of Queen Demut distinguished for her religious observances who lost her life in giving him birth. Being born under a good star this king extended his territory towards all four points of the compass. One hundred and thirty six kings worshipped the lotus feet of Kurun.

Envious of the fame of the lord of Oojein, Kurun prepared to attack Bhoj and in that view arranged an interview with Bheem Dev at a frontier village, and procured from him a promise that he would make a diversion by attacking Malwa from the west. Bhoj Raja assailed by the two kings and unable from indisposition to take the field against them contented himself with occupying by his troops the mountain passes leading into his country. Damur was at this time employed by his sovereign as his representative in the camp of Raja Kurun. Bheem Dev having dispatched a messenger to Damur for intelligence the ambassador taught him a verse which he repeated on his return to the King of Goozerat —

The fruit on the mango tree is fully ripened the stalk has become loosened with much wind the bough shakes the end I know not. ¹

¹ See the Bhow's note before the battle of Panput. As Pes 1 155 The
cup is now full to the brim and cannot hold another drop

It was Veesul Dev, the Chohān King of Ujmeer, who, according to Hindoo authorities, headed this confederacy. The King of Unhulwar¹ was, it is said, invited with the other princes of the Hind to join in this last united stand for the religion and liberties of the Hindoos but though in former days when the destroyer of Somnāth was at the threshold, Bheem Dev had combined with the Lord of Sāmbhur against the common enemy, the ancient jealousies between their houses prevented him from following where the Chohān sovereign led, and the forces of Gozerat were inactive, while Veesul Dev led his troops from triumph to triumph, and won for himself the right of inscribing on his monumental pillar the proud boast, that he had made the Land of Virtue once more what its name implied by the extermination of the barbarians².

The conduct of Bheem Dev involved his kingdom in a war with the successful confederates, which, together with other incidents in the story of the sovereign of Ujmeer forms the subject of one of the sixty nine books of the poem of the Bharat Chund, which we now propose to introduce to our readers.

The sages, says the Rajpoot bard "produced at Aboo from the fire-pit, a man to whom they entrusted royalty. Of his race sprung a great and religious king, named Bālun." His son was Veesul Dev. It was Friday the first day of the month, the light half of the month the month Vyeshak, when Veesul mounted the throne. The thirty six races assembled—the regenerate ones and the bards, Veesul was presented with the royal umbrella, he received the mark of sovereignty on his forehead, the Brahmins repeated Veds and verses of power.

When the umbrella was placed over the head of Veesul the Brahmins prepared the pit of fire sacrifice, placing therein five arrows. The smoke issued—the flame burst forth, the Brahmins repeating charms, performed his enthronement, giving him their blessing, the assembly cried, 'Be victorious, be victorious! Veesul, earth protector!

Veesul enjoyed as happy a state as that of Indra, he restored justice and fame. In Ujmeer nigger dwelling—his enemies sub-

¹ Vide As Res. vii. p. 180

² This is the Beer Beelum Dev of Colonel Tod who defended the Ga h Boethi or hill fortress of Ujmeer against Mahmood of Gurnee. On the pillar of Feeroz Shah (i. de As Res. vii. p. 180) his name is written Vella Deva, or Vel Dev the V and B being synonymous. Thus Veesul Dev is commonly called Beesul Dev.

"dying—Veesul reigned a pure reign Many mighty cities he took ,
 "in his reign the world seemed to be covered by one umbrella
 "He adorned the city as if it had been adorned by the architect
 "of the gods Abandoning irreligion, he caused religion to flourish ,
 "sinful deeds he sought not to perform. He exacted only his
 "rights—without right he indulged not his avarice , the four castes
 "were subservient to the Chohân , the thirty six races served him ¹
 "Veesul Raja, the religious, was resplendent as a Dev upon the earth
 "Once on a time, Veesul the king hunted deer in the forest
 "Seeing a place well adapted for the purpose, the desire of con-
 "structing a tank arose in his mind He examined the good place,
 "where the streams flowed from the mountains, where the forest was
 "good He sent for his principal minister 'Cause a reservoir to
 "be made here, such as that of Pooshkur' Having given this
 "order, he returned home, joy without limit arose in his mind
 "Upon a throne he sat like Yoodishteer, the son of Dhurum, did
 "Veesul, the Indra of the world of men Over his head an um-
 "brella, on each side horse hair fans waving, he was very beautiful
 "to the sight,—like Ushweenee Koomâr The thirty six races then
 "assembled—the Putâsurs, the Toonwurs valiant. The king called
 "them into his presence , he presented them with betel nut The
 "minstrels in their verses celebrated his praise , the king, smiling
 "bent his head, the assembly shone like a constellation , the Chohan
 "in the midst like a moon With compliments he dismissed them
 "all As they retired, the bards pronounced a blessing When a
 "watch of the night had passed, the raja retired within the palace
 "Camphor, sandal, musk, and other perfumes scented the place
 "It was redolent of precious essences which had been strewed upon
 "it An apartment well colored, fit to inspire pleasure, received the
 "king He sent for actors, for singers, and other amusements He
 "enjoyed the society of the Purmâr's daughter, the favorite queen
 "who in beauty and youth resembled an Upsura, who was dear to
 "him as his life, whom he forgot not for one moment. No other
 "far one did he ever look upon "

The Purmar queen gave birth to a son named Sirung Dev, who
 was sent, on attaining a sufficient age, under the care of the Kâyuth
 Kerpâl, to the town of Sîmbhur, the favorite of Sakumbhuree
 Devet, which was assigned for his residence A suitable bride was
 soon provided for him—"The daughter of Râwur Dev Raj, Gource

¹ The four castes are the Brahmans, Kshutrees, Vaishyas and Shoodras. The
 thirty six races are the Kaypoot tribes. *End Conclusion.*

his name, shone by the side of Sârunḡ Dev, as Rutce beside Kam"¹

Under these happy auspices the reign of Veesul commenced, but his prosperity was afterwards more clouded, and the chronicler represents him as driven from his throne, apparently owing to the jealousy created in the minds of his other wives and their kindred by his exclusive preference of the "daughter of the Purnar" By the aid of Shiva however, Veesul regained his power, which he seems thereafter to have used in so tyrannical a manner, particularly by giving himself up to an unbridled lust, that his subjects, in despair, threatened to retire in a body from the country

"The inhabitants of the city thronged together to the house of the minister 'Calamity falls upon all, both men and women—we will not remain here—we will depart in anger' The minister soothed the enraged people, and, in conjunction with the council of their head men and the wives of the rajâ, approached Veesul 'To protect the land,' said they, 'a prince should travel about it. On the earth there are many rajas, a great sovereign should attack and subdue their cities and territories to destroy such thorns.' The raja understood the object of what they had said 'The flame which has been excited in me singes you. Well, I will do what you have urged, I will send for Keerpâl, and to whatever countries you may think fit to go, I will mount and accompany you.' He gave the order to all the ministers and sent for Keerpâl. From Sâmbhur he came to the city of Ujmeer. On his arrival he touched the feet of the king, he placed a sword before him as an offering. The hilt and the scabbard were studded with jewels. The raja bound it on his loins, the skilful in vaticination pronounced the omen to be good. The raja said, 'As this omen has been granted to me, I will draw my sword in all the nine divisions of the earth, the whole world I will subdue, I will make tributary rajas, be they as firm as Meroo. Hear, O! Keerpâl, my speech. Providing treasure, prepare to accompany me—at the Veesul Surowur pitch our tents.' To the ten directions he sent summonses 'Let all come and meet me at Ujmeer.' Muhunsee Pureehar came and joined his standard, the chief of Mundowur touched his feet, all the Gahilots came, crowning the assembly. Râm Gour, the Toonwur, Panâ's lord, Muhesh the lord of Mewar, the Mohil of Doonâpoor² came with his followers

¹ The Cupid and Psyche of the Hindoos

² The Mohils are a branch of the Chohâns descended from Manik Race—Todd's Rajasthan, ii., 445. *See* this passage *idem*, ii., 448.

" the Buloch too brought his infantry, the King of Sindh flying, went
 " to Sindh, the King of Bhutner sent presents, the chiefs of the
 " country as far as Mooltan hastened to join him. The order went
 " to Jesulmer, all the great Bhoomcees were submissive, the Yáduv,
 " the Wághela, the Moree, the great Goojur, responded to his call
 " From Unturud came the Koorumbh. All the Mairs submissively
 " touched his feet. Jeyt Singh, obeying the order, set forth; the
 " chief of Fuchitpoor he brought with him. Many Purmáirs mounted,
 " the Dors came to follow him, the Chundails, the Daheemas,
 " worshipped him. Shaking his sword, he made all the Bhoomcees
 " submissive. No Solunkhee came to pay obeisance, they stood
 " aloof, sternly grasping the sword. Perceiving this, Jeytshee, the
 " Golwál, spoke 'Leaving a force at Ujmeer to protect our homes
 " and city, let us advance—the Chálook cannot escape.' Stage by
 " stage advanced the warriors, by the way of the mountains the
 " raja advanced to strike his first blow at the Solunkhee. Many
 " forts he levelled with the earth. He took Jhálor and destroyed
 " its castle, to the mountains and the forest the enemy retreated.
 " Ascending Aboo, he beheld Uchuleshwur, Wagur he subdued,
 " in Soreth, the land of Gárnár, he found tribute and salutations—he
 " found no battle.

" In Goozerat, land of the seventy towns, was the Chálook Row,
 " Bálóok the warrior. Hearing the news, Bálóok mounted and
 " came, he worshipped Shiva and Doorgá, his spear he took upon
 " his shoulder. With him he had thirty thousand horsemen, seventy
 " elephants streaming with honey, at a league's distance he made a
 " halt. The Chohán heard the noise—heard the noise, did Veesul
 " the King, of the Chálook Row's advance. Calling for a charger,
 " he mounted, he caused the royal drum to sound, setting his
 " army in array, he moved onward, the sound of his approach
 " reached the camp of the enemy. With seventy thousand soldiers
 " he came on, it seemed as if the crickets in some rainy season
 " raised their humming noise, shields glanced, spears glittered, the
 " warrior was full of joy, the coward full of sorrow. Destroying the
 " lands of Chálook, on rolled the army as a rolling tide of the ocean,
 " cities, towns, and villages, all that came in their way, they plun-
 " dered.

" The Chálook heard the news. Angry at once he started up,
 " as when a flame starts up without smoke. Bálóok Ráce, the
 " Chálook warrior, calling for water, laved his body, he drank a
 " handful of water which had washed the feet of Vishnóo. Huree
 " he placed on his throat. 'To-day I go forth to conquer or to

"meet fate. If I fly, may dishonour fall on my race In all this land
"is there no warrior, that this Veetul has advanced without being de
"barred by weapons?"

"Shreekunt, the bard, was sent to the enemy, he met Veetul Dev
"Chohân, raising his hands he pronounced a benediction, he in
"formed him of the movements of Bâlook Râee. 'When it is with
"kings that you should have to do, why have you to do with sub-
"jects? You have done ill injuring them, no Hindoo prince would
"thus act, cease to molest the subjects and return home—to Ujmeer
"depart and there reign The Bâlook Raja has said, 'I am of the
"Bruhm race, it is my occupation to carry on war, to fly were great
"grief to me, but the day of my death is a day of holiday The
"chiefs that are around me are of noble race We will never retreat
"from before you, turn back, then, and abandon war—let us not
"meet on the field of battle' When the Chohân received this
"message he at once gave orders for sounding the royal drum.
"Armour they placed on horses and on elephants, the warriors as-
"sumed their armour The two armies approached within sight of
"each other—they seemed like billows of the ocean bending their
"crests. The Chohan formed a phalanx. 'Let us see whether the
"Bâlook Râee is an Ubheemanya,¹ that he may break it. What
"destiny has determined will come to pass.'

"The two armies met, the warriors called to their friends
"‘Brother, brother, strike, strike!’ They fought and wounded each
"other The Châlook's army gave back, the Bâlook Râee came to
"their assistance. He shook the phalanx. The Pureehar and Gâhi
"lot turned their backs, the Pureehâr fled to the position of the
"Toonwur, the phalanx was broken and collapsed. At that time
"the Khundhar and Buloch advanced against Bâlook boldly, nothing
"regarding The warriors' surcoats were stained red, as if they
"played together at the Hoolce,² they were bathed in gore. The
"elephants, streaming with blood, showed as brilliantly as pulash³
"trees covered with scarlet flowers in the spring Bâlook and
"Veetul, the king of men, perceived each other It was as if the
"moon grew dim from being opposed to the sun The Châlook rode
"on horseback, the Chohân was seated on an elephant, the two

¹ A phalanx of a peculiar form, called "Chukravayoo" is described in the Mahabharat, as having been formed by the Kaurav army. Ubheemanya, the son of Ujjein, broke through six ranks of it and was slain in front of the seventh.

² The Hindoo Saturnalia, in the course of which the revellers sprinkle each other with red water.

³ The "pulash" is a tree which bears red blossoms—the "Eutea frondosa."

" rajas fought a terrible fight, they crossed weapons with each other,
 " when to the teeth of the elephant Bulook urged on his steel
 " Night at last separated the warriors, returning each to his own tent,
 " they bestowed attention on the wounded

" The next morning the ministers of the Chálook came together
 " Without the knowledge of their sovereign they sent a message to
 " the Chohân. Pawâ's lord hearing this went to the raja. Keerpâl
 " was sent for. The Chálook's ministers came to meet them.
 " "Whatever property you may demand we will place it at your feet"
 " The king replied "Listen, I will leave a post here, in a month's
 " time I will build a city—assent to this and bring your offering"
 " Thus were the terms arranged. The Chohan gained the field—the
 " Chalook was wounded. Veetul returned home again when he had
 " founded Veetulnugger."¹

The bard having carried Veetul back to Ujmeer, relates how that raja, returning to the course from which he had been reclaimed for a time, at last suffered the penalty of his vices by the curse of a female devotee whose chastity he had violated, and, losing his human form, became an "Usoor" or "Danuv," an "eater of the flesh of men." The common belief, however, was that he had perished by the bite of a snake. The Purmar Rânee burned herself with the corpse of her lord.

The first act of Sârun Dev, Veetul's successor, was to place his wife, who was then pregnant, in security at Rintumbor, the inaccessible fortress which was the seat of her own family. He next turned his attention to the destruction of the Danuv, who had taken up his abode at Ujmeer, and, in his fury and voracity, had rendered the place a desert, but he not only was unsuccessful in this, but himself fell a victim to the monster.

Âno, the son of Sarung Dev and Gouree, was more successful. He adopted, however, an opposite course to that pursued by his father, and instead of attempting to oppose the Danuv in arms, he submitted himself to him and entreated his protection. The demon was pleased with his humility, and having promised that Âno's race, from father to son, should reign in Ujmeer, he rose into the sky and proceeded to Nigumbodh, on the Jumna, where he remained performing penances for three hundred and eighty years, until the time that Unang Pâl

¹ Colonel Tod Western Ind. p. 172 mentions that one stipulation of this treaty was that the Chálook should give a daughter in marriage to Veetul Dev. He also mentions, quoting the *Ujjain Kâvya*, a work relating the exploits of a Çûnî prince of that name—that Veetul Dev took Prince Aurun, son of Raja Bhém prisoner.

Toonwur founded Delhi. From the fragments of his body, as Chund relates, sprung the Sîmunts or Palidins of Pruthcerâj (of whom hereafter), and the poet claims for himself an origin from the tongue of the Danuv. Âno was succeeded by his son, Jesingh Dev, whose son and successor, Ânund Dev, was the father of Someshwur, the opponent of Bheem Dev II, and father of Pruthcerâj.

Bheem Dev I married Oodayâmutee, by whom he had a son named Kurun. This queen caused to be constructed at Unhilwara a well, which alone of all the monuments of the race of Waur Râja still exists, though in a ruined state. It is known as the Râncees well. Bheem Dev had also two other sons, named Mool Râj and Kshem Râj, both of whom were, it would appear, born before Kurun. The name of Mool Râj's mother has not been handed down, that of the mother of Kshem Râj was Bukoola Devee, who was probably a concubine and of low origin. The author of Prubundh Chintamunee calls her a courtesan, and says she was purchased as a slave by Bheem Dev. Kshem Râj is sometimes described as Hureepâl Dev, a name which he probably acquired as a worshipper of Vishnôo after his retirement into the position of an ascetic.

The same Âchârya tells the following story of the prince Mool Râj, which is curious as giving us a glance at the revenue arrangements of the period of Bheem Dev I, and also proving to us that the cultivator of Goozerat was then in character much what he is now in regard to his stubbornness when assailed with demands, as well as his sensibility to kindness. "Once on a time, in a year when the rains had failed in Goozerat, the householders (Koutoombeeks) of the grams, or small villages, of Dundahee and Vishopuk, were unable to supply to the king his usual share of the produce. A minister (muntree, the mehta of modern days) who was sent to make enquiry, brought all the people whom he found possessed of property to the capital, and presented them to Bheem. One morning the prince Mool Râj, who was celebrated for his truthfulness and fidelity to his promises, was walking about in that place attended by a servant of the king's. When he perceived all these persons, alarmed, talking among themselves, having informed himself of their case through the attendant who was with him, he compassionated them with tears in his eyes. Soon after, having pleased the king much by his skill in horsemanship he was commanded to ask a boon. Mool Râj begged that the householders might have their rent remitted to them. The king, with tears of joy in his eyes, both granted what he had asked and pressed him to seek a further boon for himself.

"The people, on being released from confinement, came to touch

"his feet Some of them remained to attend him continually; the rest, returning home, spread his praises far and wide.

"Shortly afterwards, that merciful spirit of his gained Mool Rāj admission to the delights of Paradise. The king and his court, as well as the people who had been released at his intercession, were immersed in the ocean of grief for his loss. By slow degrees they learned, by the power of the wisdom they taught, depressed the trunk of this elephant-like sorrow. The next year the husbandmen, delighted with an abundant fall of rain, having obtained a plentiful crop of all kinds of grain, came to present to the king his share both for the past and the present year. Bheem Dev refused to receive the arrears, but at the solicitation of the husbandmen, agreed at last to nominate, in conjunction with themselves, a jury who should arrange the matter to mutual satisfaction. The assessors decreed that the royal share of the produce for both years should be placed in the king's hands for the erection of a temple, called the Trēepooroosh Prāsād, for the happiness of Prince Mool Rāj."

At the close of his reign, as the author of Dwyâshrây records, Bheem Dev, following the example of Mool Rāj, the first of the Solunkhees and others of his ancestors, proposed to retire to perform penances for the attainment of Paradise, leaving his throne to Kshem Rāj, his eldest son. Kshem Rāj, however, refused the proffered dignity, and said, "I will not separate myself from you, but will accompany you to your place of retirement." After some discussion, Bheem Dev and Kshem Rāj jointly placed Kurun on the throne, and retired, and not long afterwards Bheem became an inhabitant of Swarg.

Afflicted at his separation from his father, Kshem Rāj withdrew to a pure place, called Moondeekeshwur, on the banks of the Suruswatee, no great distance from the village of Dudheesthul or Deythulee, which village Kurun Raja granted to the Prince Dev Prusād, the son of Kshem Rāj, that he might attend upon his father in his religious seclusion.

CHAPTER VII.

RAJA KURUN SOLUNKHEE—REGENCY OF MYENUL DEVEE—SIDH RĀJ.

GOOZIRAT, during the reign of Raja Kurun, (A.D. 1072 to 1094,) enjoyed an exemption from foreign wars. He sent his first prince continued the tributary expeditions, which his predecessors had already

set on foot, into countries which owned his supremacy, but no mention is made of his having been engaged in a contest with any of the surrounding potentates. Kurun appears, however, to have availed himself of the opportunity which was thus afforded him for consolidating the strength of his kingdom by reducing the wild and inaccessible parts of the country, called the "Mewâs."

It is commonly believed that Goozerat was occupied from a remote period by rude tribes, the descendants of whom still exist, who bore a general resemblance to each other, but of the nature of whose religion or government little has been even traditionally handed down. According to Bishop Heber, they were unquestionably the original inhabitants of central and western India, and were driven to their fastnesses and desperate and miserable way of life by the invasion of those tribes, wherever they may have come from, who profess the Brahminical religion. "This, the Rajpoots themselves virtually allow by admitting in their traditional history, that most of their principal cities and fortresses were founded by such and such Bheel chiefs, and conquered from them by the children of the sun." One branch of them sprung, as the bards relate, from an ancestor named Bheel or Kaiyo, who was produced from the body of Venoo, a descendant of Ootânpat, who died under the curse of a sage. Kaiyo enjoyed the royalty of the forests around Aboo, and left a son, named Ujanbâhoo, who ruled over the same territory, and was very powerful. From him came Goho, whose occupation was that of a ferryman, and at whose house Râm rested when he first left Uyodhya. From Goho descended all the Bheels, who are, however, subdivided into ten branches.

The tribe of Kaiyos are spoken of in the Muhâbhârut as resident in Goozerat. When the Pândavs took refuge with Vyerât Raja at Nutsyunugger or Vyeratpoor, which is believed to have occupied the site of the present town of Dholka, they found there a queen of the Kaiyo race, named Soodeeshnâ, whose brother, Keetchuk Kaiyo, was slain by Bheem Sen for an attempt upon the chastity of Droupudee. This Kaiyo is represented as having lately returned conquering with his tribe in all the wars, and as having wasted the Treegurt country belonging to Raja Dooryodhun, or his friend Sooshurma.

A similar fabulous descent is given to the Koolees from Youwu nâshwa, the father of Mandhata Raja. Their ancestor, Koolee, was brought up by a sage in the forest, and always led a jungle life, whence it happened, as the bard says, that his descendants, though in the towns they are of little importance, are *lions in the jungle*. The Koolees lived for a long time on the sea-shore, in the neighbourhood of the Indus, but they were removed to the country about the Null

by the Goddess Hinglâz, and brought with them the earth nut called "beerd," which even in famine does not fail. They were called at this time Mairs, as well as Koolees, and Sonung Mair was their leader. He left twelve sons, each of whom became the head of a clan. Nurwan, the eldest, established himself at Null Bowlee, where Hinglâz Devee took up her residence in a temple erected to her honor. This building has disappeared, but its situation is still pointed out on an island in the Null, the ford to which is now called Hinglâz Âra.¹ The second son, Dhun Mair, or Dhând, founded Dhundhooka, which was long held by his descendants, and became so powerful as to assume the title of raja. "Fifteen thousand were his foot soldiers, eighteen thousand were his horsemen, eight elephants shook their heads at the castle of Dhând." The other brothers had each a village. In these times, says the bard, there was not so great a population in Goozerat, but there was much forest, and the Bheels and Koolees lived in security. They were doubtless then, as now, hereditary and professional plunderers, "soldiers of the night," as they describe themselves. Raja Kurun Solunkhee is the first ruler of Goozerat on record who devoted his attention to putting a curb upon these wild tribes,—a task which has engaged the solicitude, more or less, of all his successors down to the present time.

The predatory tribes have always had some of their principal haunts in the country which stretches from the eastern side of the lesser Runn of Kutch to the river Sabhermutee. Kurun Raja is said to have attacked a Bheel chieftain, named Âshâ, who lived at Âshâ pullee, now Âshâwul, near the city of Ahmedabad, and led an innumerable force of bowmen. The Bheel was defeated and slain by Kurun, who, in consequence of a good omen which had occurred to him, built in the same place a temple to a Devee, called Kochuruv, a name which is still preserved in that of a locality on the banks of the river immediately contiguous to Ahmedabad. Merootoong (the author of *Prubundh Chintamunee*) goes on to say, that the king founded in the same place a temple to Jyeuntee Devee, the two temples of Kuruneshwur and Kurun Merootoong, to his patron god, and a reservoir, called Kurun Sigur, or the sea of Kurun, and also that he built a town, called Kurunâwutee, and made it his residence.

The situation of Kurunâwutee² cannot be decisively ascertained,

¹ *Jour. Asiat. Soc. Ind.*, vol. vi., p. 223.

² The probability is that Kurun's city stood on the site of that of his Moslem

but there can be no doubt as to the proper position to be assigned to the magnificent reservoir, the Kurun Sâgur. Near the town of Modheyra, not many miles to the south of Unhulwârî Puttun, is a village still called "Kunsâgur," in the lands of which are the remains of an immense reservoir known in the surrounding villages as "the ten miles tank," and which local tradition still attributes to "the father of Sidh Raj, the Goodman Kun." The design was worthy of a monarch, and may be clearly traced, though but little now remains of the structure itself. The river Roopeyn, flowing down from the hills beyond Kherâlloo, was here arrested in its course towards the Runn, and compelled to relinquish its natural outlet and to empty its waters into the sea of Kurun. Nor could the execution have been unequal to the design, for century after century passed on, the dynasty of Wun Raja was forgotten, the Moslem had conquered, ruled, and fallen in his turn, the locust like Mahratta cloud was already dissipating beneath the booming thunder of the western cannon, and yet, in the chains forged by Kurun Solunkhee, Roopeyn still was bound, these fetters broke at last, and the ocean of the king became in a moment an uncared for waste.¹

The town of Modheyra is situated on a low hill or mound formed of the debris of brick buildings, and rising out of a level plain. The character of the country near it, and the presence of salt water creeks carried up from the Runn, suggest the probability of its having at a former time stood very near the edge of the sea, which once covered that tract. It is known in Jain legends as Modherpoor, or Modh bunh Puttun, and it gave its name to the caste of Brahmins called Modh. A very handsome Hindoo temple stands in the immediate vicinity of the town, which (as the erections mentioned by Meroo-

successor, Shah Ahmed. The names of Kochuruv and Âshâwal point to his site, and there can be no question that an old Hindoo city existed in the position now occupied by Ahmedâd. Mohammedan story associates the names of Ashâ Bheel and Âshawul with Shah Ahmed, adapting probably the older tradition relating to Raja Kurun. Ahmedâd is mentioned under the name of 'Shree Nigger' in modern Hindoo and Jain writings and inscriptions. Thus the situation of the well called "Dadâ Hurees" near Ahmedâd, which was built by Bhee Hureer a lady of the household of Mahmood Begurra in A. D. 1500 is described in the inscription on it as "in Hureerpoor, on the north east of *Shree Nigger*." We shall see the name of Shree Nigger occurring in the annals of the reign of Sâd Râj. Shree Nigger it is true, may be only an epithet—it means the illustrious city.

¹ This occurred in A. D. 1814. The year before there had been a famine, and in that year the fall of rain was so heavy that the Roopeyn, becoming for the time a large stream, broke through the embankment.

toong may be looked for in the neighbourhood of Kurun Sâgur as well as in that of Âshâwul) we may surmise to be either the Kurun-eshwur or Kurun Meroo Prâsâd. This temple will be more fully described hereafter, but we may in this place notice that it corresponds exactly in style with two small shrines still remaining of those which adorned the "ocean of Kurun," and that the finish everywhere visible in its execution, indicates that it was erected at a time when resources were plentiful, and when an external enemy was not apprehended.

A superb temple to Nemeenâth which stands upon Rewutâchul or Gurnar, is also attributed to Raja Kurun, and called after him the Kurun Veehîr

Kurun Raja appears to have been for a long time denied the blessing of a son to succeed him, towards the close of his reign, however, a romantic incident made him the father of a young prince, who was destined to raise to its culminating point the glory of Un-hilwârâ. One day, soon after the king had mounted the throne, an usher came to him and informed him that a portrait painter who had travelled in many countries stood at the door seeking permission to appear in his presence. At the rya's order the painter was introduced into the court, and, having made obeisance, sat down and said, "O king your fame has travelled into many countries, therefore many people think of you, and are desirous of seeing you, I, too, for a long time have been so desirous." Then the painter submitted to the king a roll of pictures. Therein Lukshmee was represented dancing before a raja, and beside her there was a maiden portrayed much more beautiful than Lukshmee. The raja, when he saw the picture, praised the maiden's beauty exceedingly, and asked of what race she was. The painter replied, "there is in the Dekkan a city named Chundrâpoor, the king thereof is Jye Keshee, this maiden is his daughter, the princess Mjenul Devee. She is in the bloom of youth. Many princes desired to wed her, but she assented to no one. Her relations told her that the flower of her age was passing away, and that she should consent to receive a husband. Then the maiden began to worship Gouree in order to obtain a bridegroom full of great qualities." The Boudhist Jutees, too, that shave the hair of their heads and their beards, having painted portraits of many royal princes, exhibited them to her. Afterwards some unskilled painter who had come to Chundrapoor,

¹ The painter is described in another place as the son of Shooôkeshee, King of Kurnât land, who perished in a forest conflagration.

² See account of the festival of Gouree in the Conclusion

of seven images of heated brass. The minister then explained to him the stratagem by which he had been deceived. Thus Myenul Devée became the mother of the illustrious Sidh Rāj Jye Singh Dev, who, as local tradition relates, first saw the light at Pāhlunpoor.

Sidh Rāj was yet a child when his father Kurun, fixing his thoughts on Vishnool, went to Indrapoor. During his minority there appears to have been a struggle between rival factions for the possession of royal power. Dev Prusād, the son of Kshem Rāj, Kurun's brother, when he heard of that king's death, prepared a funeral pile on the banks of the Suruswutee, and burned himself alive. He left a son, Treebhoo-wun Pāl, who was a close attendant upon the person of the young prince, and, in after times, when Sidh Rāj went forth subduing the whole earth as far as the ocean, Treebhoo-wun Pāl placed himself before his sovereign in the battle. The reins of government were first held by Mudun Pāl, the brother of Kurun's mother, Oodayamutee, but this prince, behaving in a tyrannical manner and having, in particular, oppressed and extorted a large sum of money from a celebrated and popular physician of the court, named Leelā, a combination was formed against him, and the minister Sāmto, having obtained possession of the person of the young prince by a stratagem, and conveyed him to his own house, caused Mudun Pāl to be put to death by the hands of his soldiers.

Power now passed into the hands of the young sovereign's mother, Myenul Devée, who was assisted by the ministers Sāmto and Moon-jāl, and by another named Oodā, who appear to have been all of them Wāneeos in caste, and Jains in religion. It was during the regency of Myenul Devée that the two reservoirs which received names from her—the Meenul Sur, or Mon Sur, at Veerungām, and the Mulāv, or Meenul tulāv, at Dholka, were constructed.

On the east of the latter tank, was a courtesan's house, which, as it interfered with the symmetry of her design, the Rānee proposed to purchase for a large sum of money. The owner, however, declined to part with it, remarking that her name would be rendered as famous by the refusal as that of the queen would be by the construction of the reservoir. Myenul Devée was too upright to employ force, and her conduct in the matter, though it produced an irregularity in the tank, which is still apparent, procured for her government a reputation which is preserved in the local proverb, "Would you see justice, visit 'the Mulāv'." Her ministers also vied with the queen in erecting costly works of architecture, of which the chronicler mentions a Jain convent, called Ooden Veehār, at Kurunāwutee, and the temples of "Shree Moonjāl's Lord," and "Sāmto's Foundation," probably in the same city.

Before she left her own country Myenul Devee, doubtless at the persuasion of the priests of Shivî, had bound herself by a vow that she would procure the remission of the duties levied at a place called Bâhoolod (now Bhâlod), a ford of the Nerbudda river, a little above Shookulteerth, upon the pilgrims proceeding to the Shrine of Someshwur. In a former birth, as her spiritual preceptors informed her, she had been a Brahminee, and had arrived at Bâhoolod with the view of performing pilgrimage at Dev Puttun, but being unable to pay the duties demanded of her, she had been refused permission to advance further, and in grief on that account had produced her death by abstaining from all food. The opportunity having now arrived for the accomplishment of her vow, Myenul Devee carried the young Sidh Raj with her to Bâhoolod, where they had the opportunity of observing personally the inconveniences to which the pilgrims were exposed. The jury of five, to whom the collection of the tax was entrusted, were summoned to produce their accounts, and though the amount realized was found to be an immense sum, Sidh Raj, placing water in his mother's hand as a kol,¹ and declaring the act to be a religious gift on her part, remitted the levy. Myenul Devee then worshipped Someshwur with great splendour, presenting an elephant, a gold figure called a "toola pooroosh,"² holding a set of scales, and other great gifts.

While the young sovereign of Goozerat was thus employed, Yushowurman, the king of Malwa, invaded the northern part of his dominions. The minister, Sântoo, who held the deputed power of Sidh Raj, at Unhilwârâ, being either without the means of repelling this invasion, or without the energy to employ them, induced Yushowurmân to retire by paying him a sum of money, but the young king, on his return to the capital, was much enraged at what had happened, and from that time forward set his heart upon the reduction of Malwa.

It was while preparing for this expedition that Sidh Râj commenced the construction of the Suhusra Ling tank at Unhilwârâ,³

¹ The ceremony called Choollook or Kol, which is performed by pouring water into the hand of a party to whom a promise is made, as an earnest that the engagement is irrevocable, is still used in Goozerat. Sometimes the water being discarded the maker of a promise merely places his hand in the hand of the other party.

² Or perhaps Myenul Devee gave her weight in gold to the shrine. It is an usual practice.

³ This reservoir appears to have been in existence in the reign of Akber. "Itarnam Khan his minister," it is said, "proceeded to Goozerat in order to embark for Mecca, and reached the suburbs of Luttun, (Unhilwârâ) then

reservoir is still pointed out at Puttun, but of the fabric itself nothing remains. It was one of the circular, or rather multilateral tanks, of which several examples, more or less perfect, are to be met with in Goozerat, and its name, (which may be rendered "the reservoir of the thousand temples of Shiva,") was probably derived from numerous shrines of Muhâ Dev encircling it, similar to those which still remain around the Meenul sur of Veerungâm. The following story, in connection with this reservoir, is still a popular subject of recitation and song —

TALE OF JUSMÂ THE ODUN

Once on a time, a countryman from Malwa came to Sidh Râj, and praised the beauty of Jusmâ, the Odun. The rya sought to possess her, and made many attempts to do so which were unsuccessful. At length, when he was commencing the Suhusra Ling tank, at Puttun, he sent his sister's son, Doodhmul the Chowri, to bring a number of Ods¹ and Oduns from Malwa. Doodhmul set out to fetch them, and arrived at their village, and said that Sidh Râj, the Solunkhee, had a large tank to excavate and wanted the assistance of a number of Ods and Oduns. Jusmâ thereupon collected a number of her caste fellows, and with her husband came to Puttun. Sidh Raj gave orders that the other Ods should be accommodated outside the town, but that Jusmâ should be brought into the palace. Jusmâ refused, saying "Ranees sleep in palaces, "it is fitter for the Odun to lie upon the ground."

When the digging of the tank commenced, the raja in person sat looking on, he became very much enamoured of Jusmâ. He said to her, "Jusmâ, do not lift such heavy loads of earth, you will "injure yourself." She said there was no fear of that. He told her to take care of her child and let the other Oduns lift the earth. She said, "I have hung him to the branch of a tamarind tree, as I come "and go I swing his cradle.

When the excavation was completed, the raja paid all the Ods, but said that Jusmâ should remain and he would pay her by and bye. Meanwhile he gave the Ods leave to retire, Jusmâ, however,

¹ governed by Moosy Khan Lody. During his stay there he went to visit a spot called Sahasruk, so called from the thousand temples erected in its vicinity. Briggs's *Feristah* II, p. 203. The same nobleman is the reputed founder of the Khan Surowur at Iuttan.

² The Ods are a low caste, whose occupation is that of excavating tanks.

secretly went with them. When he became aware of this, the raja mounted and pursued them as far as Modheyra, slaying some of the Ods. Jasmā upon this plunged a dagger into her belly, and, as she died, cursed Sidh Rāj, and said that his tank should never contain water.

The raja, returning to Puttun, found the tank dried up. He asked the minister what ought to be done that water might remain in the tank. The Pradhan, after consulting the astrologers, said that if a man's life were sacrificed, the curse would be removed. At that time the Dhers (or out castes) were compelled to live at a distance from the towns, they wore untwisted cotton round their heads and a stag's horn, as a mark, hanging from their waists, so that people might be able to avoid touching them. The raja commanded that a Dher, named Māyo, should be beheaded in the tank, that the water might remain. Māyo died, singing the praises of Vishnū, and the water after that began to remain in the tank. At the time of his death Māyo had begged, as a reward for his sacrifice, that the Dhers should not in future be compelled to live at a distance from the towns nor to wear a distinctive dress. The raja assented, and these privileges were afterwards permitted to the Dhers for the sake of Māyo.

After this Jye Singh prepared to go quickly to Oojein, collecting his army from village to village. He advanced stage by stage, subjecting the rajas whose towns he passed on the road, and compelling them to accompany him, he caused the tops of many high places to be lowered, in order that his army might find a more level road. Some Bheel chieftains, with their followers, attended the king, who astonished Sidh Rāj with their feats of activity—"In his army they seemed as the followers of Hunoomān, "in attendance upon Rām." At last the king of Goozerat encamped on the banks of the river Seepra, the tents were pitched, the horses secured in order, and all details arranged. Then there was festival held in the tent of Jye Singh—the dancers danced before him.

Sidh Rāj made war in Malwa, it is said, for twelve years, with great renown, but after many ineffectual attempts to obtain possession of the capital city, Dharā Nugger, he began to be disheartened, and consulted Moonjāl Muntree, who accompanied him, on the propriety of returning to his dominions. That minister, however, obtained from a deserter intelligence which led to the hope that an attack on the southern gateway of the fort might be made with success. Sidh Rāj headed the assault in person. The favorite elephant upon which he rode, after incredible exertion, broke down two of the three gates, though fastened with iron chains, but won

this success with its life. The king of Goozerat, having thus effected an entrance, soon became master of the fort, and his triumph being completed by the capture of Yushowurmân, who had behaved gallantly in the defence, his standard was raised in the city of Bhoj, as four hundred years afterwards the banners of his Moslem successor were planted upon the battlements of Mandoo¹

As he returned homewards, Sidh Râj attacked and drove from their fortresses the chieftains who plundered pilgrims travelling along the road, thus making the country "fearless."

It was when Sidh Râj made his triumphal entry into Unhilwârâ, after his conquest of Malwa, Yushowurmân placed a flag of victory (Yushputâkâ) on the royal elephant, that the king's notice was first attracted to the future author of the Dwyâshrây, Hem chunder the Âchârya, who as first of the priests of the Jain religion, proclaimed among the white-robed train the glory of the hero of Goojur Râshtra —

"O! Kamdooghâ, sprinkle the land. O! sea, make a swusteeck of
"pearls. O! moon, shine in full splendour. O! elephants, sup-
"porting the eight regions of heaven, wave garlands of good leaves
"of the tree of desire—conquering the earth, Sidh Râj comes."²

¹ The following Pedigree of the Kings of Malwa is from an inscription translated by Mr L. Wilkinson, in the Journal of the Asiatic Society (Bengal Branch), v p 380, and from the other authorities quoted —

I Raja Bhoj Dev

II Oodayâdit.

III Nurwurm, died St. 1190 (A.D. 1134), v Ins from Oojein, translated by Colebrooke, Trans. R. A. S. I 232

IV Yushowurm.

V Ujje wurm, "by the favor of this raja, the learned and accomplished Prince Shree Hurschundra Dev received dominion" who from his capital of Neelageeree made gifts to Brahmins in St. 1235 (A.D. 1179), v Journ. Ben. A. S. vii 736

VI. Vindhya wurm, "who directed his ambition to the reduction of the country of Goozerat."

VII. Umooshyâyun.

VIII Soobhut wurm, or Sohud. "The angered prowess of this conqueror, like the fiery rays of the sun, which exercised its thundering rage in the city of Puttun, in (or cities of) Goozerat, is witnessed to the present day in the forest conflagrations that still prevail in the country"

IX. Urjoon Raja. "This prince when still a child put Jye Singh Raja to flight, even in child's play" In the fort of Mandoo, on the 10th Phalgun Shukla Sumwat, 1267 (A.D. 1210), he grants a village to his family priest "in commemoration of his accession."

² "Kamdooghâ" is the cow of paradise. The word *swusteeck* has been explained already (*vide* p 42, and note) The allusion is to the usual decoration of houses at times of rejoicing, viz., purifying with cow-dung, painting swusteecks on

that the smoke of the sacrificial fire no longer rose to the heavens. Sidh Râj, expelling the enemies of the Brahmins, employed his most skilful architect in the completion of the edifice. Then, having consulted the astrologers, and being warned that the arrival of a foreign conqueror would be fatal to this new shrine as it had been to the temple of Dev Puttun, Sidh Râj caused images of "horse lords" and other great kings to be made, and, installing them in the temple, placed near them a representation of himself in the attitude of supplication, with an inscription praying that even if the land was laid waste this temple might not be destroyed. Meanwhile the "victorious" pendant of Muhâ Dev was planted on the summit of the Roodra Mâlâ, and the king, as an act of grace, gave permission that flags should be raised also upon the Jain temples, which before had been forbidden. It was at this time that the town of Shreesthul, in commemoration of its royal restorer, assumed the name of Sidhpoor. The Jains add, that the king caused to be built also, in the same place, a temple to Muhâ Veer Swâmee, and that he worshipped the "congregation" there.

Sidh Râj soon after returned to Malwa, and spent the rainy season in that country. While there, he received the agreeable intelligence that the Suhusra Ling tank was completed and filled with water. On his arrival in Goozerat, at the close of the rains, he took up his residence at Shree Nugger, "a great city." Observing many flags on the temples of that city, he made inquiries of the Brahmins, who detailed to him the different shrines of their faith that there existed, as well as those of the Jain religion. Sidh Râj angrily exclaimed: "In Goojur land I have forbidden the flag to Jain temples, how is it, then, that in your city this order is disregarded?" The council who managed the temple of Shree Rishub Dev thereupon brought forth their copper plates and other records to prove, in the royal court, the antiquity of their privileges. This point was, at the close of the proceedings, admitted even by the Brahmins, upon which the "high-minded" sovereign granted permission that the flags should be raised on the Jain temples at the end of a year from that day.

Among the Senâputees, or generals of the army of Sidh Râj, was a celebrated Purnâr chieftain, named Jugut Dev, whose existence is alluded to by the monk of Wudwân but merely with the remarks that he was "thrice valiant," or possessed of strength, talent, and

inscription alluded to, in the note at p. 50, as that of the king of Malwa. The allusion may, therefore, be to the invasion, by Vishnvarm, which excited the anger of Sidh Râj.

CHAPTER VIII

THE TALE OF JUG DEV PURMAR.

In the land of Malwa, in the city of Dhâr, Oodiyâdî ruled. He had two Ranees: one of the Wâghela clan, the other of the Solunkhee. The Wâghelee had a son Prince Rindhuwul.¹ She was the favorite, the Solunkhinee was held in less estimation. The latter had a son, Jug Dev: he was somewhat swarthy in complexion but handsome. Rindhuwul was the elder son and the heir apparent: there was a difference of two years in the age of the brothers. When Jug Dev reached the age of twelve years the raja asked Mullr one of his household, 'Has the Solunkhee lady a son or not?' Mullr answered 'The Solunkhee lady has a son Jug Dev but he never comes to the palace.' The raja said 'In the world there is nothing greater than a son.' So saying he sent to call Jug Dev. Then Jug Dev came to the palace, his coat was of coarse cloth, on his head was a turban, that might have been bought for two shillings,

¹ Colonel Tod, (Rajasthan I., 242,) quoting the Annals of Jessulmer has the following—

Raodhuwul Piar son (or descendant) of Udyâdî of Dhâr had three daughters, one of whom he betrothed to Jeipâl (Ujje Pâl) Solunkhi, son of Sid. I also her to Becî Râj Patti and the third to the Rana of Cheetore.

5th July however left no son. Ujje Pâl, who succeeded him eventually was his relation, but not his descendant. Salepêdree of Malwa kings in the note at page 87.

The Jug Dev of the time of Sidh Pâj might have been the son of Oodiyâdî, the successor of Bhj. The present tale is, however a pure romance.

his ears and hands were unadorned. In this state he appeared, and made his obeisance. The raja pressed him to his bosom, seated him near himself, and seeing his dress, said, "Son! how is it you wear such clothes?" Jug Dev replied, "My austerities have been few, born in the house of a mighty prince, still in that great king's land of Malwa, I hardly obtain a pound of salt and water. To my mother one village you have assigned. This is a subsistence for her, and the business of its rule is in her hands. Tunsoo-Gâm¹ is a great name, but the produce of it is little. Meat and drink, clothing, men servants' and maid servants' subsistence, cars and oxen—these, all of them, are supplied by the produce of a single village. My own clothes are beyond the produce." The raja, when he heard this, said to the treasurer, "Give him four shillings a day." Jug Dev said, "Mighty prince! the present you have given me I have accepted, but the illustrious Mâjee² is very affectionate to me, therefore I shall not obtain it. Well, whatever has been written will come to pass!" Then the raja, demanding a bag of money from the treasurer, gave it into his hand, and said, "Son, buy clothes, live comfortably." Then he gave Jug Dev permission to retire. Jug Dev, taking leave, detailed to his mother what had happened, and gave her the purse. Some follower of the Wâghelee's, who heard and saw what occurred, went and told his mistress. "To day the raja shewed great kindness to Jug Dev, he granted him four shillings a day, and presented him with a purse." When she heard that, the flame of anger sprung from her foot up to her head. Sending an eunuch, she called the raja thither—she paid him obeisance. The raja seated himself on a cushion. The Wâghelee, with reddened eyes, addressed him. "What is this you have been giving to the Doohâgun's son to-day?" The raja said, "The Solunkhunee is the Doohâgun,³ but her son is first. Rindhuwul is the Teelâyut heir apparent, but Jug Dev pleases my eye, he will be a good Rajpoot." Then said the Wâghelee, "He is swarthy in complexion, his fortune, too, is written in black letters. Why do you praise him, send for the purse back again." The raja replied, "That I have presented to him, another time I will consult you before I give."

¹ The name means "three good villages."

² Meaning the Wâghelee Kânee Mâ (mother) is respectfully rendered Mâjee, Mâjee.

³ *Solunkhun* is the *solunkhun* and *Doohâgun* is the *doohâgun* and *Teelâyut* is the *teelâyut*. Compare the passage in Deuteronomy xxi., 15 to 17. *Teelâyut* is the head of the house, who bears the mark of royalty (the *teeluk*) on his forehead.

At that time the Raja of Mān loogurh, who e service Oodavadt performed, sent a letter commanding his speedy attendance. The raja quickly went off upon that business. Both princes remained at home. Jug Dev & associates were good, he admitted visitors affably, he gave good advice, his manner of living was good his temper was pleasing therefore people spoke well of him in the world, and his fame increased. Rindhuwul dwelt in the palace, but Jug Dev in his own house. In this way two years passed away. At that time the lord of Gordland & raja of the Gord clan, by name Gumbheer, hearing of the reputation of Jug Dev, sent a cocoa nut for him to Dhārā nugger, with an elephant and nine horses, the cocoa nut mounted in silver and gold, a family priest to present the cocoa nut, and a minister. They arrived at Dhār everybody talked about the Gord raja's cocoa nut having arrived. They were welcomed a place was given them to lodge in and fodder for their cattle provided. The family priest the eunuch and the minister together said "Bring forward the cocoa nut. The Gord priest answered. My raja has ordered me to cause Prince Jug Dev to take it. Do you, therefore, place him on the cushion. I will make the royal mark on his forehead and present the cocoa nut." After this conversation the party separated. The Waghelee was held in much awe they went and told her. The cocoa nut is Jug Dev's." Then the Waghelee, in a rage exclaimed. O destiny! do you give the cocoa nut to this black leprosed one of ours. The cocoa nut befits my son—explain this to the comers and cause the cocoa nut to be given to Rindhuwul. I will do them service." The priest said to Mutoowee, the Gord priest, presenting him at the same time with a sum of money, Jug Dev is the son of the 'Doohāgun, he does not get as much food as he could eat, Rindhuwul is the heir-apparent his mother is the chief queen, give the cocoa nut to him. Afterwards the cocoa nut was given to the good Prince Rindhuwul, he was marked with the royal mark, the great drum sounded thirty two musical instruments were played. The priest then said, 'For once shew me Jug Dev. Letting the Waghelee know, they brought Jug Dev. The priest Mutoowee saw him, he shook his head when he beheld how handsome Jug Dev was and how clever he seemed and splendid in appearance. However, he said, "What is written must come to pass." He asked leave to retire they presented him with a dress of honor, and dismissed him. He returned to his own country, and told the story

¹ This expression means in plain English, "I will give them a bribe."

to Raja Gumbheer as follows —“We gave the cocoa nut to Pind
 “hawul. The hair apparent is Rindhawul, but the handsome is Jug
 “Dev. He has no good clothes, but he is like the rays of the sun
 “in splendour. However, no one is strong against what is written.”
 The raja said, “You have made a great mistake, but what has been
 ‘given cannot be made ungiven, nor have I another daughter.’ So
 saying he sent for an astrologer, caused the letter, announcing the
 day of marriage, to be written and sent it to Dhar. He gave a
 ‘separate letter to the minister, in which was written, “Bring Prince
 ‘Jug Dev with you, if you do not, the matter cannot be arranged.’
 The messenger, taking the letter, went to Dhar, he presented it to
 the minister, who read it, and gave it to the Kancee. The Waghlee
 said, “Take away the black fellow.” They prepared the cavalcade,
 and caused it to be told to Jug Dev —“Prince! prepare to go in
 ‘the marriage band.” Jug Dev said, “How shall I prepare without
 ‘jewels or clothes fit to be seen? besides, I cannot travel as a foot-
 ‘man. The ministers went and told the Waghlee. She sent him
 from the treasury handsome clothes bracelets, a pearl necklace, a
 collar a gold chain. She said, too, “Take a good horse from the
 “stables, there are many servants, some of them must go.” After
 wards the cavalcade of about twenty thousand men set off. On
 their way they halted at Took Toda, a raja, named Raj, ruled there,
 who was of the Dak Chowra race. His son Beerj was regent, Raja
 Raj being blind, though he saw with the eyes of his intellect. That
 raja had a daughter, by name Veermutee who was a virgin and
 marriageable. Her father was looking out for a good connection
 for her, but could not discover a suitable bridegroom. There the
 marriage party arrived. Raja Raj said, “In this cavalcade is Jug
 “Dev, he is a very good Rajpoot, and worthy of rule, with him
 ‘cause the young lady to walk the rounds.” Prince Beerj assented
 to what he said, he went to the stranger's camp to pay his respects.
 When he reached the camp he said, “Having accepted my hos-
 ‘pitality, proceed in the morning. With urgency he compelled
 them to accept his invitation. Afterwards, returning into the fort,
 he made enquiries of the astrologer, and ascertained that the
 fortunate hour fell the next day at even time, when cattle return
 into the villages from grazing. The necessary preparations
 were made. Next day the lady Veermutee was anointed with
 tumeric, Gunesh was installed. At three in the afternoon they
 assembled for the feast all eat together. By the time they

¹ Cremation of a sacrificial pit is the most important part of the marriage ceremonial, for a description of which, see Conclusion.

had washed their hands and risen from the feast the auspicious time came round. Then the prince Beerj said to the priest and minister, "I am going to give my sister to prince Jug Dev; he presented the cocoa nut, with four horses to him, and said, "Passing "the garland-ornamented door, grace the bridal hall." The Dhar minister knew that a good thing had happened. Passing the garland, the bridegroom graced the hall. It became morning—an elephant, five-and-twenty horses, nine maid servants were presented. The guests requested leave to depart, as they were bound to a particular day, the Chowree Vermutee was left at her own home. They said, "As we return we will take her with us." The cavalcade proceeded, and arrived in the Gord territories. The news of Jug Dev's marriage was known. Raja Gumbheer, scrutinising Jug Dev's appearance, was very much annoyed at finding him married, but the written matter alters not. The Gord chief celebrated the marriage of his daughter—he presented double presents, horses he gave, elephants, eleven maid servants. He dismissed the bridegroom's friends. The cavalcade returned to Todā placing the Chowree in a chariot, they took her with them, they returned home. The Waghelee became aware that Jug Dev was married, she was much annoyed in mind. She began to say, "Ah! this swarthy fellow, a raja gives him his "daughter, gives her without seeing him! They performed the ceremony of going out to meet the new comers, the Gord lady and the Chowree paid obeisance to their mother-in-law, the worship of the Devs was performed. A month afterwards the Gord and the Chowra chieftains sent and took away their daughters to their family homes. Jug Dev sent back the marriage presents he had received with the Chowree, retaining only the dresses and jewels. He said, "I will not keep them here now."

Jug Dev attained his fifteenth year, then Raja Oodayadit returned from the duty he had been employed upon. He was in high spirits. Prince Rindhuwul went out to meet him—he paid his obeisance to the raja, also to the leading men of the city. The whole court met and saluted each other but Jug Dev did not make his appearance. The raja was in high spirits, he took his seat on a cushion in the court. He said to the attendants, "Prince Jug Dev, where is he?" They said "He must be with the Solunkhee lady." An eunuch was sent to call him, then Jug Dev came dressed in coarse clothes. He made his obeisance. The raja pressed him to his bosom grasped him by his hand seated him very near himself, and said to him, "My boy, "are these the clothes you wear?" The prince, joining the palms of his hands, said, "Sire! when you set out you allotted a sum for my

"daily expenses Without her order I did not get the money As
 "is one's food, so is the state of one's body,—that you are aware of
 "With the produce of one village, besides the expenses of servants,
 "how can clothes for me be procured?" Then the raja presented
 to him his own amulets, necklace of pearls, waistband, collar, arm-
 chains, turban ornament, also his shield, dagger, and sword, and a
 dagger with a hilt mounted with jewels. Jug Dev received them with
 an obeisance, but joining his hands, he made a petition—"Sire!
 "I have obtained that which you have honored me with, but Wâg-
 "helee Majee has a great affection for me, so that when you go to
 "her palace she will seek to have the whole back again I will not
 "give back again what I have once received, even though yourself
 "order it." The raja said, "The Wâghelee may say so, but, son,
 "I like you better than Rindhuwul, and what I give you is my own.
 "In my suite there is a fine horse, which I give you, take it, and in
 "the evening come to the court." Thus saying, he dismissed him
 Jug Dev took the horse with him, causing it to be led before. Going
 to the Solunkhune, he made obeisance. Seeing the unusual hand-
 someness of his appearance, she said, "Son, if he remain with the
 "Waghelee, have you any confidence?"

The chief of the eunuchs running, said to the Wâghelee, "To-day
 "the raja presented to Jug Dev every thing he had upon him, the
 "best horse in his suite, too, he gave him." Hearing this, her heart
 was inflamed with anger. She caused it to be said, "Sire! grace the
 "refreshment room, the meal is ready, the Wâghelee has not washed
 "her mouth, first having seen the king and having worshipped the
 "auspicious time, she will split the *dâtun*!"¹ The raja hearing this,
 came quickly to her apartments in the morning. The Rânee Wâg-
 helee paid obeisance, a carpet was spread and a cushion set. The
 raja seated himself. The Waghelee said, "I wave myself as an
 "offering to your handsomeness. You are looking stout, and there-
 "fore you have abandoned the fancy for ornament, but, O' Lord
 "of Earth, without jewels you do not look splendid." The raja said,
 "Jewels I had, plenty of them beside me, but I saw Prince Jug
 "Dev unadorned, so I presented all the jewels to him." Hearing
 this, the Rânee said, "In this black fellow what craft is there! Of

¹ The *dâtun* is a piece of stick used to clean the teeth. It is afterwards split
 and employed as a tongue scraper. In Africa the same custom would appear to
 prevail. Before breakfast Add zetta was employed above an hour in cleaning
 "and polishing her teeth by rubbing them with the fibrous roots of a certain shrub
 "or tree which are much esteemed and generally used for the purpose in her own
 "country, as well as in the more interior parts."—*Lander's Journal*. iii. 217

"jewels he has a double share; besides, I sent him new ones from the treasury. Then he gave them to Todī Chowra. But, Sire! you have done this without reflection. Sire! to my son you have never once given a present. Send for the jewels again, and give them to Rindhuwul." The rājā said, "A poor man even does not take back again what he has given, I am a lord of the land. Rindhuwul and Jug Dev are alike to me. I cannot ask or take these things back again." The Rānee Wāghelee said, "The dagger, the sword, and the principal horse are the heir apparent's. When you have sent for these back again, then I will split the dānun." The rājā considered that the obstinacy of a woman was difficult to be overcome, according to the proverb—

I

"The store of the poor regard not
 "When their obstinacy is excited these four,—
 "A child, a beggar, a king,
 "A petted woman.

II

"As cold as ice but burning forests,
 "Where water was, strewing stones
 "That an angry woman can do
 "Which destiny cannot accomplish.

III

"A king punishes his subjects,
 "A woman punishes all the world,
 "A sage's mind she will upset,—
 "A woman's wit is boundless.

Then the rājā sending the chief of the eunuchs, caused him to say, "Son! I will give you another very good sword, but send back the one I gave you if you respect my peace. Son! do not be obstinate in this matter." Thus he made petition to the prince. Then Jug Dev, in a pet, gave back the sword, considering that bickering would only procure for him the title of a bad son. Afterwards, passionately, he exclaimed, "I am a Rajpoot's son. I will go somewhere or other and earn my bannock. —

I

"A stone article a good man
 "Are not sold by weight,
 "The further they go from home
 "The more valuable they become.

II

" A lion does not wait till the moon is good,
 " He waits not for money or supplies
 ' Quickness only is good,
 " Where speed, there success

III

" If wealth be not acquired in youth
 " By travel in foreign lands,
 " Thrown away is that season
 " In the life of a man.

IV

" If a good man be a stay at home,
 " Three losses he will sustain,
 " His clothes will wear out, his debts increase,
 " His name remain unknown.

" Therefore, good mother, if you give the order, I will go somewhere
 " to seek my fortune ' Then his mother said, " Son, you are young,
 " whither would you go? To travel alone in foreign lands is a very
 " dangerous matter " Jug Dev answered, " Mother! God will prosper
 " me, I will get service somewhere God has preserved the honor
 " of the sons of good nobles before this He will preserve mine too
 " Mother, from your splendor I shall obtain fortune ' His mother
 reflected—

" In his own business calm,
 " In another's business strong,
 " Him God will protect,
 " Interposing his arm. '

She said, too, " Do what will give you ease." Then Jug Dev took from the stables a good horse, and opening the treasury took out thence two bags of gold coins, he took arms, too—a bow, a quiver full of arrows—and having slung the latter on his shoulder, he made obeisance to his mother. Angrily he mounted his horse, and quickly made his way to Took Todî. He halted at a garden outside the town his horse, tied to a tree, stood champing the bit, he himself spread a thin cloth among the shrubs and sat down. His shield he laid on the ground beside him. He determined to go into the city when it became evening. At that time the Chowree Veermutee, seated in a litter, came thither by chance with her attendant damsels. It was three or four years since the pair had been married. A carpet having been spread, the lady sat down in a pavilion in that garden, as there was a little rain falling at the time. An eunuch was seated

at the door to keep it. Then the lady ordered her damsels—"Go, "and gather some fruit." A damsel went out to gather fruit, she saw the horseman and his horse, which was worth four or five hundred pounds, with rich furniture for the yellow saddle. Then the damsel quietly surveyed the young chief. She thought, "He looks like the lady's bridegroom, I am sure it is the prince by the ridge of his nose and the redness of his eyes." She ran and told her mistress. "Lady, happiness to you, nineteen to one, here is the noble prince!" The Chowree said, "I may not look at the face of a man, but you are a discreet person, therefore go again and bring correct intelligence." The damsel went back and looked again, and returned, saying, "Lady, a hundred thousand to one it is the prince." Then the lady said, "See, you are a person of understanding, you are very wise, so it is enough." Afterwards, cautiously peeping from behind the screen of the flower trees she found that it was indeed the prince himself. Then the Chowree, going quickly, paying obeisance, said—

"At home I was starting the crows,¹
 "Came my husband that minute,
 "Half my bracelet clung to my arm,
 "Half only was broken off

"A soft couch a cool mansion
 "My husband's presence grant me!
 "My hope the desire of my heart,
 "Destiny has fulfilled

The Chowree said, "Auspicious hour! auspicious time! well rose the sun this day on which I have met your illustrious highness, "but where are your attendants? Alone, in the garden as if for "secrecy, you are seated. What is the meaning of this?" Then the prince spoke to the Chowree, telling his story from the beginning and concluding thus—"I am come forth in the hope of attaining "service, you must not make the matter known." However, in the meantime the damsel quickly running, had gone to the palace and said, "Good news! The royal son in law has come." They began at once to prepare the procession of welcome, the damsel received a present for her good news. Prince Peerj ran off on foot, he came and found Jug Dev. The Chowree returned to the palace. Prince Peerj brought Jug Dev with him thither. He made obeisance to Raja Rāj. He remained there five days, and then asked permission

¹ It is a superstition that if a woman whose husband is absent, succeed quickly in starting the crows which have alighted on the ground this is a sign that her husband will soon return. The broken bracelet is the sign of widowhood.

to proceed. Then Raja Râj said, "This palace is your own. We have only one will between us. Highness! remain even here." Then Jug Dev said, "Do not press this subject. For once I will go alone into a foreign land. I must put my destiny to the test." They strove much with each other, at last Jug Dev was forced to say "yes." When it became night, however, Jug Dev explained his intentions to the Chowree, and began to take leave of her. She said, "I will continue doing the prince's service—your handmaid will wait upon you." Jug Dev said, "Are you wise, and do you make such a proposal? In a foreign land a wife is as a fetter on the legs. I must go alone. I will send for you very soon." Then the Chowree, throwing her arms round him, said "Can the shadow of the body be separated from the body? If the shadow can be separated from the body, then you may order me to remain here." Jug Dev argued with her much, but the Chowree would not be persuaded. With great constancy, she prepared to go with him. They saddled two horses. They took with them many ornaments, mounted with precious stones of great value. The Chowree covered herself with a veil, when Jug Dev mounted his horse she was already prepared. Two bags of gold coins were put in their horses' grain bags. Their intended departure was soon known, at that time Prince Bacrj came up with three hundred horsemen to see them off. The Chowree embraced her father and mother, running, she embraced her chief attendants. Then the mother in law, giving Jug Dev a silver coin and a cocoa nut, made the royal mark on his forehead. She commended her daughter the Chowree, to Jug Dev's protection. Making obeisance, receiving benediction, taking leave of Raja Raj, they set forth. They went a few miles from the city. The escort said to him, "Your Highness! if you are proceeding homewards, this is your road." Jug Dev then announced his intention,— "I am going to Puttun, to take service with Sidh Row Jesingh Dev, the Solunkhee." He enquired the direct road. One of the horsemen said, "The direct road to Toduree, which is the next village, is twenty miles, and if you go by the safe road, avoiding the hills, it is thirty miles." Then Jug Dev said, "Why should you leave the direct road? Have you an ill will at the horses?" The leader of the Rajpoots said, "The direct road is infested by a tiger and a tigress, the villages have been rendered desolate by them, the male is like a Dev, rajas and nobles have gone against him with great and small drums, but no one has been able to subdue him or the tigress. From fear of them, no quadruped attains its full growth. The road has been stopped up for the last nine years."

"and the grass has grown tall. The pathway is broken up, therefore go round by the longer road to Toduree; that road is a safe one." Hearing this, Jug Dev, taking leave of Beerj, after saluting him, went on by the direct road. Beerj remonstrated very much, but without effect, Jug Dev said, "Why should one go round about from fear of this fool and his wife?" The two together fearlessly pushed on their horses. Then Jug Dev said to the Chowree, "Do you keep your eye upon the grass on the left hand as we go." Thus they went on for six kos, then the Chowree said, "Royal prince! the tigress is in front." Jug Dev drew an arrow, and, laying it upon his bow, said, "Tigress, you are a female, do not come against me, get out of the road and couch on the right or on the left." When she heard the word female, the tigress, raising her tail, depressing her head to the ground, sprang towards him. At that moment he let fly the arrow, it struck her on the forehead, and, passing through, came out, and fell ten paces on the other side. Then the tigress sprang up into the air and fell dead. When they had gone on a distance of a hundred paces, they saw the tiger sitting. Jug Dev then, drawing another arrow from his quiver, said to him, "Go to the right hand or to the left, or else I will send you to keep company with your foolish female." Then the tiger, lashing himself with his tail, bending his head to the ground, sprang forwards, at him, too, Jug Dev shot an arrow, it passed through his brain, and, coming out, fell twenty paces off. The tiger, in like manner, sprang up into the air, and fell dead. Jug Dev said, "Why should I have slain the poor animals? I have been guilty of murder." The Chowree said, "Your highness! this is royal sport!" Thus conversing, they came to the tank outside the village of Toduree, there were many sacred fig trees there, the water was ruffled into little waves. At that place they dismounted beneath a spreading tree, and divested themselves of their arms, they drew water, cool as that of the Ganges, and watered their horses. The Chowree was employed in washing her mouth. In the meantime Beerj had returned and reported to Raja Raj "Jug Dev has taken the direct road." Then Rāj was angry, and said, "Take two hundred and fifty five horsemen with you, armed with bows and arrows, where you find them, commit them to the funeral pile, or if they be alive, bring the news." Receiving this order, the horsemen started, as they went on cautiously and fearfully, they found the tigers lying dead by the road side; but they saw neither horse nor man. They supposed the objects of their search must be resting at some place where there was water, and that they were not in any danger. The horsemen, who had been dispersed to make

search, now all of them came together again, and "Rām! Rām!" joined between them. They congratulated each other on having accomplished a task which they expected would have cost their lives. Taking the two arrows with them, gleated, and without fear, they hustled on; when they arrived at the tank they found Jug Dev there. The Chowree recognized them as they came up, saying, "There are some of our Rajpoots." The horsemen went up and made obeisance; they said to Jug Dev, "Prince royal! you have done a great piece of religion for both the world and the cows. There were like servants of the angel of death, neither king nor noble could kill them. Who but you, prince! could mitigate the calamity of the world?" Jug Dev, however, did not think much of the matter. He gave the Rajpoots leave; they went and related the story of the tigers having been slain. Raja Rāj, and the brother-in-law, Beerj, hearing the news, were very much delighted. When the day went down, Jug Dev and the Chowree entered the city and made a meal, paying a few pence to a man, they got their horses rubbed down. They remained there two nights and a day, and spent a few shillings for their food. In this way, travelling by stages, they arrived at Puttun. There is a sacred fig tree on the bank of the Subhara Lang tank which Sidh Rāj built; they dismounted from their horses beneath it, and listened the animals there. They procured good water, and took care of their horses. The horses stood champing their bits. They took out something to drink, and made themselves ready. At that time Jug Dev said to the Chowree, "Do you remain here with the horses. I will go into the city and hire a house, and come back and take my little queen into the city; it would not look well for both of us to be wandering about." The Chowree said, "Go, then, I will remain here." Then Jug Dev, putting on dagger and sword, went into the city to search for a house to hire. Hear what happened after that!

Now, the master of Sidh Rāj's principal province, Doongur shee, was also the Castellan of Puttun. He had a son, the lord Lāl, who was very haughty and in the prime of his youth; on account of the Castellanhip of Puttun and the extent of the province there was truly no lack of haughtiness, so that he disdained to tread the earth. There were five hundred houses of courtezans in Puttun; among the mistresses of them was a courtesan, named Jāmotec, who possessed great wealth, and had many sons and daughters. The sons,¹ too,

¹ The name "Rām" of one of the incarnations of Vishnool a common salutation among Hindoos.

² The sons of these persons generally remain with their mothers, and act as musicians (Gundharvas) and attendants on the dancing women.

were very wealthy. Once on a time, the castellan's son came to that Jāmotee's house to gamble, he said to her, "O! Jāmotee, if I could find a very beautiful and good caste woman I would keep her, and make you a present." Jāmotee said, "Very good, I will find one, and pay my respects." Then Jāmotee gave notice to her daughters, and they too began to inquire for a beautiful woman. Many days passed on in this way. The day that Jug Dev and his bride arrived at Puttun, one of the girls, at noon tide, taking a water vessel, came to the Suhusra Ling tank to draw water. The Chowree, raising the veil from off her face, seeing no man near, threw off the veil. She sat looking at the sheet of water and the buildings of the tank. The damsel, too, recollecting Jāmotee's order, was looking about her. She saw the Chowree, who seemed to her like one of the virgins of Paradise, bright as the lightning of heaven. The girl was pleased when she saw the Chowree, she took up her water vessel and approached her, and, saluting her, said "Lady! whence have you come, and where is the rider of that horse gone?" The Chowree replied, "Who are you that enquire?" The girl said, "I am a principal servant of the palace of Sidh Raj Jesingh." The Chowree said, "As for me, I am married to the son of Oodayādīt Raja, the 'Purmar'." The girl said, "Has your husband an elder brother?" "Yes, his elder brother is Rindhuwul," she said. Again the damsel asked, "Lady, what is his highness' name?" The Chowree replied, "Silly one! can one mention one's husband's name?" The damsel said, "One should take one's husband's name, or the illustrious world-creator's. However, you are the mistress of the country, do as seems good to you." Then the Chowree said, "The prince's name is Jug Dev." Again the damsel enquired, "Where is your own family residence?" The Chowree said, "At Todā, I am Raja Rāj's daughter, and Beerj's sister." Then the damsel said, "Now the prince has gone into the city, you keep a good look out after the horses, I suppose." The Chowree said, "No one dare cast an eye upon the horse of that black antelope of the herd." The damsel said again, "How is it that the son of a great raja should have come forth alone?" The Chowree said, "He left home in a passion with his step-mother," and she related the whole story. The damsel, having heard the tale to the end having made salutation, filled her water vessel, and proceeded home. She said to the courtesan, Jāmotee, "If you wish to pay your respects to the young lord there is a woman seated with two horses at the

* This is generally forbidden to Hindu women.

"tink, such a one as I have seen in the country—the very person you were describing. She told me her caste, the names of her father in law and husband, and where her home was." Then Jāmotee dressed the girl in clothes of great value, and put upon her Goozeratee jewels. She also caused to be prepared a very beautiful chariot, and took her seat therein. The servants closed the scarlet screens of the car. Jāmotee caused other girls to dress themselves in beautiful ornaments. She took twenty or thirty chariots with her, several servants accoutred and armed, also an eunuch of great wealth to precede her on horseback. In this fashion she proceeded to where the Chowree was seated. Having arrived at that place, she caused the tent walls to be set up. Then Jāmotee descended. The girl who had been talking to the Chowree came and made obeisance to her. Jāmotee said, "Bride! rise, that I may embrace you. I am your father in law's sister. His principal maid told me of your arrival, and I immediately caused my chariot to be prepared. I am come with the king's permission. When my nephew, Jug Dev, was married at Lodā I was not able to come, but I know Rindhu wul very well. Where is my nephew, Jug Dev—where has he gone? You had better wait in my house, you are my daughter, you are married into a family of importance, this is not a fit place for you to be sitting in." The Chowree, seeing the splendid appearance she made, became confused, and suffered herself to be deceived. She considered that the Prince Jug Dev had never mentioned to her any connectionship between him and Sidh Raj Jesingh, but that a raja might very probably be a raja's connection. Thus believing, and taking another look at the stranger's dress and ornaments, she saluted her and embraced her. Jāmotee gave her her benediction, and invited her to sit in the chariot, saying, that she would leave a servant to bring her nephew to the court when he returned to that place. She called also to a servant, desiring him to take care of the horses. The Chowree took the purses into her own possession, and ascended the chariot, which drove on. Jāmotee brought her to her own house. The house was a large one, with a gate leading into the courtyard. They drove in, and then stopped the chariot. Jāmotee alighted, and so did the Chowree. The procession of welcome came forth from the house, women, dressed handsomely and adorned with jewels, advanced to meet the Chowree, and saluted her. Some of them touched her feet—some preceded her, exclaiming, "Prosper, prosper." Thus they escorted her into the interior. The house was four stories high, and very handsome, it was plastered all round, on all sides were fastened hangings, upon

which pictures were wrought in gold and silver; in the windows pierced lattice work was fixed. The servants spread a very handsome carpet, upon it they placed cushions, bolsters, and pillows for the cheek, covered with gold brocade. They caused the Chowree to seat herself, she retained, however, the two purses beside her. They brought her warm water. Jāmotee said to a damsel, "Go and inform his Majesty that the Purmār Queen's nephew, Prince Jug Dev, has arrived here, and that he will soon pay his respects. Inform the raja that he should receive him with great respect, and say that the Chowree, his wife, is at my palace." The damsel, when she heard this, made obeisance, and withdrew. Half an hour after she returned, and said, "His Majesty is very much pleased, and has given orders that Jug Dev shall first visit him, and afterwards wait upon you." At this time refreshment was served. Jāmotee said, "Bride, get ready to dine." The Chowree said, "I have taken the puteevrut vow.¹ When the prince has dined I will think of dining. The prince has not arrived yet." Then a girl came and said, "Your nephew, Jug Dev, has paid his respects to his majesty, and embraced him, he is seated near the king,—dishes have arrived from the royal kitchen." Jāmotee said, "Hasten and forbid Jug Dev's dining with the king,—petition the king, and bring Jug Dev with you. To-day aunt and nephew must dine together, dinner is ready here." Jāmotee continued, "My nephew, Jug Dev, has not arrived, how can I sit down to eat before he has eaten, when I hear of his having dined, I will think of dining." In the meantime the girl who had gone, returned, and said, "Madam, the prince is dining with the king, both chiefs are seated at a large dish, I saw them before I came away, but your nephew is now preparing to come hither. How dark he is in complexion!" Jāmotee said, "This is a distinguishing mark of my father's house, my brother Oodayādīt is swarthy also, but I have never seen any so handsome as those of my own family." Thus they conversed. Jāmotee then called for handsome dishes, she gave a plate to the Chowree, and said, "Bride! take some food." The Chowree eat a little, and the maids removed the plate. They resumed their conversation. When three o'clock in the afternoon arrived, the Chowree said, "How is it that the prince has not come to pay his respects to his father's sister?" Jāmotee answered, "Run, girl! and bring my nephew Jug Dev." Again she entered into conversation with

¹ That is, to consider her husband as "a Dev," and to fast until after she had waited upon him.

the young lady, but the talk seemed to the Chowree to be without flavor in the absence of Jug Dev. The girl came back again in about half an hour, and said, "The king is conversing with him, and will not allow him to rise; he says, that after nine o'clock Jug Dev will come to sleep in this mansion, and that he will then meet his aunt." Hearing this, Jāmotee was angry with the girl, and said, "Petition his majesty, and say to him, that it is many years since I have met Jug Dev, and that he will have plenty of leisure for talking to the king in the morning, but that now he must be allowed to visit me." The girl came back again after another half hour, and said, that the raja had given the same answer as before. Jāmotee sent notice to the lord Lāl, "To-day I salute you! come directly nine o'clock arrives, I have a woman in my hands, whom, if you please, you may make your mistress, if not, I will keep her with me." Then Lāl began to take opium, very strong, with mixed spices in it; he took also intoxicating potions made of hemp and sugar, he put on a handsome dress and ornaments, and applied perfumes to his body, and ointment of musk. He came reeling about, and supporting himself with a spear in his hand was a "duck"¹ full of strong liquor. The damsel, when she saw him, ran and said, "Bride! I claim a present for good news, the prince has arrived." The Chowree fancied he had really come. At that minute the young lord Lāl came to the door of the mansion, which was as far off as one could see. When he entered, the girl closed the door behind him, and, applying the chain, went away. The Chowree saw that it was not her husband she suspected treachery, but considered with herself that she must be cautious, as she could not be so strong as a man, and he inflamed with liquor. She called to mind the proverb, that with the deceitful one must use deceit, and determined to be wary, as under such difficult circumstances she had to defend her chastity. Thus considering, she rose and said, "Prince! come and sit on the couch." He answered, "Chowree, do you sit." Seeing how beautiful she was, the Golo² was pleased. The Chowree, too, shot arrow like glances at him, which pierced his breast. The Golo began to be as ductile as water, and the Chowree led him on to tell her the truth. "Jāmotee," she said, "has done well for me." Lāl said, "O, Chowree! I had told her that if I could find a good caste,

¹ A vessel so called, resembling a duck in form.

² It appears that Lāl, though the son of an office holding high dignities, was of the caste called Golo or Khuwās, who are either slaves or descendants of them, though sometimes appointed to the most important situations.

"beautiful, clever, young woman, I would keep her as a mistress, you are just what I wanted. I will do whatever you desire. The Chowree then knew that it was a courtesan that had thus deceived her exceedingly, bringing her and him together by force. Seeing the "duck and cup which Lal had brought with him, and reflecting that he was already excited with liquor, she took the "duck and cup from his hand, and filling the cup full, extended it towards him, saying "Prince! take a cup from my hand." Then Lal answered, "This is very strong and I have already drunk much. Do you give me another cup then? No no we must talk together. The Chowree said, 'What matters talking do not push back my hand the first time I offer it you receive what I present, I am urgent you should do this. When she said so much he took the cup and emptied it, and then, with trembling hand filling it again offered it to the Chowree. She drawing her veil over her poured the liquor out on her bodice. She filled again and seeing that the Golo had reclined his person but was not yet fully intoxicated she gave him the cup again. While in the act of drinking he fell along the couch, clenching his teeth. The Chowree knew then that he was so much intoxicated as to be helpless. She immediately got up and taking his own sword cut his throat, then she took the coverlet off the couch and rolled him up in it. Beneath the window was the king's road she threw the bundle into it. It became midnight, and the watchmen arrived on their rounds they saw the bundle lying before them, and supposed that some thieves had broken into a merchant's house and being alarmed by them had thrown down the bundle, and made off. They fancied they would get praise from the castellan so they lifted up the bundle, which they found very heavy. They said to each other, "Let us not open it now, at sunrise the owner will come for his property and to trace the footmarks of the thieves therefore let us put the bundle as it is at the castellan's guard house, in the morning we will tell him." Now all this time the Chowree sat in the upper room prepared to defend her life as resolutely as she might.

Now as to Jug Dev. At five in the afternoon having hired a house and made his arrangements, he went to the tank where he had left his bride and the horses. He saw there the track of cars and horses and understood that some one had deceived the Chowree and carried her off. He went to the court to tell what happened. At the stable yard, in front of the court, the master of the horse was seated. Jug Dev arriving there, that officer thought within himself "This is a worthy chief. He rose and embraced him, and asked

"Whence are you come?" Jug Dev said, "I come in the hope of getting a loaf of bread here. I am a Purnar Rajpoot." The master of the horse said, "If you can overlook these horses we may live together, and you shall have pay and your food." Jug Dev's heart and thoughts were not there, but he thought the officer might introduce him, and when he promised to bring him into the king's presence, he remained with him, though much distressed in mind. However,

"One moment lessening, one moment increasing,

"Now a half moon, now a crescent",

"Destiny has not given to the moon

"All days alike."

He considered, "It is bad, but what can be done." When evening came he fed the horses. The master of the horse brought dishes for dinner from his own house, but Jug Dev had no appetite, still he pretended to eat before the officer, and returned the dish. All night he tumbled and tossed upon his bed. At last the day broke. The castellan, Doongurshee, came to the guard house. The watchmen, paying obeisance, showed him the bundle, saying that they had it from thieves, who had run away during the night. The castellan was pleased at the capture, he said, "Open the bundle and see what is in it." The servants quickly began to do so, when they came to the third fold they saw blood. They all started, and hastening to open the bundle, they found that a man had been killed and rolled up in it. Then Doongurshee recognized the corpse, and said, "Ah! that is surely Lalro! how dear was he to my heart! he is just as he was—drest in his ornaments." The castellan beat his breast, and said to his servants, Run, get news, truly this is your young lord "Lal's face." They said, "He is sleeping at home." They sent to inquire of his eunuch, who said that he had gone to the courtesan, Jamotee's house, at nine o'clock at night. Thither the men ran and enquired of the courtesan. She said he was safely asleep in the upper room. They told her to wake and call him. The maid then went and called, "Wake the prince, Chowree, and send him here." Then the Chowree angrily said, "Wretched prostitute! the moment that father of yours came I killed him, tied him in a bundle, and threw him into the road. Have you dared to play off such a trick upon the daughter of a Chowra! Wretch! when the prince, my husband, comes to know of it, you will suffer. Other women may act like courtezans and have friends, but, may Nâriyun destroy your house? was it into my presence that you dared to send a

"Golo, a Golo fit to sit outside my door! was it upon me that you dared cause him to cast an eye!" Hearing this, the courtesan felt ready to expire. The servants running, told the castellan, "Some Chowree Rajpootnee has killed the young lord." Then the castellan, taking two hundred men with him, went to Jāmotee, the courtesan's house, and ascended to the upper floor. The door of the room where the Chowree was, was closed firmly, but in the back wall there was a window large enough to admit one man at a time. Placing a ladder, one of the servants ascended, and looked into the room. The Chowree struck him with her sword—his head fell into the room, and his trunk outside, in the same way she slew five or six men, but no one was able to kill her. They all began to tremble. The story got abroad, and it became known to Sidh Kāj Jesingh that a trick had been played off upon a Chowree Rajpootnee, and that the castellan's son, and four or five others, had been slain by her, also that she defended herself, shut up in an upper room. The king said, "Run quickly, and give orders that no one interfere with her until I come, I will be there immediately." Sidh Raj, calling for his horse, mounted, the master of the horse and Jug Dev making obeisance. The raja was surprised when he saw Jug Dev, and thought within himself, "That is a good looking chief, but I never saw him before. Jug Dev rode before the raja, who kept looking at him all the way to Jāmotee's house. The soldiers made way among the crowd. The king ascended, followed by the master of the horse and Jug Dev. Then Jye Singh said, "Daughter Chowree! tell me where is your family residence, where your father in law, and who is it you are married to?" The Chowree looked and knew that it was some great chieftain, she said, "Sire! I am the daughter of a Chowra, Beerj's sister, married to the younger son of Oodayādīt Purmar, lord of Dhār." Then the raja said, "Daughter Chowree! why have you slain my men?" She answered angrily, "Sire! this wretch brought me here to deceive me, and then a Golo came to violate my chastity, therefore, sire! I killed him. I am a Rajpoot's daughter, I will kill many more before I fall. I will fight till I die. God will do as he pleases. The prince, my husband, too, is in the city." At that moment Jug Dev, stepping forward in front of the raja, said, "Chowree! open the door. You have suffered much calamity." Then the Chowree, recognizing Jug Dev's voice, opened the door, and threw herself into his arms. The raja knew that this must be Jug Dev. Then Jye Singh said to the Chowree, "You are my adopted daughter." He called to his attendants, and said, "Bring a chariot and ten maidens, and take these to a handsome house." Then Doongurshet, the

castellan, came up and petitioned,—“Mighty sovereign! Prosperity to you! What order are you giving in regard to the spoiler of my house?” The king said, “This daughter Chowree did but protect her chastity. When a Golo seeks to make a harlot of the wife or daughter of a Rajpoot, he is sure to meet with punishment. Was it for a bad purpose that I entrusted the city to your care?” Then he ordered that the fool should be dismissed from the castellanhip, and forbidden the royal presence. Soon after he confiscated his property, and punished him, turning him out of the country, and giving his house up to be plundered. Thus he made the castellan an example to others. Afterwards Sidh Rāj arrested the courtezans, and cut off the noses of the whole of them, shaving their heads, and setting them upon Sæcula's steed,¹ and thus parading them round the city, he expelled them, and gave up their houses to be plundered.

Placing the Chowree in a car, with ten damsels to wait upon her, the king established her in a handsome mansion. Jye Singh himself conducted her thither, he presented to her also an old eunuch for a steward, and stored her house with provisions for a year, and furniture in proportion to the establishment. He gave her, too, a strong doorkeeper, and whatever else was necessary for her suite, and again declared that he had adopted her for his daughter. Then, taking Jug Dev with him, he went to the court. There he seated himself and began to make various enquiries of Jug Dev. The raja was exceedingly pleased with Jug Dev, he caused him to dine with him. When nine o'clock arrived, he presented a dress of honor with bracelets, a pearl necklace, a collar, a turban ornament of jewels, and dismissed him. Jug Dev went home, and embraced the Chowree. He gave her his pearl necklace, and said to her, “You have got us quickly introduced to the king, otherwise there would have been a delay of ten or twenty days. We must have sent our respects by some third party.” Thus they talked over the occurrences of the day, till it became night.

The Chowree, having taken the puteevrat vow, had eaten nothing, therefore she rose at three in the morning and began to prepare breakfast, and set water to boil. When all was ready she awakened Prince Jug Dev, he said, “Why so quick to-day?” The Chowree represented that the raja would send for him, “He has been talking with you, so he will not be without you for a minute all day. You know the vow I have taken, I am fasting from yesterday, do you therefore, bathe, and I will then eat.” Jug Dev said she was right,

¹ Sæcula is the goddess of the small pox, and is supposed to ride upon a donkey.

he rose and bathed and the two breakfasted together. At that time an usher came, bringing a horse with him and began to call out at the door. Jug Dev, taking leave of his wife, came to the door and, mounting the horse, rode to the court. The raja rising received him with respect. They talked together of old stories. The king enquired, 'Will you take service with me?' Jug Dev answered, 'It was to earn a loaf of bread that I came out from home. The raja said, 'Will you take a grant of land (puttā) or will you be paid at a fixed rate?' Jug Dev said, 'Your Majesty, I prefer receiving fixed pay, I will serve for a thousand crowns a day. Place me in whatever post there is most danger if I refuse I am no Rajpoot.' The king said, 'Very good' then calling the treasurer he gave orders, 'Pay daily to Jug Dev two thousand crowns from the treasury sixty thousand crowns a month—do not let there be any difficulty about this payment. Again the king gave Jug Dev a dress of honor and having caused a deed to be written and affixed his seal to it, he presented it to him.

When he had dismissed him, the great chiefs of Puttun began to grumble among themselves saying, 'Why has the king taken this fellow into his service?' They began to say also, 'As the sun rises he gives to a single man two thousand crowns! How will this one alone defeat an army of eighty thousand horsemen?' The raja, however, continued to be very much pleased with Jug Dev, he used to place him beside or opposite to himself and never gave him leave without making him a present. Things went on in this way for a year. At the end of that time a son was born to Jug Dev, whom he named Jug Dhuwul, and, three years afterwards, another son was born, whom he named Beej Dhuwul. The young princes were very much petted by the king, who was fond of giving presents to children and simple people who made odd remarks in their simplicity. That king spent also a thousand a day in virtuous gifts. How shall the bard not record this for the spiritual preceptor's name and the benefactor's, to remember is one of the six vows?

The elder prince had attained the age of five years and the younger that of two years. At that time the month of Bhādrapad came round. The nights were darkened with clouds, the rain fell from the sky, the frogs croaked, the pea fowl screamed, the shrill cry of the sparrow hawk was heard and the flashes of lightning were seen—such was the night in Bhādrapad making the coward's heart tremble. On such a night as this a noise reached the king's ear, it was like the sound of four women singing joyful songs in the eastern direction and of four other women lamenting at a short distance from them.

The king called to the guard, and asked who was awake Jug Dev made answer—"Your majesty I have you any command?" The raja said, "Jug Dev, have you not gone home?" The prince said, "How could I go without being dismissed?" The king said, "Well, then, go home now" Jug Dev said, "Your majesty! what order have you for the guard, when I have executed it I will go home." The king enquired, "What noises are those that we hear?" Jug Dev said, "There are some women singing songs, and there are others making lamentation." The king said, "Bring me intelligence who is singing and who lamenting In the morning let me hear about the matter" Jug Dev, paying obeisance, putting his shield on his head, taking his sword in his hand, went out alone The king thought within himself—"Bhâdrapud nights are dangerous, let us see whether he goes or not." Thus considering, wrapping a dark dress round him, Sidh Râj followed Jug Dev. Several chiefs were on guard there the king calling to them, asked what chief was there. Each gave his name. Then Sidh Râj said, "The king desires you to bring news of the women, some of whom are singing and others lamenting, in the eastern direction." One of the chiefs said, "Let him send the man who receives two thousand daily, and presents also Has he been drawing his pay all this time for nothing?" The king heard this. Some chiefs, however, said—"We will bring the king intelligence." Then, as they lay in their pallets, they said one to another, "My lord, get up, get up!" However, after making a noise with their arms, and causing their shields to clash, they fell asleep again.

Meanwhile, Jug Dev went on towards the east, to where the singing appeared to be—Sidh Râj following him Jug Dev arrived at the gate of the city, the door keeper opened the wicket and let him out. Sidh Râj said, "I am the chief's henchman, let me go out too" He, too, passed out Jug Dev advanced to where the women were lamenting, and said to them, "Who are you? Are you mortals, or wives of Devs, or are you Bhootnees, or Pretnees, or Siddhs, or Sheekoturs?" Why are you lamenting with so much grief at this midnight time? Tell me what calamity it is that you suffer' They said, "Approach, son Jug Dev! wherefore are you come here? He said, 'I am come to enquire the cause of your making lamentation' They said again, "We are the Fates of Puttun The stroke of ten to-morrow morning is the time of Sidh Râj Jesingh's death It is on that account we are lamenting Who will perform service, worship, presentation of gifts or sacrifices? We must needs lament' The king heard what they

said from where he stood in concealment. Jug Dev said, "But who is it that is singing?" The Fates said, "Go and enquire of themselves." Jug Dev went, and paying obeisance, said, "You sing songs of good news. Who is your king and what pleases you that you are thus singing?" They said, "We are the Fates of Delhi. We are come for Sidh Raj Jesingh see, there is the chariot. That is why we sing." Jug Dev said, "When will he meet his death?" The Fates said, "In the morning at the time when he prepares for worship, and putting on the dress of yellow silk, stands on the platform we will strike him so that he shall leave the body." Then Jug Dev said "In these times there is no king such as Sidh Row by what religious observance gift, or vow, or by what other means can he escape and be released from calamity?" They said, "There is but one way of escape for him if any chief who is equal to the king will cut off his head and give it us, then Sidh Row Jesingh's life will be prolonged." Jug Dev said "Will my head avail that receiving it you may prolong Sidh Row's life and royalty? If so I am ready." The Fates assented. "If you make an offering of your own life, Sidh Row will escape." Then Jug Dev said "Give me leave for a few moments, I will make the matter known to my wife, and having obtained her assent will return." The Fates laughed scornfully. "No wife would consent to her husband's dying, but go and ask and return speedily." Jug Dev turned himself homewards. Sidh Row said within himself "Let me see whether he will return or not and what the Chowree will say." He followed him. Jug Dev returning entered his house and ascended into the upper room, he embraced the Chowree. Sidh Row Jesingh heard the conversation between the husband and wife. They sat together as usual. Jug Dev said "Chowree! there is a matter of this kind." The Chowree, joining the palms of her hands said "What orders has my lord?" Then Jug Dev told her the whole story from the beginning and said "I am come to ask your permission." The Chowree said, "A day of prosperity a night prosperous! It was for such a day that we were enjoying our livelihood. Give it them it is for the life that subsistence grants and lands are given. You have determined well, such is the duty of a Rajpoot. If Sidh Row live and reign all is well, if not what use would life be! But, my prince, I have one petition. Why should I survive, for six hours existence why should I undergo so much calamity?" I will offer

¹ She meant to convey that she would be a new wife to her husband's corpse in any event.

"my life with yours." Jug Dev said, "But the children, what will become of them?" The Chowree said, "Let them be offerings at the same time." Then Jug Dev said, "If it be so, let us not delay." Jug Dev took the elder child by the hand and descended; the Chowree followed him. Sidh Row Jaisingh was filled with astonishment. He said, "Well done! Rajpoot, and well done! Raj-pootree." The four went on in front, the king following them to see what would happen. Jug Dev and the Chowree approached the Fates. They said, "Jug Dev, is your head ready to be offered?" He said, "For my head how many years will you grant Sidh Row?" They said, "He shall reign twelve years." Again Jug Dev asked—"The lives of the Chowree and the boys are of equal value with mine; for the four grant Sidh Row forty-eight years, I will offer the four lives." The Fates said, "So be it." The Chowree first presented her first born son. Jug Dev, drawing his sword, cut off the child's head, and prepared to offer the second boy. Then the Fates restrained him. "Jug Dev, we have granted you the forty-eight years, and your wife and children." They sprinkled ambrosia upon the corpse of the elder child, and the boy rose alive. The Fates laughed and said, "Yours and your wife's faithfulness we have seen to be great." Placing their hands on the children's heads, they gave them to the Chowree. They said, "Jug Dev, for your fidelity we have granted Sidh Row forty eight years of royalty." They dismissed him. Jug Dev and the Chowree made obeisance, and, taking the two children, returned home. The king perceiving the fidelity of Jug Dev, and the Chowree's devotion to her husband, was very much delighted. He returned to his palace and lay down. As he lay he reflected in his mind. "Well done! Jug Dev, you have procured for me forty-eight years of royalty." Sleep did not close his eyes. After four in the morning, the usher, having come, called Jug Dev. He arose and bathed, and worshipped the Supreme Lord, and taking the Divine name, made a mark on his forehead. At break of day he came to the king. Sidh Row was seated in the court when Jug Dev entered. Rising from his royal cushion, he embraced him; placing a second cushion beside him, he with urgency compelled him to be seated thereon. He sent for the chiefs whom he had commanded to bring intelligence, and enquired of them what news they had procured during the night. They said, "There were four Mows¹ in two carts; in the one cart they had had

¹ Spiritual preceptors still impose hands upon their disciples, as of old it is said was done by Deys and other supernal beings.

² A Mow is a person who has left home and become vagrant, in consequence of a famine or other distress.

"a son born to them and were singing, in the other they had lost a son and were lamenting." Sidh Rāj, hearing the chieftains' story, laughed contemptuously and said, "You are chieftains worth a hundred thousand, great pillars you are, if you cannot bring intelligence, who can bring it!" Then, turning to Jug Dev, he said, "Do you relate the occurrences of the night." Jug Dev said, "It must be as the chieftains have related." The king said again, "Do you tell the whole, even as it happened, I have heard all." Jug Dev said, "If I had seen any thing, I could relate it—I do not know how to make up a tale." Then, having proved Jug Dev's generosity, and witnessed his fortitude, Sidh Rāj Jesingh said—
 "O! chieftains, brothers, nobles, listen to the tale. The first watch this morning was the hour appointed for my death, but now, for forty eight years, I enjoy royalty at the gift of Jug Dev. His two sons, his own and his consort's heads for me he offered to the Fates, the elder child's head was actually offered. Beholding the valor and fidelity of this noble, and the devotedness of his wife, the Fates gave the whole back again, and presented my life also. This day forth I reign at the gift of Prince Jug Dev. You are telling falsehoods, thinking to obtain some advantage, but I saw this thing with my eyes, and heard it with my ears. You grumble at the pay given to him, but if I were to pay him a hundred thousand every day, or ten millions even, I could not get such a Rajpoot as he is." After thus saying, he gave to Jug Dev the cocoa nut of his elder daughter, and with it two thousand villages. For their personal expenses also he gave five hundred villages. He presented Jug Dev with bracelets, a pearl necklace, a turban ornament, and numerous jewels, and dismissed him. Jug Dev returning home, told what had happened to the Chowree. She said, "You are a lord, in your female apartments there should be two or four, you have done well, the connection is a great one." Then Jug Dev, discovering an auspicious day, completed the marriage. People looked upon Sidh Rāj and Jug Dev as equals. Thus enjoying happiness, they passed two or three years.

In Bhoojnugger, where Raja Phool reigned, his son Lakhā had a son Phool who had two daughters. Once on a time he considered that his daughters were old enough to be married, and therefore determined to find them bridegrooms. Calling his minister, he asked his advice as to sending the cocoa nut to Sidh Rāj Jesingh. The Jhārejee's cocoa nut accordingly arrived at Luttun. Sidh Rāj, preparing the marriage cavalcade, took Jug Dev and other great chieftains with him, and setting out, reached Bhoojnugger. They were received with great joy, and brought into the city. Raja Phool

had already been informed of Jug Dev's pedigree, the minister also refreshed his memory on the subject, saying, "He is a great Rajpoot, a warrior, and a man of fortitude,—give the younger princess to him." Her name was Phool Mutee Jug Dev received the cocoa nut for her Sidh Rôw, the Solunkhee, and Jug Dev, the Purmar, married the two Jhârejees at the house of Raja Phool. After receiving the usual presents, they were given leave, and returned to Puttun, they lived in comfort many days. At that time the usual embassy from her father's house came to take the Chowree to visit her parents, she, having obtained Jug Dev's permission, carrying the boys with her, went to her father's house.¹

The remainder of the tale of Jug Dev is rather marvellous than interesting. The bard relates in detail how his hero laid Sidh Raj under further obligations, by fighting with and conquering a Kal Bheeruv (or demon), who had fallen in love with his Jhârejee queen. We are also informed of the manner in which Jug Dev surpassed his master in a contest of generosity, by giving his head to Chamoonda mother, when that Devee appeared at the court in the disguise of a bard's wife begging alms. It appears that Sidh Râj was after this angry with Jug Dev, because he had "put him beneath his feet and diminished his fame in the world," and that it was in consequence of that anger that he advanced against Dhar. Jug Dev, upon becoming informed of this intention of the king's, determined to quit his service, for as the proverb has it,—

"Where there is a Purmâr there is Dhâr

"And where there is Dhâr there is a Purmar

"Without Dhâr the Purmar is noth'g

"So without the Purmâr is Dhâr

Jug Dev, therefore, returning home, took counsel with the Jharejee. "The king has conceived enmity against us, there is no advantage in remaining here any longer, we will not remain, though the king entreat us, we have tried our fortune." The Rânee said, "Your fame has been spread abroad royally, and you have attained great honor. Do you now proceed home, and embrace your father and mother. I, too, will pay my respects to my father in law and mother in law. Your relations will say, 'the prince has struck out a name,' therefore let us examine the omens and set out." Then

¹ It is necessary to remark in regard to the historical value of this story, that a bard would not dare to take so great a liberty with any Rajpoot house as to assert that a marriage had occurred if it had not really taken place. By such presumption he would draw upon himself the anger of all concerned.

Jug Dev sent for the astrologer and ascertaining the auspicious hour caused his tents to be pitched outside the city. Meanwhile the Chowree too arrived and embraced her husband, they enjoyed great happiness. Jug Dev told her the whole story and she quickly made ready to proceed. They placed all their treasure on camels and taking with them their elephants, horses, chariots, litter, cattle, men servants and maid servants,—their whole household—they set off. When the whole had arrived outside the city Jug Dev mounting his horse went to the king's presence. Sidh Kāj rising said "Be seated here" but Jug Dev replied "Your majesty I have served a long time you must now give me leave." The raja was very importunate with him to remain but Jug Dev would not consent. The ministers and officers added their persuasions, but Jug Dev continued to demand permission to retire. At last making obeisance to the king and to the company he retired. Sidh Kāj's daughter embraced her parents, her brothers and maidens and she too withdrew. Jug Dev set out from Luttun at the head of five thousand horse before him went eight thousand armed men. Travelling stage by stage they reached Look Lodh. Messengers brought the news to the Chavri Raja, they demanded a present for the news. Three deer made them presents. He caused the royal drum and instruments of music to sound. The city was adorned and the prince went out in great pomp to meet them. He embraced the whole company and distributed pearls. Jug Dev remained there a month. The people had heard of the events of Luttun but the Chowree related the whole story again from beginning to end. The whole were pleased.

ground His mother, laying her hands on his head, and then placing them on her own, took his sorrows upon her¹ The three brides touched her feet The Solunkhune was overjoyed that she had seen her son and his wives she said, "I am fortunate in this world that I have heard of such deeds of my son with my ears, and seen them with my eyes" The children sat in their grandmother's lap Then the raja, being pleased, said, "O son! you have illumined the thirty five branches of the Purmârs O son! there has been none like you, nor will there be You have saved Sidh Raj and preserved his life, and taken the Bheiruv You have fought with the king, too, and abased his pride Well done the Solunkhune, that she gave birth to you,—that she bare such a son in the world Your name has become immortal."

After this the Waghelee lady, touching the raja's feet, began to salute Jug Dev He, taking her by the hand, said, "Mâjee! my fame is yours—I belong to your lap" Thus the good man forces good out of evil,—

"Think not of the faults of others,
 "Though numerous as the thorns of the acacia,
 "Says the dark-one, think of their virtues,—
 "That the tree has no thorns in its shadow."

Thus reflecting, he touched the Wâghelee's feet and embraced Rindhuwul, the brides, too, paid their respects to them both

Soon after, Raja Oodâyat suffered from disease so violently, that he felt he could not survive. He sent for all the nobles, and for Jug Dev and Rindhuwul Before them all he said, "I give the kingly mark to Jug Dev, and entrust him with the royal authority" To Rindhuwul he assigned a hundred villages, urging him much to be obedient to Jug Dev, he also recommended Rindhuwul to Jug Dev's protection. Having thus seated Jug Dev on the throne, the raja went to Dev lok The Waghelee and Solunkhune became suteses Raja Jug Dev ruled.

It was at the age of fifteen that he left home, and he served Sidh Râj eighteen years. After mounting the throne he reigned fifty two years, he lived to the age of eighty-five. At last he placed Prince Jug Dhuwul on the throne, and himself went to Dev lok The Chowra, the Solunkhee, and the Jhâreja ladies with great joy became suteses and accompanied their lord to paradise.

Thus, concludes the bard, have I related the good tale. This

¹ See account of the ceremony called "*A roon. Ann.*," in the chapter on marriage ceremonies, in the Conclusion.

story of Jug Dev's listening to, truth, absence of anger, valor, firmness, exploits, wisdom generosity will spring up abundantly. In this world when Rôws and Rânas¹ hear the story, their want of courage their meanness and little mindedness will be dispelled, they will never fall into calamity. Considering this matter readers will peruse, poets will recite chieftains will listen. They will receive such joy as those who dwell in the City of Immortality.

Such is the tale of the illustrious Jug Dev Purnâr,—the full of valor

CHAPTER IX.

RÂ KHENGAR

THE author of Prubundh Chintamunee mentions that Sidh Raj sent an army against an Aheer Rânâ or shepherd king named Nowghun which laid siege to Wurddhuman now Wudwan and other towns but sustained many repulses. Sidh Raj at length set forth in person and through the treachery of the Rana's sister's son seized that prince and put him to death. His queen gave vent to her deep grief lamenting that she had not offered her life a sacrifice in company with Khengâr. *'Broken down is Wudwân, she cried, that king is dead, my father's race exists no longer, desolate is my life, let Bhogawo now enjoy me'*

There is here a confusion between the names of Nowghun and Khengar, which are usually applied to two different persons father and son chiefs of the Yadoo race ruling at Gurnâr or Joonagurh in Soreth of whom the latter was the opponent slain by Sidh Raj and the husband of the princess who died at Wudwan.

Râ Khengar's father Râ Nowghun says a bard compelled the Raja of Oometa on the banks of the Myhee, to give him his daughter as a token of submission. Hunsrâj the Myheero, her brother however, declared that it was cowardly in his father to have given the lady, and that some day or other he would slay Nowghun. Thus he threatened publicly, and Nowghun in return swore that he would slay Hunsrâj the Myheero. Nor was this the only feud that

¹ Royal titles.

Nowghun involved himself in on account of this Rānee, for when her bridal procession was on its way to Joonagurh, and had arrived at Bhoowero, near Jurdun, the Raja of Bhoowero, on being told that the bride was Nowghun's, laughed, and said, that if his fort had only been finished, he would have kept her for himself. Rā Nowghun, when he was told of this, swore that he would break down the fort, and put the raja to death.

Once on a time, Sidh Rāj, the Solunkhee, encountered Nowghun in Punchal land, the border country on the Soreth side of the Null, and Sidh Rāj having disarmed him, Nowghun was obliged to take grass in his mouth, and make submission. Then Nowghun took an oath that he would break down the gate of Puttun.

At the same time, Sidh Rāj's household bard composed a song in ridicule of Nowghun, which made the Rā so angry, that he swore again that he would split the bard's cheeks.

Rā Nowghun, however, fell sick, and his death approached without having been able to perform either of the oaths which he had sworn. He therefore called his four sons around him, and told them that whoever of them would accomplish the four labors he had vowed to perform, should sit upon his throne. The eldest, Rāeedhun, undertook to destroy the fort of Bhoowero. The Rā gave him four districts, and his descendants from the clan called Rāeezādhis. Sher Singh, the second son, promised in addition, that he would slay Hunstāj the Myheero, he also received a few villages, and was the ancestor of the Survaiyas. The third son Chundri Singh, wore a bracelet of Umbājees, having dedicated himself to that goddess, he agreed, beyond what his brothers had said, to break down a gate of Puttun, but declined the task of splitting the bard's cheeks because that would be a disgraceful act, he also received a few villages, and was the ancestor of the Choodasumās. Khengār, who was the youngest of all the sons, alone undertook to perform the four tasks, Rā Nowghun therefore placed him on the throne of Joonagurh in his own lifetime, and soon after died.

Rā Khengār, in his first warlike expedition, destroyed the fort of Bhoowero, and killed the raja, next he slew Hunstāj the Myheero, afterwards, when Sidh Rāj was gone to Malwa. Khengār, leading an army to Puttun, broke down the eastern gate. On his way back he carried off the betrothed bride of Sidh Rāj, Ranik Devee the daughter of the Devri Rājput of Kālree, and married her. When he had performed these exploits, the household bard extolled his fame. Khengār filled his mouth with diamonds and pearls till the bystanders cried out, "his cheeks are split, his cheeks are split." That

was the only way Khengar said, of splitting a bird's cheeks, it could not be done with a dagger.

Afterwards, Sidh Rāj brought an army to the country of Joonagurh and fought against it for twelve years without success. At length Rā Khengar's sister's sons, Dehul and Veehul, being angry with Khengar, went over to Sidh Rāj to whom they pointed out a subterraneous passage, by which he introduced his army into the fort. Sidh Rāj slew Khengar and carried off Rānik Devee to Wudwān where she became a sutee. He cut off the noses of Dehul and Veehul, and expelled them.

Rānik Devee, when she was seized by Sidh Rāj, was not aware that her husband had been slain but thought that he was a prisoner. On their arrival at Wudwān Sidh Rāj told her that he had killed her husband and sought to induce her to marry him.¹ She however, refused to enter his female apartments and threatened to curse him, 'sūt hav'ng come upon her' if he did not give up the body of her husband. Sidh Rāj was terrified and caused the corpse to be given to her, he asked also what expiation he could make for his offence. Rānik Devee said: Build me a temple in this place and your throne shall stand firm but as you have slain my children I lay this curse upon you—you shall die without a son to succeed you. She then followed her husband through the flames.²

The people of Soreth are still much attached to the memory of the old Rās of Joonagurh, and a proverb is common among them, which

¹ Sidh Rāj might have urged with the English Richard—

"He that bereft thee, lady, of thy husband
D'd it to help thee to a better husband."

I d d l k l k ng Henry—

But twas thy beauty that provoked me
twas I that stabb'd young Edward—

* Put twas thy heavenly face that set me on

² For explanation of the expression 'Sūt hav'ng come upon her' see the account of Sutees in the Conclusion.

³ We find it stated in the Annals of Mewar that Asil the son of Bappa of Cheetore by a daughter of the Purmar Prince of Kalibao, near Dwarka, obtained possession in Soreth and founded a race called the Asl Gehlotes. His son Beej Pal, it is said, was slain in an attempt to wrest Cambay from Singram Dabee. One of Beej Pal's wives died a violent death and was prematurely delivered of a boy named Setoo, and as in such cases the Hindus suppose the spirit of the deceased to become one of the Bhoots, called Choodels (the tribe that descended from Setoo were known as the Choodel). Beej the twelfth from Asl obtained Sonul from his maternal uncle Khengar Prince of Gurnār but was slain by Jye Singl Dev.

says, that "the mould in which Soreth land and RĀ Khengār were "formed has been broken, and the workman who made them is no "more"

The city of the Rās is approached from the south west by a road which passes for some miles through a picturesque and highly-cultivated country, enriched with groves of mangoes, tamarinds, and other luxuriant trees. In front is seen a range of granite hills, richly clothed with underwood, which, extending north and west, occupies an extreme extent of about twelve miles. A large opening in nearly the centre of the range, called the "Portal of Doorjā," discloses a beautiful valley, its vista filled by the sacred mount of Nemeenāth, the royal Girmār, which, joined to the lower range by two connecting spurs, raises far above it its bold black granite bluffs and tapering peaks, half concealed in mist and clouds.

At the entrance of this valley is situated the ancient city of Joonagurh, its low walls nearly hidden by the dense jungle around it. In the north eastern angle, throwing its darkening shadow over "the "streak of gold," the river Sonā Rekhā that glides beneath its bastions, rises the old Rajpoot citadel, the Oopurkot, the residence of Rā Khengar and his ill-fortuned bride. This citadel is still a noble specimen of eastern fortification. Venerable from its age, and romantic from its position, its deeply excavated fosse, its numerous and massive towers, its crenellated parapets, telling of strength and asserting dignity, would, without fail, impress the beholder, were his imagination unexcited by their association with the mysterious glories of the Yadoo race—the still shadowy line of Shree Krishn.

From the gate of the city of Khengar, following the river Sonā Rekhā towards its source a pathway, worn by the foot of many a pilgrim, leads to the summit of Girmār. At the foot of the mountain, the stranger passes by those venerable rocks which are hallowed by the name of the just and benevolent Asokā. thence, by a winding and rugged ascent of about a mile, he reaches the point where the western spur or shoulder of the mountain terminates at the foot of the scarp. For the rest of the ascent the sacred mountain rises, an immense bare, black and isolated granite rock, presenting all the gigantic masses peculiar to its formation, on the summit of which, occupying a small ledge or table land surrounded by a fort, whose wall is erected on the very verge of the scarp stand the temples of the Jain Teerthunkurs. From the plateau occupied by the temples, a gradual ascent amidst patches of korunder and wild fig, leads to the point of Girmār, where stands the shrine of Umbāvee Mātā. The mountain has six distinct peaks, separated by deep ravines, the

highest of which is dedicated to Goruknāth, and that most remote to Kāleekā. She it is whose rites are performed by the hideous, and, if report speak true, the cannibal Aghoree, from her patronage of whom she derives the name of the Aghorashwuree mother. From the plains but four of these peaks are distinctly visible, and at the distance of a few miles these, though majestic individually when observed from the shrine of Goruknāth, gradually merge into the general mass which appears to form the cone of "the Girnār." No detailed description need here be attempted of the architecture of the temples that rest upon the plateau of the mount of Nāmeenath. Sufficient to mention that, commanding as the sectaries do, by whom they have been erected and maintained, much of the wealth of India, they have here, as at Shatroonjye, omitted nothing which could render these monuments of their faith of surpassing magnificence.¹

The following version of the story of Rānik Devee was obtained from one of those itinerant musicians called Toorees, who, standing to the class of *Dhurs* in the same relation which the more famous bards, the *Bhāts* and *Chārūns* bear to Hindoos of better caste, roam about the country subsisting upon the alms of their clients, and delighting them in return with the wild and rude tales, half prose and half verse, which they chant to the accompaniment of a species of guitar called the *Sīringee* —

In Sindh land is the country of Pawur, of which Ror Pāwūr was raja. A daughter was born to him under the "Mool" constellation. The astrologer said to Raja Ror that whoever married a girl born in such a time as this princess would lose his throne. The raja was very sorry when he heard this, so he sent his daughter away into the forest, where a potter, named Hurmuteco, found her and brought her up. She was so very beautiful that the Lākhā Phoolanee sent an embassy to demand her in marriage. The potter said he must ask his caste-fellows before he gave away his daughter. Lākhā threatened him with violence, and the potter, therefore, fled, and went to Mujeewuree, in Soreth, where he lived with his family.

Once on a time, four household bards of Sidh Rāj Jesingh, King of Puttun, named Lāla Bhāt, Bhungud Bhāt Chunch Bhāt, and Dubul Bhat, travelling in foreign countries, arrived at Mujeewuree, where they saw the beautiful daughter of the potter, Hurmuteco. Wherever she moved she left the impress of her feet in rose colour on the ground. The Bhats considered that the damsel would adorn

¹ This description is from Tod's *Western India*, and Hattoe's *Notes on Girnār*, Journ. Ben. Ass. Soc., vii., 865.

the court of Sidh Rāj, and that if they went to Puttun with the good news they would be sure to receive gifts from the king so they came to Puttun, where Sidh Rāj received them with great respect. He had sixteen Rances, and he caused the Bhats to dine with him one day at each of their houses. As they rose from dinner each day, the Bhāts looked at each other and shook their heads. Sidh Rāj enquired the reason of this. The Bhats said, "We have seen your sixteen Rances, but no one of them has all the requisites of a Pudmeenee." The raja said, "You are my household bards, do you, therefore, travel into foreign countries and search for one who is a complete Pudmeenee, and, when you have found her, bring the proposals and fix the day of marriage." The Bhats went off and searched in many countries without finding a complete Pudmeenee, at last they determined to return to Mujywaree, in Sorath. Since they had visited it for the first time, the potter, Hurmutteeo, thinking within himself that, as Sidh Rājs Bhats had seen the maiden some difficulty would probably arise, had kept her in a concealed chamber underground. The Bhats, when they arrived, said to him, "Betroth your daughter to the Puttun Raja." The potter said, "I have no daughter." But the Bhāts made answer that they had seen her, and that if he did not perform the ceremony of betrothal Sidh Rāj would never let him live in peace. "Besides," they said, "what fortune is this of yours, that you, a potter, should be Sidh Rāj's father in law!" Thus, between threatening and making promises, they prevailed upon the potter to make the betrothal. They further fixed the bridal day for two or three months after, and went away to Puttun, where they told the raja the whole story. Sidh Rāj said he would not marry a potter's daughter, for then his house would be disgraced. The Bhāts answered,—

"As a mango tree at one man's door
 "Drops its fruit within another's garden
 "So God has caused to be done with Devuree—
 "She is not of the blood of the Potter"

Hearing this, and also their praises of her beauty, the raja was pleased, and began to prepare for the marriage. He made a bridal pavilion and caused Gunesh to be installed.

At the time all this happened the Rā of Joonagurh was the Choodāsumā Rā Khengār, whose sister had married a kinsman of

¹ The Hindoos say there are five classes of women—Pudmeenee Husiteenee, Cheetrune, and Shunkheene of which the first is the most perfect.

Sidh Rāj, but was living at Joonagurh with her two sons, Dehul and Veehul. Dehul said to his uncle one day, "I am going to Mujej wuree to see it, the village has been newly founded in our country." Thus taking leave he went with Veehul to Mujejwuree. Hearing the whole story about the potter's daughter, they returned to Joonagurh, and related it to Rā Khengār. "In our districts," they said, "is a potter's daughter who is very beautiful, and fit to adorn a royal court. Sidh Rāj's household birds have been to see her, and have fixed the day of her marriage with Sidh Rāj. If the Puttun Rāj take such a maiden out of our country, what reputation will remain to us?" The Choodasumā said to Dehul, "Take my sword, and go and bring the damsel to my court." Dehul took the sword, and went and told the potter that he must marry his daughter to Rā Khengār's sword.¹ The potter said that the maiden had been betrothed to the Rāj of Puttun, and that the bridal procession would come from thence in a few days. If he married his daughter to Rā Khengār, Sidh Rāj would undoubtedly slay him, he said. Dehul replied, "I take her away by force, so no harm will happen to you." The potter said, "The Puttun Rāj will dig up Girnār from the roots, and cast its stones in all directions. Do you, therefore, forbear to interfere with a maiden who is betrothed to Sidh Rāj."

"Know Jee Singh Dev
 "By whom Dhār Nuggar was shaken
 "Wealth that is known to be his
 "Khengār should not lay hand on"

Dehul sneeringly replied,—

"Fifty two thousand has he stabled,
 "Of horses, at Gurh Girnār,
 "Why should fear the lord of Soreth,
 "He of the complete army, Khengār!"

So it was, at last that Dehul carried off the maid by force to Rā Khengār. Rānik Devee descending from her chariot at Joonagurh, began to enter the outer door, she struck her foot by chance against a stone, and blood sprung forth. She sighed, and said, "My friend! "this is a very bad omen—some calamity will result from this matter."

¹ This is not an unusual practice *rude* account of Marriage Ceremonies in the Conclusion

" As she entered the first door
 " She stumbled and struck her foot
 " Ah! will widowhood come to Idanā Devce,
 " Or run to Soreth land? "

Rā Khengār married her, the ceremony being performed with royal splendour. The Rā feasted the city of Girmār for three days. It happened that a hundred Wāghurees¹ of Puttun, who had come to sell earthen vessels, had made a halt outside the northern gate. They were invited together with the rest. The Wāghurees enquired, "What rejoicing is there at the raja's house that we are invited?" The servant answered,—

" The white elephant of Soreth land,
 " By caste a Purmar,
 " The daughter of Raja Rōree,
 " Has married Rā Khengār

"On this account for the last three days the raja feasts the town, including the Dhers. He has sent to invite you also to the feast. "Come, therefore." The Wāghurees considered that this maiden, having been betrothed to their sovereign had been forcibly married to Rā Khengār, and that they, as well as Sidh Rāj being called Solunkhees, it would not be right for them to attend the marriage feast of a damsel betrothed to a Solunkhee² who had been carried off. They determined rather that they would go quickly to Puttun, and make the matter known there. Thus considering hungry and thirsty, they set forth, and travelled until they arrived in Puttun Wārī, at the town of Wāghel. Then they laid nets to catch game. In the meantime Sidh Rāj's four household birds who were on a journey, came up on horseback, and the wild bull (roz) that was in the net made its escape. The Wāghurees said, 'Sir! we have come night and day from Joonagurh, and to-day is our seventh fast. Why did you drive away our roz?' The Bhāts enquired how it happened that they had fasted seven days. They said that Rā Khengār had taken away by force their raja's betrothed bride. The Bhāts hearing this, were much discomposed, they mounted at once, and going to Puttun, told Sidh Rāj,—

" * Brother I like not this
 For many men that stumble at the threshold
 " Are well foretold that danger lurks within

Third part King Henry VI. Act IV, scene 7

¹ The Wāghuree is a person of very low caste whose employment is that of *sparring game &c*

² The narrator called himself a Solunkhee.

" We are without master without home,
 " We are called poor Bhāts,
 " We searched for and found Rān k Devee
 " Her khengār has snatched from us."

Sidh Rāj then called to his assistance his familiar spirit, Bāburo Bhoot, and told him to prepare to accompany him as he was going to Joonagurh to fight with Rā Khengār. The king set forth and marched to Wāghel, where he was joined by Bāburo, who had collected five thousand two hundred bhoots. At Sidh Rāj's order the bhoots constructed a tank there in one night¹. From Wāghel the army marched to Moonjpoor, and thence to Junjoowarā, where they found Dhāndo, the head man of the shepherds, dwelling with his tribe in a collection of huts. They built there the fort and a tank. Thence they went on to Veerungaum, where they built the Monsur tank, thence to Wudwan, where they built the fort, thence to Syellā, where they built the fort and tank. After some days' march they arrived in the Joonagurh country, where they carried on war for twelve years, without being able to force their way up to Rā Khengār's palace in Joonagurh. Minul Ranee who was with her son at this time, practised various enchantments, but without success. At length it happened that Rā Khengār became jealous of his nephew Dehul, and accused him of too great intimacy with Rān k Devee. His mother informed Dehul of this fact, who said,—

' I have not killed his horses,
 ' I have not seen his treasures,
 ' I have not enjoyed Rān k Devee
 " Why then should Khengār blame me?"

¹ In Goozerat every ancient reservoir or religious edifice is referred according to the religion of the person to either Sidh Rāj (under his popular name of Sud derājee Jesung) or Sultan Mahmood Begurra, in either case assisted by bhoots or other denizens of the spirit world. So it is with other popular heroes in other countries —

' In both France and England old military erections whose origin is forgotten " have been vulgarly attributed to Cæsar as the most renowned soldier whose exploits make part of the primitive history of the country. Thus the Tower of London is commonly said to have been built by that great conqueror. 'This is the way,' says the Queen of the unfortunate Richard II. in Shakspeare
 ' To Julius Cæsar's ill erected tower.'

" The Bell Tower in the lower ward of Windsor Castle is also called 'Cæsar's Tower', although the stoutest believer in historical romances cannot venture to assign its origin to the Roman conqueror. In France in like manner, every thing possessing any extraordinary character used to be ascribed by the credulity of former generations, either to the faunes, the devil or Cæsar. —*History of Paris*

His mother said, "You brought her who was betrothed to your father's relation, and gave her to your mother's brother, but he, forgetting your services, is ungratefully angry with you, so you should not remain in this city." Afterwards Râ Khengâr himself told him to depart. Dehul, upon this, took his brother Veehul with him, and fled in the night. When they came to the gate of the fort they found Doodo and Humeer, two Rajpoots, on guard, who asked them whither they were going. They said that the prince expected bullocks laden with opium from Malwa, and that they were going to meet them, and would return at midnight, at which time the doors must be opened to them without delay. Then the brothers went out, and came to Sidh Râj, and said to him, "Sire! we knew not that you were our kinsman, and on that account we brought Rânîk Devee to our maternal uncle, but he now accuses us unjustly, so we are come to you. If you will accompany us we will slay Râ Khengâr, and restore Rânîk Devee to you." Then, concealing seven score of soldiers in bullocks' panniers, they drove them into the fort, causing Doodo and Humeer to open the gates to them, and slaying them immediately. They pressed on to Râ Khengâr's palace, and sounded the horn. Then Khengâr came to fight—

"They broke the gate and began to plunder,

"They plundered Gurh Gîrnar,

"Doodo and Humeer they slew,

"And marred the beauty of Soreth."

At this time, after many had fallen on both sides, Râ Khengâr himself was slain.

Then Dehul, taking Sidh Râj with him, went to Rânîk Devee's palace, and said to her, "Aunt, we two brothers and our uncle, Khengâr, are come—so open the door to us." She did so. Rânîk Devee had two sons, Mânero, who was eleven years old, and Dye-gucho, who was five years of age. Sidh Râj took the latter from her, and slew him. When he attempted to seize Mânero, the boy escaped from him, and hid himself, weeping, behind his mother. She said,—

"Mânero! weep not

"Make not red your eyes—

"To your race it were dishonor,

"Dying, recollect not your mother."

Sidh Râj then gave orders that the boy should not be slain there. "If Rânîk Devee will not enter Pattun, I will then slay him." The boy, in truth, was at last slain, but it is not known where.

Rânîk Devêe was brought out of the fort. At that time she saw Râ Khengâr's war horse, and, sorrowing, said,—

“ O l s v ft steel
 Has your bosom not burst?
 Râ Kl engâr is dead!
 Will you now visit Goozerat?”

Next she saw an elk that had belonged to Râ Khengâr, she said—

“ O elk I on behalf of you
 Once you were free
 But when Kl engâr died
 You lost your freedom for aye

She heard a pea fowl crying and said to it,—

“ W h y cry you pea fowl?
 I the ca es of t imâr?
 Our hearts are broken—
 Our protector is gone.

Rânîk Devêe came to where the corpse of Khengâr was lying— she addressed it thus—

“ I se lord collect your army
 Tak your sword Kl engâr
 Th s canop e l lord s overshadow ng
 The old fort Jooagarh.”

As she descended into the valley she took leave of her favorites the reservoir of water the garden, and its chumpa trees. She looked up to the mountain and said—

“ Lofty h ll G mâr
 W th the clou ls that talkest
 Fall now to the earth
 For Râ Khengâr has fallen.

When she had gone on some miles she turned back and seeing the mountain from another side thought that it was moving to escort them she cried—

“ Return murderous G mâr
 W h y should you escort your foes
 Kl engâr Râ s dead
 Why tell you not w th h m

1 The cry of the pea fowl is supposed to call locusts together

When she had gone very far, and the mountain had almost disappeared below the horizon, she fancied it was falling, and said,—

"Sink not my support!
 "Your stones who shall upraise?
 "Though the raser has departed,
 "They that survive will pay you homage."

Dehul and Veehul had beforehand arranged with Sidh Râj that, when he had slain Râ Khengîr, he should give the throne of Joonagurh to Dehul. As he set out homewards, therefore, they reminded him of his promise. Sidh Râj, at first, said, "Take it," but, afterwards, he reflected, that, as the two brothers had behaved treacherously to their mother's brother, they would some day rebel and oppose him, so he slew them both.

When the train arrived at Puttunwarâ, Sidh Râj strove to console Rânîk Devee, and pointed out to her several good places, she said,—

"Durned be Puttun land,
 "Where animalcula die of thirst
 "Lest is the land of Soreth,
 "Where the forest beast drinks his fill."

At length they arrived under the walls of Puttun, and made a halt there. The raja caused the inhabitants of the city to be feasted outside, and they all poured forth, dressed in holiday attire. Rânîk Devee would take no pleasure in the sight, but said,—

"Durned be Puttun land,
 "Where short scarfs cover the women.
 "Best is the land of Soreth,
 "Where the woman's robe is rich and full."

A Goozerat woman said to her, "You have the great Sidh Râj for your husband." She said, "My husband! I left him in such a state as this,—

"His moustache stirred by the wind,
 "His teeth glittering in the rays of the sun.
 "My husband! O short scarfed one!
 "I have seen my husband thus."

The woman asked her how she could refrain from tears. She said,—

"With drops from my eyelids,
 "What need I should fill a well?
 "Thinking of my Mânoro's death,
 "Rivers of tears course through my body."

Thus Rânîk Devee refused to be consoled in any manner. Sidh Râj treated her very respectfully, and asked her where it would be her pleasure to reside. She said she would go to Wudwân. Sidh Râj himself escorted her thither. She then informed him that she had determined upon becoming a "sutee." He was afraid to deny her request. A pile was prepared on the banks of the river Bhogawo, and Rânîk Devee took her seat thereon. Sidh Râj, as a last resource, said to her that, if she were a true sutee, the pile would ignite without fire. Rânîk Devee knelt down, and prayed to the sun. She rose again, and said,—

"Farewell Wudwân, city good,
 "Beneath whose walls Bhogawo flows"
 "Me Ra Khengâr only enjoyed,
 "Enjoy me now, husband Bhogawo!"

The wind blew so hot at this time that the pile was thereby ignited.

"Well blew the heated wind
 "By which the sand, were scorched,
 "As Sidh Râj stood by Bhogawo
 "To behold the truth of the Sorethyanee.

At this time Sidh Râj threw his own scarf over Rânîk Devee, she cast it back to him out of the fire, and said, 'If you would become my husband in another life, you must now burn with me.' Sidh Râj declined.

Where Rânîk Devee burned, Sidh Râj erected a funeral temple. All Soreth land submitted to him, but it was the palace of Kâ Khengar, upon Girnâr, which received the marks of the sutee's hands for Rânîk Devee.

The town of Wurdhumânpoor, or Wudwân, now the capital of a branch of the Jhalî Rajpoots, is situated in a level, cotton-growing country, within, but not far removed from, the frontier line of Soreth. Tradition assigns to it a very ancient date, and affirms its priority to the capital of Wun Râj —

"Wulch and Wudwân"
 "Puttun city was afterwards founded."

¹ It is worthy of remark that this expression, found in a ballad orally handed down to the present day through the Toorees, is also to be met with in the Pruthi Chintamunee, a Sanscrit chronicle composed in A.D. 1305 and since shut up in a Jain monastery, far out of the reach of wandering out-caste bardic lips.

The northern branch of the river Bhojwô passes beneath the bastions of the town and without being able to force its way to the sea, or even, except in the rainy season, to unite with the southern branch that flows by Limrel, it loses itself in the salt flats about the embouchure of the Sâbhermutte. A few rectangular towers with their connecting curtains are the only remains of the ancient fort of Wudwin, but the modern town has extended itself much around them, and the funeral temple of Rânik Dîce, which must have formerly stood in the neighbourhood of the stream of Bhojwô is now enclosed within the walls. Of this shrine the spire, which is much ornamented and nearly resembles in its style the temple of Modheyra, alone remains. The domed ante-chamber has entirely perished. A mutilated image of Khengar's unhappy bride still, however, occupies the adytum, and on days of festival, arrayed in marriage attire, with the crown, the bridal veil and royal jewels, shares in the worship paid at other shrines in its vicinity which commemorate the virtuous devotion of wives of the house of Wudwin who with the princes of the Jhalâ race have here passed through the flames to Paradise

CHAPTER X.

SIDH RÂJ

AFTER the death of Ra Khengâr Sidh Râj committed the affairs of Soreth to a military officer named Sujjun a descendant of Jamb or Champa, the companion of Wun Râj. This minister or Merootoon relates, devoted the royal revenue for three years to the re-edification of the temple of Nemeenath upon Girnâr and on Sidh Râj's calling him to account, assigned reasons so satisfactory to the king that he was continued in his office and entrusted particularly with the holy places of Shutroonye and Oojayunt. The king himself soon after visited both these sacred mountains on his return from a pilgrimage to Shree Someshwur at Dev Puttun and made a grant of twelve villages for the worship of Rishub Dev, though envious Brahmins strove to dissuade him.

Religious controversies appear to have been carried on in the reign of Sidh Râj not only between the followers of the Brahminical religion and those of the Jain faith but also and more particularly

world, will agitate the waves of the ocean. The monk of Kurnât land was soon obliged to admit that Dev Âchârya had conquered him; he was immediately expelled the city, as a defeated disputant, by the door of bad omen.¹ Sidh Râj, on the other hand, celebrating the praises of the Svetîmbur champion, himself took him by the hand, and conducted him publicly to worship at the temple of Mubî Veer, with the emblems of royalty, musical instruments, and the warlike conch shell sounding the note of victory. The king also conferred upon the Sooree the village of Chûla, and eleven others between the towns of Poorantej and Dehgâm, though the holy man for a long time refused to accept the gift.

The Juns at this period seem to have found it politic to express liberal sentiments in regard to other religions though the contentions in their own body were somewhat bitter. Sidh Râj, it is said, invited the professors of different religions from all countries, and enquired of them which was the best deity, which the best scripture or "receptacle of wisdom, and which the best practical futh, but as each authority praised his own tenets and dispraised those held by others the king's mind remained in a state of uncertainty,—"rocked, "as it were, on a swinging bed,"—until at last he procured a more satisfactory answer from Hemachârya. This monk related to the king the story of a man who having taken a potion, administered to him as an "enthraling" charm by his wife, was metamorphosed into a bullock, but recovered his natural shape by accidentally grazing on some medicinal herbs to which Doorga had given the power of conferring manhood. "As these leaves of medicinal virtue," said Hemachârya, "though their nature was unknown to the bullock that "eat them, produced a happy result, so in this iron age men practicing various religious services though ignorant of their nature, may attain liberation. This is certain." Sidh Râj, being perhaps anxious to procure authority for a toleration which he practised on political grounds, expressed great satisfaction with this answer.

There can be little doubt that from the foundation of Unhilwara to its destruction, the religions of Shiva and of the Jain Leerthunkurs existed there together, sometimes the one and sometimes the other gaining the predominance. His pilgrimages to the shrine of Someshwur and his restoration of the temple at Shreesthul, prove that Sidh Râj professed the orthodox futh, but none of the traditions

¹ Such doors were elsewhere known. Plutarch, says Jeremy Taylor "rarely well compares curious and inquisitive ears to the execrable gates of cities out of which only malefactors and hangmen and tragedes pass—nothing that is chaste or holy

which relate to him speak of any zealous attachment to his religion. On the contrary, the author of the *Prubundh Chintamunee* relates a story, which is not worth here introducing, for the purpose of proving 'that Sidh Râj from that day forth believed in the power of virtuous actions performed in former existence,' a cardinal doctrine of Hindooism upon which we must therefore conclude the king to have, at one time at least, held heretical opinions.

The gift of the town of Singhpoor, or Seehore, to Owdich Brahmins by Mool Raj Solunkhee, has already been noticed. This grant was renewed by Sidh Raj who gave the Brahmins at the same time one hundred villages in Balak land, or the Bhal. After some time, however, the Brahmins, finding Seehore and its vicinity to be "a terror causing country," from the number of wild beasts that then infested it, as until very lately they have continued to do, requested Sidh Râj to allow them to live in Goozerat. The king, granting their request, assigned to them the village of Âshambeelee, on the banks of the Sabhermutee, and remitted in their favour the transit duties on the grain which they removed from Seehore.

The Jain writers mention that the court of Sidh Râj was on one occasion visited by ministers of the barbarians, who after being terrified by a magical display, in which demon ambassadors from Vibheeshun Raja of Lunka, appeared to acknowledge the royal ornament of the Solunkhee race as an incarnation of Ram, and consequently as the master of their lord, were dignified with suitable presents. We are also told, in the annals of Jesulmer, that Lanja Beejraee, the prince of that country had previous to his elevation to the throne espoused a daughter of Sidh Râj the Solunkhee, and that during the nuptial ceremonies, as the mother of the bride marked the bridegroom's forehead with the royal mark, she exclaimed, 'My son! do thou become the portal of the north—the barrier between us and the king whose power is becoming strong.'

The only date given in regard to these occurrences is that of the accession of Doosuj, Lanja Beejraee's father, which is stated to have occurred in Sumwut 1100, or A.D. 1044 fifty years before the accession of Sidh Râj. As Beejraee is said to have been born when his father was 'in his old age,' a synchronism may be admitted.

Though the Mohammedans did not attempt any invasion of Goozerat during the reign of Sidh Râj, their power was sufficiently near at hand to admit of an embassy having reached his court as well as to account for the anxiety expressed by the Queen of Unhilwâd to erect the Bhâttee state of Jesulmer into a barrier against them on the north. We are told by Ierishia, that in the time of Sultan

Musaoood III, who reigned from A.D. 1098 to 1118, Hajib Foghan-tuglen, an officer of his government and Governor of Lahore, proceeded in command of an army across the Ganges, and carried his conquests further than any Mohammedan had hitherto done, except the great Mahmood, plundering many rich cities and temples of their wealth, with which he returned in triumph to Lahore. That city had now become in some measure the capital of the empire, since the royal house of Ghuznee, deprived of most of its territory both in Iran and Fooran, had there taken up its residence. In A.D. 1118, Lahore was held by Mohammed Bhyleem, who having been placed in that charge by Sultan Arslan, held out on the death of that prince against his brother Beiram, by whom he was, however, reduced. The Sultan having reinstated him in his government, and returned to Ghuznee, Mohammed Bhyleem strengthened the fort of Nagore, in the province of Sewalik, from whence, with any army of mercenaries, he committed great devastations in the territories of the other Indian princes. His success caused him to aspire to the throne, but the Sultan Beiram meeting him in battle at Mooltan the rebellion was quelled.

Several anecdotes are given by Merootoong connected with visits paid by Sidh Raj to Malwa subsequent to its reduction by his arms. On one occasion the king is said to have left his principal carriage, which was of too cumbersome a description for the mountain road he had to traverse, at a village named Warahee. On his return he found that the head men of the village not having been able to agree upon any single person who should undertake so great a responsibility as that of preserving the royal carriage, had taken it to pieces, that each might keep a part in safety. Sidh Raj, however, resented the loss of his chariot only by giving the head men the nickname of the Booches, or simpletons, of Wârahee which they long retained.

On another occasion, Sidh Râj returning from Malwa, made a halt at the village of Oonja, near Unhilwâra Puttun. Merootoong mentions that the head of the village bore the title of the king's uncle, a circumstance which may be connected with the local tradition, still preserved, that Myenul Devce was sheltered before her marriage by Heemalo, the head man of Oonjâ. This village is still, as it was in the time of Sidh Raj, one of the most prosperous in Goozerat, it is also the head-quarters of the important cultivating caste of Kuruwâ Koonbees. Sidh Râj, in the disguise of a pilgrim from Muhârâshtra to the shrine of Somnâth, mingled with the villagers assembled in their town hall at night time, and was fortunate enough to hear warm praises bestowed upon his good qualities, his

attachment to learning, his kind treatment of his servants, and the vigour with which he protected his dominions. One only fault the worthy cultivators of Oonja had to find with their sovereign—"It is *our misfortune that the king has no son to succeed him.*" The next morning the heads of the village presented themselves at the royal tent for the purpose of making their obeisance, but the king delaying his appearance, the Putels, notwithstanding the remonstrances of the officers of the court, seated themselves in a familiar manner upon the softest couches, not respecting even the cushion of royalty. Sidh Raj, however, was gifted with more *bonhomie* than a Rajpoot of rank usually possesses, or permits himself to evince, and the conversation of the evening before was not likely to have rendered him more than usually observant of punctilio. The head men, therefore, were allowed to retain their position, notwithstanding the amazement of the chamberlains at so astounding a violation of decorum.

At another time a force of Bheels, 'against whom no one could *fight,*' obstructed the king's return from Malwa, until he was relieved of their opposition by the minister Sântoo, who, bringing an army against them from Goozerat, opened a passage for his sovereign.

Our materials desert us, and we therefore here take leave of the great Hindoo sovereign of Goozerat with the valedictory stanzas of his chroniclers,—

'Long live the fame of Jesul Raj, chief among the warlike sovereigns of the three Lohs, who, destroying the name of king, overshadowed the world with one imperial umbrella!

"Great were the palaces, great the reservoirs, great the temples, great the resorts of pilgrims that Sidh Raj caused to be constructed. No other has formed their equals.

"Ambitious of victory, he could not endure a rival greater by so much as a vowel, therefore that Dhārā nāth destroyed the Dhārā nāth.'

"O! Suruswatee, O! Ganges, abandon the pride of your adornments. O! Rewā, O! Yumona, lay aside your swiftness and your fruitless meanderings. The blood of enemies slain by the sword of the illustrious Sidh Rāj has formed a new river. She is the maiden whom ocean now loves.

As to the personal appearance of Sidh Rāj Krishnajee gives the following information,—*"He was fair in person, spare, but well formed, his arms as far as the wrists were dark."* Of his character

¹ *Dhārā nāth* means lord of earth, *Dhārā nāth* lord of the city of Dhār in Malwa.

Merootoong tells us that he was "the receptacle of all good qualities, as great in kind actions as he was in war; the tree of desire to his servants."

"His generous hand was spread to all;

"To friends a cloud of vernal rain;

"A lion on the battling plain."

The same author, however, accuses him of lustful excess, and Hindoo tradition records with execration his intrigues with women of the sacred Brahmin caste. His indifference upon religious subjects has been already noticed. He appears to have been good humoured, and fond of unbending in his private life; and stories are told of his disguised nocturnal ramblings, and of his incognito visits to the theatre, or to the domestic entertainment. The marked feature in his character was his ambition of fame, proved not only by the war-like achievements through which he strove to win it, but also by his love of the bard, and solicitude for the preservation of his line; or, if that were impossible, of its memory. "Of a son," says the Brahmin chronicler, "he was very desirous, very desirous of a great poet; but his hopes were unfulfilled. He caused, however, to be written the annals of his race." It was this same anxiety to escape oblivion that induced Sidh Râj to strew with so liberal a hand over Soreth and Goojur Râshtra the sumptuous edifices and reservoirs, whose ruins, still remaining, excite the wonder of the rustic and the admiration of the student of ancient history¹.

Whatever the defects of his character may have been, it cannot be doubted that Sidh Râj is, on the whole, entitled to rank high among Hindoo monarchs as a brave, vigorous, and enterprising sovereign, and that he is rightly described by his chroniclers as "the ornament of Goojur land, the light of the Châlookya race." The extent of his kingdom may be fixed with probability in its general features, though not with certainty, or in detail. Goozerat proper, the territory to which he succeeded as the heir of Wun Râj, was held with a firm hand, and surrounded with a girdle of fortresses of no mean extent or power. Uchulgurh and Chundrâwatee, held by his Purnâr vassals, were the outworks of Unhilwârâ on the north, Modheyra and Junjoowârâ on the west, Châmpâner and Dubhoee on the east, with other strongholds, exhibited his banner, and contained his garrisons; but the fertile country which they embraced within their arms was but the lair of the victorious lion. We cannot suppose the

¹ See Lord Macaulay's remark,—"Surely a man shall see the noblest works, and foundations have proceeded, from childless men, which have sought to express images of their minds, where those of their bodies have failed."

dominions which were held by Mool Râj or Bheem Dev I to have been in any material point contracted during the sway of Jye Singh. His frontier must therefore be pushed forwards on the north beyond Abot to the neighbourhood of Jhilor, it must include the Kutch, Sindh and Malwa we have seen owned his sway, and on the south his dominions extended deep into the Dekkan where as Merootoong relates he excited the alarm of the King of Kollapoor¹. He had Clun I alluded to his wars against the monarchs of Caror when "He washed his blade in the Ganges;" to an alliance also between the princes of Mewar and Ujmeer, to check his aim at universal conquest. An inscription in the far famed Cheetore speaks of him as "the whose fame was encased in the riches of victory, and whose deeds were sounded over the curtain of the earth" while the historian of those countries bears witness to the fact that his name and exploits are recorded in the poetic annals of every state of Rajpootana.

Sidh Râj reigned forty nine years, from A.D. 1094 to 1143

CHAPTER VI

KOOMÂR PÂL.

SIDH RÂJ leaving no son the throne passed to the line of Kshem Raj who was the son of Bheem Dev, by Bhookoolâ Dacee and half brother to Raja Kurun Solunkhee. Treebhooowun Iâl the son of Dev I rused and grandson of Kshem Râj left three sons and two daughters. The sons were Myhee Pâl, Keerttee Pâl and Koomâr Iâl the daughters Premul and Dewul. Premul married Kâhn Dev, a general of Jye Singh's army, and her sister was espoused by the King of Kashmir.

The learned in the science of Chiromancy, says Merootoong had informed Sidh Râj that Koomâr Iâl was destined to be his successor. As he was of low origin however Sidh Râj refused to acknowledge him in this capacity, and continually sought opportunity

¹ The Seelhâras or Muhlâ Mundaleshwars of Kollapoor where among the chief hereditary feudatories of the Solunkhees of Kulecan. *Vide Journal of the Royal Asiatic Society* vol. iv pp. 4, 33; and *Transactions of the Bombay Literary Society* vol. i. p. 394.

to put him to death Koomār Pāl fled, and adopting the dress of an ascetic, wandered for several years in foreign countries. Returning to Unhulwārā, he took up his residence there in the Jain convent of Shree Īdeenath. At a time when Sidh Rāj was celebrating the commemorative funeral ceremonies of his father Kurun, all the ascetics were brought together, in order that the king might exhibit his faith by washing their feet one by one. As he passed his hand over the foot of Koomar Pāl, "which was as smooth as a lotus," Sidh Rāj perceived clearly, by the upright lines and other Chiromantic marks, that "this is one who is destined to royalty." By the expression of the king's face, Koomār Pāl perceived that he was recognised; he changed his dress, and fled immediately to his native village of Deythulee, the same which Kurun Raja had granted to his ancestor, Dev Prusād. There he was concealed from the soldiers who were sent in pursuit of him, by a potter named Āling who placed him in the furnace used in his trade. Koomar Pāl, seizing an opportunity, escaped from thence, but his pursuers were close at his heels, and he would have been taken had he not again found shelter with a cultivator, who was employed in scaring the crows from the crop of grain standing in his field, and who hid him in a heap of thorny bushes collected for the purpose of fencing the field. The king's soldiers tracing the prince's footsteps to the spot, examined the field, probing even the heap of thorns in which he lay concealed with the point of a spear. Failing, however, to discover the object of their search, they here gave up the pursuit and returned home. Next day the cultivator took Koomār Pāl out of his place of concealment, and the prince resumed his flight. As he sat under the shade of a tree to rest, after having proceeded some distance, he perceived a rat, which brought out from its hole, one by one, twenty pieces of silver. The animal having produced the whole of its store, began to replace it in the same manner in its depository. Koomār Pāl then advanced and took what remained of the money, and thus miraculously provided, continued his journey. As he went on, he found a waneeo's wife on her way, with her carriages and attendants from her husband's to her father's house, who had halted by the wayside for refreshment. Koomār Pāl having travelled for three days without food, and being oppressed with hunger, asked permission to join the domestics in their repast which was courteously granted to him.

After travelling over much country, the prince at last arrived at Stumbh Teerth or Cambay, and proceeded to the house of Oodāyun Mehta to ask for food. Hearing that the minister was at the Jain convent, Koomar Pāl went thither and found Oodayun in company

with Hemâcharya. No sooner had the monk beheld the prince, than he pronounced him to be the destined king of the whole land. Koomâr Pâl, thinking only of his present poverty and danger, declared such a prediction to be incredible, but Hemâcharya renewed his assurances and the prince vowed that if the prophecy were fulfilled he would become a follower of the Jain religion. Supplied with money and necessities by Oodâyun Muntree, Koomâr Pâl proceeded to Malwa and, visiting the temple of Kudungeshwur, was astonished at finding inscribed on a tablet there the following verse —

‘ When there shall have been fulfilled one thousand one hundred and ninety-nine years, then will arise Koomâr Irya, who shall resemble thee, O’
 “ Vikra : ”

While in Malwa the prince received intelligence that Sidh Raj had attained another world. He determined on returning to Goozerat, but being again without the means of subsistence, he fell into many difficulties on the road before he succeeded in reaching Unhilwarâ.

Having satisfied his hunger, with the alms supplied to him by the charity of a confectioner Koomâr Pâl made his way to the house of his sister's husband Kâhn Dev. Before his death Sidh Râj had called to him the ministers and officers of his court, of whom Kâhn Dev was one of the principal and causing them to lay their hands on his neck, compelled them to swear that they would never place Koomâr Pâl upon the throne. While, however, the ceremony was in progress the great monarch expired. Whether he had taken the oath or not, Kâhn Dev no sooner heard of Koomâr Pâl's arrival, than coming forth out of his palace, he received him with great respect, and giving him precedence, conducted him within. The next morning arming some of his attendants, he took Koomâr Pâl with him to the palace. To determine who should be the king's successor, Kâhn Dev placed on the cushion of the great Sidh Raj first one prince and then another, probably Myhee Pâl and Keerttee Pâl, the brothers of Koomâr Pâl. The first was quickly rejected, the effeminacy of his dress exciting general disapprobation. The second prince being seated was asked by the assembled nobles how he would govern the eighteen regions left by Jye Singh, but his reply — according to your counsel and instructions' sounded tame in the ears of chiefs accustomed to obey the vigorous voice of Sidh Râj. He was rejected and Koomâr Pâl, seated on the throne, was called upon to answer the same enquiry. Starting to his feet his eyes filled with martial fire, that prince half unsheathed his sword.

desertion of a large number of the Goozerat chieftains Koomar Pal, seeing the whole of his army in confusion ordered the driver of his elephant to single out the lord of Nagor, who was rendered conspicuous by the royal umbrella, and to give him an opportunity of personally engaging his rival. The elephant driver accordingly strove to force his way through the army to where the Nagor King was fighting, but the young lord, Wahud, rushed between the two sovereigns, and was stepping from his own elephant on to the head of that which bore Koomar Pal, with the view of slaying the rajā, when the driver, with his goad forcing the elephant back, he fell in the mudst and was seized by the foot soldiers who surrounded the king. Koomar Pal then quickly advancing towards him, shouting defiance as he went discharged an arrow from his bow, which struck the King of Nagor in the face and hurled him to the ground. The Goozerat troops pressed on shouting "Victory!" and the rout of their enemies was soon completed.

The following is the account given by the author of *Dwajshray* of the wars with which the reign of Koomar Pal opened—

dressed in the skins of deer. The Purmár Raja of Aboo Vikram Singh by name, who led the men of Jalundhur land, (Jhalor) followed Koomar Pál, esteeming that raja as his lord. Ann Raja hearing of Koomar Pál's arrival, contrary to the advice of his ministers, prepared to give battle, but before his arrangements were completed the music of war was heard, and the Goozerat army appeared emerging from beneath the shadow of the mountains the sun streaming full upon the white umbrella that was borne above the king. The soldiers of Ann Raja shot arrows at the army of Koomar Pál the King of Nagor himself seized his bow, but though led by canopied lords the army of the north gave way before the men of Goozerat. Ann Raja, in person then rushed on, and was confronted by Koomar Pál. 'As you were so brave a warrior,' said the heir of Sidh Raj, 'how is it that you bent the head before the victorious lion? That act proved your wisdom truly. Now, if I conquer you not I shall tarnish the fame of Jye Singh.' The two sovereigns fought, the armies too joined in close encounter. Ahud led the men of Goozerat, the Marwarees followed their Muntree Gowind Raj. At last an iron shaft struck down Ann, he fell upon the earth. His chiefs then submitted to the behests of Koomar Pál.

The King of Goozerat having struck Ann such a blow, remained for several days upon the field of battle. Ann Raja sent horses and elephants as a present to Koomar Pál, he proposed to give him a daughter in marriage. The king complained that Ann had committed an offence to which pardon might well be refused in having slain wounded men as they lay on the field. he accepted, however the proposals of the vanquished prince, and returned to Unhilpoor.

Soon afterwards the priest of Ann Raja's family brought to the city of Wun Raj the Princess Julhunâ his master's daughter, who was solemnly married to Koomar Pál. These festivities were scarce completed when news was brought that Veejye and Krishn the two chieftains (Samunts) who had been despatched by the king to oppose Wullál while he in person advanced against Ann Raja had gone over to the King of Oojun, and that that monarch was already in the territory of Goozerat and advancing upon Unhilpoor. Koomar Pál prepared to win fame by conquering Wullál as Jye Singh had won it by subduing Yushowurm. He assembled his troops and went against the King of Malwa, who was defeated and struck from his elephant in the fight.

This notice of the chronicler is confirmed by an inscription in the temple of Tej Pál upon Mount Aboo, which records that the Purmar

chief of Uchuleshwur and Chundrawutee by name Yushodhuwul, "Knowing that the Chalookya Koomar Pal Rāj was come to make war, fled immediately to Wullal, the Lord of Malwa." From a second inscription upon a copper plate in the Jain library at Nadole, which bears date A. D. 1157, we learn that the great minister, Chahud Dev, was in that year the adviser of the king of kings, the illustrious Koomar Pal Dev, who then sat upon the throne of Shreemunt Unhul, and who is further described as "the ornament of the line of kings, a great warrior, who by the strength of his arm conquered the Sikumbhuree Raja in the place of strife." There is some confusion in regard to the minister here alluded to. Meerootoong tells us that Chahud Dev was half brother of Oodayun Muntree. The author of Dwyashray says that Chāhud joined Āno Raja, but Meerootoong only mentions that Wahud the son of Oodayun, did so. This latter chieftain, we shall find subsequently returned to his duty, and was employed by Koomār Pal, as it is evident that Chāhud may have been before the year in which the inscription is dated, supposing him to have been in the first instance a rebel to his sovereign.

The inscription to which allusion has been made in the account of the reign of Sidh Rāj which is to be found in the temple, called Lakhuns Mundker, at Cheetore, and bears date A. D. 1151,¹ thus speaks of Koomār Pal the Solunkhee. What was he like, who by the strength of his invincible mind crushed all his foes, whose commands the other sovereigns of the earth placed on their foreheads, who compelled the lord of Sikumbhuree to bow at his feet, who in person carried his arms to Sewaluc, making the mountain lords bow before him, even in the city of Salpoora?

Sometime after these occurrences, Meerootoong informs us, the Solunkhee sovereign was seated in his court, giving audience, when some bards (Māgudhs) were admitted who sang the praises of Mulikī Urjoon a king of the Konkun, to whom they gave the title of 'Father of Kings.' Koomār Pal was very much disconcerted at this occurrence, and set himself to discover a chieftain whom he might send to destroy this Mulikī Urjoon, "who falsely prided himself as a four limbed sovereign." A warrior, named Āmbud, or Āmrā Iihut, a son of Oodiyun Muntrees, undertook the task, and having obtained the command of an army, proceeded without halting to the Konkun. Āmbud passed with considerable difficulty a river called Kullveence, and encamped on the opposite bank, where he was

¹ In Tod's *We Were In India*, the date is given "S. 1207 (A. D. 1141)" by mistake.

² In regard to the Mulikī Mundakshwurs of Kullijpur see note at page 154.

attacked and quickly routed by Mulikā Urjoon. The defeated general returned home and encamped near the capital, wearing black clothes, covered by a black umbrella, and dwelling in a black tent. Koomār Pāl, perceiving this sombre display, enquired what force it was that was thus encamped. He was informed that it was Āmbud, the general, who, having been defeated in the Konkun, had thus returned. The king strove to console Āmbud in his humiliation, and, treating him with kindness and attention, despatched him with another army, reinforced by strong chieftains, to conquer Mulikā Urjoon.

Āmbud, arriving at the river Kulāveenee a second time, constructed a bridge or causeway, by which he cautiously passed over his army, and thus gained the opportunity of becoming the assailant. The troops of Goozerat were successful in this second encounter, and Mulikā Urjoon himself fell by the sword of Āmbud. His capital, also, was taken and plundered, and Āmbud, causing the authority of the Solunkhee king to be proclaimed in that country, returned to Unhūwara. In full assembly, he paid obeisance at the feet of his lord, Koomār Pāl, presenting the head of Mulikā Urjoon, the king of the Konkun, with gold, jewels, vessels of the precious metals, pearls, elephants, coined money, and other trophies. The king received him graciously, and conferred upon him the great provincial sovereignty, or Munduleshwur, Mulika Urjoon's title of 'Father of Kings.'

The Acharya Hemchunder fills for the future so conspicuous a place in the history of Koomār Pāl—the king being, it is said, "attracted by his speech as a wave, full of delight is by the brilliancy of the moon"—that it may be therefore, advisable to give in this place the account of his origin which is furnished by the monk of Wudwan. His parents, whose names were Chachig and Pihenee, belonged to the Modh Waneeo caste, and resided at Dhundhooka 'in Urddhashtum land,' the southern border country of Soreth and Goozerat. The father professed the orthodox Hindoo faith the mother was "as it were a Devee of the Jain religion." Their son received at his birth the name of Chung Dev. When he had attained the age of eight years, Devchunder Acharya, travelling in that part of the country, came to Dundhooka. Chāchig being at this time from home, his wife was persuaded by the Acharya, who had been much struck by the appearance of Chung Dev, to entrust her son to his care, in order that he might receive the initiatory rite as a Jain ascetic. The Acharya accordingly carried off the boy to his convent at Kuru nawutee. When Chāchig returned from foreign parts, and heard what had happened to Chung Dev, he was much distressed, and vowed

that he would eat no food until he had seen his son. Having ascertained the spiritual teacher's name and place of residence, he set off to Kurunwutee. When he arrived there he went to Dev Chunder to demand his son. Chung Dev was at the house of Oodayun Muntree who took upon himself the task of reconciling Châchig to the step which his son wished to take, and as he succeeded therein Chung Dev took the initiatory vow, and assumed the name of Hemchunder. He soon became famous, and having at an early age made himself acquainted with all the learning of the Hindoos as well as of the Jains he received from the Gooroo the title of Sooree.

Hemchunder was the author of the *Ubheedhan Chintamunee*, the *Hymns to Jin Dev* (a commentary on which bears date A.D. 1291) 'a pure Yog Shashtra' containing the story of the sixty three Jain heroes (Shulakâ pooroosh) with the praise of the twenty passionless ones (vitrîg) the *Dwyashray* and other works.

While Koomâr Pîl was with his army in Malwa, the monk Hemchunder came to him to seek his protection on account of an outrage which had been committed by the Shrivite ascetics on the occasion of the rejoicings at his mother's funeral. One's own royalty," was the reflection of Hemâcharya — or the subjection of the king to one's self these are the only roads towards effecting an object. The Âchârya was introduced to the king by Oodayun Muntree, and Koomâr Pîl recollecting the predictions and promises of Cambry, received him with great favor and admitted him to a familiar intercourse. The Brahmins about the king were alarmed at the influence Hemchunder was gaining over him and brought several charges against him of which the most serious appears to have been that he refused to worship the Sun. Hemchunder who was of a politic character and, for a long time at least disposed to seek toleration for his own religion rather than to attack that of his opponents made an answer which satisfied the king of his faith in the great deity of the Ashutrees — *This splendid mansion of light I ever retain in my heart, at the time of whose setting I abandon food.* In accordance with the same line of policy he strengthened his recommendations by quoting the Hindoo as well as the Jain scriptures in their support, and when on one occasion Koomâr Pîl consulted him as to the selection of some object on which he should expend money as a religious action, the Âchârya advised him to restore the temple of

¹ The devotee whether male or female is buried with expressions not of sorrow but of joy. See account of funerals in Conclusion.

² See note p. 9 on the sect called Souras.

Someshwar at Dev Puttun, which was endangered "by the strength of the ocean waves."

This restoration is mentioned by the author of Dwyashrāy, and is also commemorated in an inscription, found by the annalist of Rajpootana, in the temple of Bhudra Kālee, at Dev Puttun, but which originally belonged to the shrine of Someshwar. It is dated Wullubhee Sumwut 850 (which is equivalent to Vikram Sumwut 1225, or A.D. 1169), and contains the following narrative —

"Bhow Vreehusputee, a Brahmin of Canouj, left Benares on pilgrimage, he reached Uwunttee and Dharanugger, then ruled by Jye Singh Dev. The Purnmār prince and all his family elected him their gooroo, and the prince called him brother

"Siddh Raj Jye Singh was universal lord when he went to heaven, Koomār Pāl succeeded to his throne, Bhow Vreehusputee became the chief of his advisers. Koomār Pāl was the tree of desire of the three worlds. He gave his seal, his wealth, and all, under the command of Vreehusputee, and said, 'Go and repair the fallen temples of Dev Puttun.' Bhow Vreehusputee made them resemble Kyelas, he invited the lord of the world to see his work. When he saw, he dwelt on the praise of the gooroo, as he said, 'My heart is rejoiced, to you and your sons I give the chief place in my kingdom.'

When the foundations of the temple of Someshwar had been laid, the council to whom the direction of the work had been assigned sent "good news letters" to Koomar Pāl. The king, showing the letters to Hemchunder Sooree, enquired how it might be brought about that no obstacle should occur to the completion of the work. The Sooree advised the king, that for this purpose he should take a vow to abstain either from connection with women or from the use of animal food, until the flag should be raised on the summit of the temple. The king assenting, placed water on the image of Muhā Dev, and vowed that he would eat no animal food. Two years afterwards, the spire having been completed, Koomār Pāl prepared to set the final upon the temple, and to hoist the banner: he then asked the Āchārya to release him from his vow. Hemchunder said, "Behold! in the virtue of this abstinence you are fit to appear before Muhā Dev. When your pilgrimage thither shall have been accomplished, it will be time to throw off that vow." The king was advised by the Brahmins to put Hemchunder to the test, by proposing that he should accompany the royal carriage in a pilgrimage to the temple of the lord of the moon, whose divinity, it was asserted, the Sooree did not acknowledge. Koomar Pāl acted upon this advice, when Hem

chunder, immediately assenting, exclaimed, "What need of pressing the hungry man to partake of food, pilgrimage is the life of the ascetic, what need is there of an order from the king!" It was arranged that the monk should travel slowly and on foot, visiting as he went the holy places of Shutroonye and Gurnâr, and that he should join Koomâr Pâl at Dev Puttun. The king making a progress, attended by the whole of his retinue, arrived within sight of the city of Someshwur. Shree Vreehusputee, who was charged with the superintendence of the work, had advanced to this point to escort the monarch to the place prepared for his reception. Hemchunder also joined the cortège and Koomâr Pâl, with great joy, and amidst the pomp and music of his regal state, entering the city, ascended the steps of the temple of Someshwur, and prostrated himself before the god. Hemchunder also, supported by Vreehusputee, stood at the threshold of the temple, and exclaimed—"In the splendour of this shrine, Muhâ Dev, who dwells in Kyclâs, is surely present." Then entering, and worshipping the sacred *ling* in the prescribed forms, he said, "Thou existest, whatever be thy place, whatever be thy time, whatever be thy name, of whatsoever nature thou art. Thou art he in whom is no guilty act, no guiltiness consequent upon the act,—one only God! Praise be to thee! He who has destroyed the affections, which are the seeds that produce the bud of existence, be he Brumhâ, be he Vishnoo, be he Shiva, to him be praise!" As he uttered these prayers, the king, with all his courtiers, stood gazing upon him in astonishment. Then Shree Hemâchârya fell flat on the ground, adoring Shiva in the 'staff prostration.' The king, under Vreehusputee's direction, worshipped with great faith in the colonnades of the temple, presenting his weight in gold and a gift of elephants and waving camphor in the *âratree*.¹ The royal suite were then dismissed, and Koomâr Pâl and Hemâchârya entered alone the adytum of the temple, closing the door behind them.

Koomâr Pâl addressed Hemâchârya. "Among so many religions, I am anxiously desirous to establish one religion which may be assented to with certainty. There is no Dev like Someshwur, there is no king like myself, there is no ascetic like you. My wealth of fortune has thus brought the whole three together. Do you, therefore, in the presence of this great Dev, point out to me, with true speech, the divinity who is the giver of liberation." Hemâchârya replied, "We have no need now of the matters that are contained in the Poorâns. I will bring the illustrious Someshwur in corporeal

¹ The account of the ceremonial of Hindoo worship in the Conclusion.

"presence hither, that you may hear the truth from his own mouth." He continued "Without doubt, in this place the Dev is concealed. We two, devoting ourselves immoveably to worship in the manner which the spiritual preceptor has pointed out, may cause the Dev to present himself. I will profoundly meditate, do you, from this wood of aloes, raise incense, ceasing not until the three-eyed god, appearing, restrains you." They laboured both of them thus, the smoke of the incense filling the adytum, darkening the light of the lamps which were arranged around the door and the niches on the three sides. Suddenly a light beamed forth, brilliant as the light of the sun. The king started up, dazzled by this effulgence, he shaded his eyes with his hands, and strove to recover the power of seeing. At that moment he beheld, occupying the basin in which the sacred symbol was set, the form of an ascetic, whose hair was matted on his head, of a beauty incomparable, bright as fine gold, the sight of whom mortal weakness could not endure. The king ascertained, by the touch of his hand, that this was, without doubt, the Dev, corporeally present. Prostrating himself, with great devotion, he thus addressed the god "Lord of the world! thus worshipping you, my eyes have attained their object, in kindness, therefore, giving some command, cause my ears also to fulfil their desire." The face of the Dev shone as the morning after the night of bewilderment, from his mouth issued the following divine words—"O king, this monk is an incarnation of all the gods, he is without deceit, to him it is given to behold the Divinity as a pearl in his hand, he is acquainted with the past, the present, and the future. The path which he shall show you, that understand to be, without doubt, the road to liberation." Thus speaking, the Dev became invisible. While the king lamented his disappearance, the monk, Hemchunder, exhaled his breath, and relaxed his meditative position. Koomar Pál then, remembering what the Isht Dev had told him, abandoning the pride of royalty, bending his head before the spiritual teacher, praising him, besought him to tell what was fit to be done. In that same place Hemachârya administered to him a vow to abstain from animal food and fermented liquor to the end of his life.

The Brahmin, Vreehusputee, as both chroniclers and inscription relate, was left in charge of the shrine of Someshwar, but, in after days, when the influence of Hemachârya had become fully established he was deprived for a time of his situation, for "dispraising the Jain religion," and only restored thereto on his making the most humble submission to the Âcharya, and procuring his intercession with Koomar Pál.

The king and the monk returned to Unhilpoor. There Hemâcharya instructed Koomar Pal in the purity which proceeded from the mouth of Jin Dev, and caused him to become great among the followers of Urhunt. Under the Âchârya's directions, the king forbade the destruction of life for a period of fourteen years in the eighteen countries of Goozerat in which his order was obeyed. The Brahmins who offered living sacrifices in their rites, says the author of Dwyâshray, were forbidden to continue the practice, and thus began to present offerings of grain. The king's order was obeyed in Pullee land also, and the ascetics who used deer skins for their covering found it impossible to procure any. The people of Punchal, also, who had been great destroyers of life, being subjects of Koomâr Pal, were compelled to refrain. The trade of those who sold flesh was put a stop to, and three years income allowed to them in compensation. The people of the countries about Benares, however, continued to sacrifice life.

One day it was reported to Koomar Pal that the Khus Raja of Kedar, though he plundered the pilgrims by his exactions, had nevertheless allowed the temple of Kedar's lord, Muhâ Dev, to fall into disrepair so that it was becoming a ruin. The king blaming the Khus Raja, caused his own minister to repair the temple. At another time Muhâ Dev, appearing to the king in a dream informed him that he was pleased with his service and had resolved to reside at Unhilpoor. The king thereupon built in that city the temple of Koomar Pal's lord, Muhâ Dev. He erected also at Unhilpoor a temple of Parusnâth, named the Koomar Veehâr, and placed therein images. At Dev Puttun he built another temple of the Jain religion, so splendid as to attract thither crowds of pilgrims.

Koomâr Pâl now assented to the twelve vows of the Jain religion. At the time of taking the third vow, the purport of which was that he would receive nothing which was not acquired by exertions of his own, the Âcharya instructed him that it was a great sin to receive into the royal treasury the property of those who died without male heirs. The king abandoning that source of revenue, caused his people to proclaim that he had by that act rendered himself greater than Rughoo, Nuhoosh, or Dhurut—the kings of the golden age.¹

¹ "It is your wish," says Aureng Zebe to his father in a letter recorded by Hiern— "that I should adhere rigidly to the old custom, and I declare myself heir to every person who dies in my service. We have been accustomed as soon as

"an omrah, or such merchant, has ceased to breathe—nay, sometimes before the vital spark has fled—to place seals on his effects, to imprison and beat the servants and officers of his household until they make a full disclosure of the whole

After these occurrences, Koomâr Pâl having collected an army at Wudwân for the purpose of chastising a chief of Soreth, whose name was Sumurshee, or Sâoosur, gave the command of it to Oodâyun Muntree. That minister, however, sustained a defeat, and was himself mortally wounded. He left to his sons, Wâg But, Wâhud, and Âmrâ Bhut, the completion of vows which he had made to erect temples at Broach and Shutroonjye. The latter task was accomplished by Wâhud, in A.D. 1155, who built near Shutroonjye the town called after himself—Wâhudpoor. Âmrâ Bhut took upon himself the construction of the temple at Broach, in which he was ultimately successful, though for a time obstructed by a sudden overflow of the river Nerbudda, which flows beneath the walls of that city. About the same time, the king himself constructed a new temple on the site of the convent, where he had been received by Oodâyun Mehta and Hemâchârya, at Cambay.

The last warlike expedition of the reign of Koomâr Pâl appears to have been one directed against the country of the hundred thousand towns. Oodâyun's son Wâhud, who had before this time, as we have seen, returned to his allegiance, was selected, on account of his knowledge of the country, to command the army. He took and destroyed a fort called Bâburânugger, and proclaimed the supremacy of Koomâr Pâl in that country. On his return he received the thanks of his sovereign, who, however, blamed him for the profuse expenditure which had accompanied his expedition. One of the inscriptions on the pillar at Delhi, called the Lât of Feeroz Shah, which is dated A.D. 1146, mentions the name of the sovereign who reigned at that date in Sâkumbhuree to have been Vîgraha Râj. Another name, that of Veetul Dev, is also found on this monument, and the translators are in doubt as to whether Vîgraha Râj and Veetul Dev are the names of the same person or of different princes, a point which they pronounce it "impossible to determine from the tenor of the inscription, without further information." None of the names of the successors of Veetul Dev, the Chohân, as they are given by Chund, the Bhârot, can be certainly identified with the names found upon the monument. Âno, the grandson of Veetul Dev, we have seen opposed to Koomâr Pâl, and the prince here alluded to must be

"property, even of the most inconsiderable jewel. This practice is advantageous, no doubt, but can we deny its injustice and cruelty, and should we not be rightly served if every omrah acted as Neiknam Khan; and if, like the Hindoo merchant's widow, every woman concealed her wealth?" These two stories are given in another place by Bernier.

¹ *Fide As. Res.*

either his son Jesingh Dev, or his grandson Āno, or Ānund Dev, both which names, as well as the name Vighraha Raj, express a meaning, and may be merely epithets¹ There is an anecdote told in the Prubundh Chintamunee which is curious for the light it throws upon the disputed point, already referred to, in regard to the interpretation of the inscription on the Lat of Feeroz Shah. At another time, says the chronicler, an ambassador from the king of the country of one hundred thousand towns came to the court of Koomar Pal. That king enquired after the prosperity of the King of Sambhur. "His name is Vishwul (holder of the universe)," said the ambassador, "what doubt is there of his being always prosperous?" Kupurddee Muntree, a poet of great learning, and a favorite of Koomar Pal's at this time stood beside that monarch. He said—"The roots "shul" and "shwul" mean 'quickly going.' Thus he is Vishwul, who "flies away quickly like a bird (*Vi*)" The minister, after this, returning home, made known the disrespect with which his master's title had been received, whereupon that raja, consulting the learned, assumed the name of Vighraha Raja. Next year the same minister making his appearance on behalf of Vighraha Raja, in the presence of Koomar Pal Kupurddee explained that name to mean "noseless 'Shiva and Brumh' (*vi* without, *gro* nose, *hur* Shiv, *aj* Brumh). Afterwards that king, afraid of Kupurddee's making a jest of his name, assumed the title of Kuvée Bandhus (poet's brother).

Koomar Pal, having on a subsequent occasion encamped near a temple outside the walls of Unhilwara with the view of leading a caravan to perform pilgrimage at Shutoonjye, was alarmed by the intelligence that Kurun Raja of Dahul land was advancing against him. The king took counsel with Wag Bhut and Hemācharya, the latter of whom pledged himself that good news would shortly arrive. Soon afterwards further messengers brought intelligence that Kurun Raja while travelling at night on his elephant, having fallen asleep, had been caught (Ibsalom like) by the branch of a sacred fig tree, under which the animal had passed too hastily, and that he had thus been strangled. Koomar Pal, relieved of his fears of invasion, was then enabled to proceed with his pilgrimage. He arrived at Dhundhooka, and erected there a temple, called the "cradle Veehar, over the place of Hemācharya's birth. Thence he proceeded to Shutoonjye, where he expended a large sum of money, under the direction

¹ Jesingh or Jyesingh means 'victorious lion.' Ānund means "joy." Vighraha, "war."

king, abandoning all care for mundane affairs, was engrossed thenceforth in deep and devout meditation, until at length, his life escaping by a door of the body, he passed to Paradise.

Such is the account given by the monk of Wudwân, but oral tradition, whether of the Brahmins or of the Jains, delights in assigning more romantic circumstances to the death of the great Hemchunder.

Koomâr Pal Raja, says the tradition of the Brahminical faith, had wedded a Seesodunee Rânee, a daughter of the house of Mewar. At the time that the sword went for her the Seesodunee heard that the raja had a vow that his wives should receive initiation into the Jain religion, at Hemâcharya's convent, before entering the palace. The Rânee, therefore, refused to go to Puttun, until satisfied that she would not be called upon to go to the Âcharya's convent. Upon this Koomâr Pâl's household bard, Jye Dev by name, became security to the queen, who then consented to go to Unhilpoor. Several days after her arrival, Hemacharya said to the raja, "The Seesodunee Rânee has never come to visit me." Koomâr Pal told her that she must go, but she refused. The Rânee fell ill, and the bard's wives went to see her. Hearing her story, they disguised her as one of themselves, and brought her privately home to their house. At night the bards dug a hole in the wall of the city, and took the Rânee out by it to carry her home. When Koomâr Pal Raja became aware of what had happened, he mounted and set off in pursuit with two thousand horse. At the distance of fifteen miles from the fort of Eedur he came up with the fugitives. The bard said to the Rânee, "If you can but enter Eedur, you are safe. I have two hundred horse with me, as long as a man of us remains alive no one shall lay hand on you." So saying, he turned upon his pursuers, but the Rânee's courage failed her, and she slew herself in her carriage. The fight going on, and the pursuers forcing their way to the carriage, the maids cried out, "Why struggle any more, the Rânee is dead?" Koomâr Pal and the force that had accompanied him then returned home.

The bard, Jye Dev, felt that he had lost his character, and determined to die. He retired to Sidhpoor, and sent from thence letters sprinkled with red water to all his caste, by which he told them, "The honor of our caste has been taken away, so let those who are ready to burn themselves with me prepare." A heap of sugar-canes was made, and those who intended to burn themselves with their wives took two canes from the heap, those who would burn alone took one each. They prepared funeral piles, both "cheetâs" and "jumors".¹

¹ "Cheeta" is a pile for one corpse, "jumor," for more than one

The first jumor was on the banks of the Suruswutee, at Sidhpoor; the next was an arrows flight nearer to Puttun; the last jumor was near the entrance to that city. Upon each jumor sixteen lîhîts with their wives perished. A sister's son of Jye Dev's was at Kanouj. A letter had been sent to him, but his mother, having no other son, kept it from him. However, the bard's family priest having laden bullocks with the ashes of the jumors, set out for the purpose of casting them into the Ganges. Jye Dev's nephew, who was an officer of the Raja of Kanouj, demanded transit duty from the priest, supposing that he carried merchandise. The priest explained what his load was, and, on the bard's making enquiries, related to him all that had happened. The bard, collecting his family, brought them to Puttun; and he and they perished upon a number of jumors. One of the men's wives had been very lately delivered of a son—she gave the child to the priest and burned herself with her husband; and there are to this day, living in the Puttun district, bards who trace their descent from that child.

It was in consequence of hearing this story that Shunkur Âchârya came to Unhilpoor Puttun, where there had been, before this, much hatred between the Brahmins and the Jain monks. The latter were, by this time, a hundred thousand in number. One day, as Koomâr Pâl Raja was passing along the market in a litter, he met a disciple of Hemâchârya's, and said to him, "Mighty sovereign! what day of the month is this?" The day was, in fact, the last day of the dark half of the month, but the monk said, by mistake, that it was the last day of the moon-light half. Some Brahmins who overheard what had passed laughed, and ridiculing the monk, said, "What does this shaven fellow know—to-day is the last day of the dark half of the month." Koomâr Pâl hearing this, when he reached home, sent for Hemâchârya and the chief of the Brahmins. Meanwhile Hemâchârya's disciple went home to his convent, and was very much ashamed, and very sorrowful. The Âchârya asked what had happened, and, when he was informed, told the monk not to be concerned about the matter. By this time the raja's messenger had arrived, and Hemâchârya accompanied him back to the palace. Koomâr Pâl asked what the day of the month was. The Brahmin answered that it was the thirtieth; but Hemchunder declared it was the fifteenth.¹ The Brahmins said, "Let the evening decide. If it be the fifteenth we shall see the full moon, and then all we Brahmins

¹ It should be observed on this story that it is sometimes very difficult, in consequence of the extra months and extra days of the month, to know what the day of the Hindoo month really

" will banish ourselves from this kingdom, but if the moon fail to rise, then let the Jain monks be expelled." Hemāchārya agreed to this proposal and returned home. He had a familiar Devei whom he called to his assistance, and by her contrivance an illusion was produced so that all thought the moon really had risen in the east. It was now pronounced that the Brahmins had been defeated, and that they must leave the kingdom.

At this conjuncture Shunkur Swamee,¹ who had been attracted to Unhilpoor by the matter of the bards, made his appearance at Sidhpoor, and the Brahmins, knowing that they would have to leave the kingdom next morning, sent for him during the night, and brought him to Puttun. In the morning, Koomar Pāl Raja called for the Brahmins and commanded them to leave the kingdom. Shunkur Swamee stepped forward and said, "What need of expelling my from the kingdom, at nine o'clock, the ocean, quitting its boundaries, will swallow up the whole country. The raja upon this, sending for Hemachārya asked him whether the deluge predicted by the recluse would happen. Hemacharya denied that it would, and asserted the Jain doctrine that the world never had been created and never would be destroyed. Shunkur Swamee said, "Set a water clock, and let us see what will happen. The three seated themselves beside the clock. When nine o'clock came they ascended into an upper story of the palace, and looking out at the western window, saw the sea waves rapidly advancing. On and on came the billows, until they had submerged the habitations of the city. The king and the two Ācharyas went up higher and higher, but the water still continued to rise upon them. At last they reached the seventh and uppermost story, and, looking down, found that the whole city, the highest trees and tallest spires, were under water, and that nothing was visible on all sides but surging waves. Koomar Pāl in great terror, turned to Shunkur Swamee, and asked him if there were no means of escape. He said "A boat will come from the west, which will pass close to this window. Whoever jumps quickly into it will escape. The three girded their loins, and prepared to get quickly into the boat. Soon a boat appeared in the distance, it drew nearer and nearer. Then Shunkur Swamee seized the king by the hand, saying, that they should assist each other into the boat. It approached the window, and the king attempted to jump in, but the Swamee dragged him back. Hemāchārya jumped from the window. The ocean and the boat, however, were alike illusions, and he fell on

¹ Not as the narrator says, the first Shunkur Āchārya, but a successor to his name and authority.

the pavement below, and was crushed to death. A massacre of the monk's followers ensued, and Koomār Pāl became a disciple of Shunkur Swamee

The Brahmin Āchārya occupies a distinguished place also in the Jain tradition, which we now proceed to give, and which was procured from no less an authority than the Shree Pooj, or patriarch, of the Pooncemeeo branch of that sect at Puttun, named Oomed Chundjee, or Oomed Prubh Sooree

A Dundeco Jogee,¹ says the Sooree, came from the Karnatic to attempt to conquer Hemāchārya by a display of his learning. He lived some time in this city (Unhulwārā Puttun), and tried many ways of effecting his object, but all without success. Hemāchārya had two principal disciples, Rāmchund and Balchund, the latter of whom he liked little. Raja Koomar Pāl was at this time employed in erecting a temple of Pārusnāth under Hemachārya's directions. Balchund conceived the design of throwing obstacles in the way of the completion of this edifice. Hemachārya had fixed the auspicious hour for enthroning the image of Parusnāth, and employed Balchund to give notice of its arrival. He treacherously pointed out a wrong time, and the result was, that the temple caught fire, and was almost entirely destroyed. Hemāchārya, when he heard of this calamity, being now a very old man, was much shaken in his intellect. Koomar Pāl came to him, and requested his advice as to rebuilding the temple. The spiritual teacher said, "Why rebuild now? within six months 'the periods of life allotted to you and to me will have come to an end.' The raja was astonished, and laid aside his design.

Soon after, Rāmchund being absent from some cause, Hemāchārya sent Balchund to a Shrawuk's house to get him some food. As Balchund returned with his food, he met the Dundeco Jogee, who asked him why he looked so sorrowful, and said that he knew his master was not kind to him, but that if Balchund liked, he would give him an enthralling charm. He accordingly stirred with his finger the milk that Balchund carried, and thus conveyed into it poison which he had concealed under the nail. The disciple returning, presented the milk to Hemāchārya, who drank it, and died. The temple never was finished, and after Hemāchārya's death, the Dundeco began to do injury to religion.

¹ This is a disrespectful way of indicating a Brahmin ascetic (in fact Shunkur Swamee) as 'a Jogee with a staff'

CHAPTER XII

UJJE PÁL—BÁL MOOL RAJ—BHEEM DEV II

In the year S 1230 (A.D. 1174), says Merootoong Ácharya, Ujje Dev mounted the throne. Krishnájee carries us one step further he says,—

- * On Sídh Raj's seat Koomár Pal
Sat for thirty one years.
- * To him again no son was born
His brother's son became the lord
- * His name was Ujje Pal
For three years he held the throne

The author of Dwyashray completes the chain by informing us that Ujje Pal or Ujje Dev was the son of Myhee Pal, the brother of the deceased monarch.

The successor of Koomár Pal commenced his reign by waging furious war upon the religious edifices constructed by the Jain-converted monarch. The chroniclers who were of that creed represent Ujje Dev as an insane and parricidal atheist but even tradition has handed down no such complaint upon the part of the followers of the orthodox religion. It may therefore be suspected that the rage of the new sovereign was connected in some degree, with a reaction against the too puritanical authorities of the faith of the Teerthunkers. Ujje Pal himself however, it must be admitted, displayed a fierce, ungovernable and vindictive character. One of his first acts was that of inducing the Muntree Kupurddee the favorite of Koomar Pal to accept the office of his premier or Prudhán, but his object in so doing was probably that of securing the gratification of his hatred, for the Muntree had hardly assumed the duties of his office when an accusation of attempting to make himself equal to the king was brought against him and he was put to death by immersion in a vessel of boiling oil. Rámchunder, another Jain leader, and "the author of an hundred compositions" was the next victim, he was submitted to the torture, and to escape from his sufferings bit off his tongue, and died.

After this, says Merootoong the chieftains unable to endure the greatness of Amrá Dhut, "the father of kings," found an opportunity for carrying him to pay obeisance to the new sovereign. In his case

too it appears to have been the profession of the Jain religion which drew down the anger of Ujje Dev. He boldly announced, "I respect Vitrâg, he who is devoid of passion, as a Dev, Hemchunder, the great sage, as a spiritual adviser, Koomar Pîl, as a king." Ujje Dev furiously denounced him as a traitor. Āmrâ Bhut, however, a soldier of reputation, was not to become the prey of the tyrant without a struggle. Having worshipped the image of Jineshwur, he armed his followers, and rushing forth from his house, attacked the royal palace, and swept away the external defences of it, as a storm sweeps away a heap of chaff. "As he washed away, in the pilgrimage of the edge of the sword, the sin of associating with that wicked man, the Upsuras, who had come to behold his wondrous deeds, exclaiming, 'He is mine ! he is mine !' the warlike son of Oodâyun passed to Dev Lok." The people lamented his fall, mourning him and saying, "Other warriors may arise, but the son of Oodayun having gone to Paradise, learned men have ceased to exist on the earth."

The career of Ujje Dev was, however, as short as it was turbulent and blood-stained. "In three years, three months, three half months, or three days, the reward of great virtue, or of great vice, is obtained even in this world"—so say the Poorans. And so it happened, that after he had reigned three years, a "doorkeeper," named Wyejul Dev, plunged his dagger into the heart of Ujje Pal. "The worms devoured the sinner who had broken down religious buildings. Shuddering at the near approach of hell, he vanished from sight."

Ujje Pal was succeeded by Mool Raj II, or Bâ¹ Mool Râj, who ascended the throne in A.D. 1177, and reigned two years. The little which is recorded of him by Merootoong may be given entire,— "His mother, named Nyekee Devee, the daughter of Purnurdee Raja, taking in her lap the child king, maintained a struggle at a hill, named Gâdurargurh. By the aid of rain, called down out of its season by her virtue, she defeated the barbarian raja."

Mool Raj II was the son of Ujje Pal. "After whom (Koomâr Pal), says an inscription² in the temple of Uchuleshwur upon Mount Aboo, Ujje Pîl reigned, whose son was Mool Raj, his younger brother," the illustrious Bheem, supports the burden of the earth"

¹ Bâl, means "child"

² *Pîle As. Res.* xvi., p. 258.

³ Mr Wil on in his translation of the inscription has a note here to this effect,— "Such is the usual meaning of the original term, *ânujanmâ* as it however, implies merely 'born after' it may possibly signify son, a sense which there are some reasons for preferring." Bheem Dev II seems to have been in the vigour of

The barbarian to whom the Monk of Wudwân alludes was the Mohummedan, who, after a pause of a century and a half since the time of Mahmood of Ghuznee, again appeared upon the territories of Unhilwârâ. In the year A.D. 1178, as *Ferishta* records, Mohammed Shahaboodeen Ghoree marched from Ghuznee to Oochâ and Mooltan, and from thence continued his route through the sandy desert to Goozerat. "The Prince Bheem Dev (a lineal descendant from "Brahm Dev of Goozerat, who opposed Mahmood Ghuzneevy), "advanced with an army to resist the Mohummedans, and defeated "them with great slaughter. They suffered many hardships in their "retreat before they reached Ghuznee." The "illustrious Bheem" had not yet assumed the sovereignty, but acted as the loyal, as well as gallant, lieutenant of his sister in law and her royal child.

Ujje Pals younger brother, Bheem Dev II, called also "Bholo," the arrogant, or insane, ascended the throne in A.D. 1179, and reigned thirty six years. Merootoongy mentions that during his reign Shree Sohud Dev, the King of Malwa, advanced to the frontier of Goozerat, with the view of laying the country waste, but that he retired on receiving the following threatening message from Bheem,—"The "Raja Mârtund, who gives splendour to the lineage of the sun, is "brilliant only in the east when the same sun approaches the west "his splendour finds extinction. Afterwards, says the Jain chronicler, Sohud's son, Urjoon Dev, laid Goozerat waste. These notices are fully confirmed by an inscription of Urjoon Raja of Malwa,¹ which is dated A.D. 1210, and records that Soobhutwurm (or Sohud), the father of that prince, "exercised the thundering rage of his angered "prowess on the cities of Goozerat," and that Urjoon Raja himself, while yet a minor, "put Jye Singh Raja" (no doubt an allusion to the Sovereign of Unhilwara, the successor of the conqueror of Malwa) "to flight even in child's play." Another inscription, which has already been alluded to, contains a grant by Bheem Dev II, the successor of Mool Râj II, dated A.D. 1210, and describes that sovereign as "a second Sidh Râj Dev, an incarnation of Nârîyun."²

Though the Goozeratee chroniclers contain little information regarding the reign of Bheem Dev II, the blank is fortunately supplied by the Mohummedan historians, and also by the annalist of the rival

age when Mool Râj II died still a minor. The interpretation which makes him brother to Ujje Pâl would therefore, appear to be preferable. Mr Wilson's intention is more fully expressed in a subsequent paragraph in which he speaks of

Bhima, the younger brother of Afula, the son of Ujyapala."

¹ *Ind. Jour. Ben. As. Soc.*, v. 350. See also Note at page 87

² See Note at p. 50

kingdom of the Chohāns of Sambhur, the Bhârot Chund, in whose wild but picturesque epic no inferior place is filled by the gallant Solunkhee, the madman of Unhilwārâ. To these authorities, therefore, we now have recourse.

When Unung Pal Raja was ruling in Delhi, as Chund Bhârot relates, the Kumdhuj or Rathor, chief Veejye Pâl, prepared to attack him. Someshwur, son of Ânund Dev, then ruled in Sâmbhur. Hearing that the Kumdhuj and the Tooâr were about to engage, he considered that it was the duty of a Kshutree, under such circumstances, to cease from sitting at home. "I will increase," said he, "the fame of the house of Âno, or attain Kyelas, or the throne of Indra." He sounded the royal drum, and advanced to succour Delhi. Somesh and Unung Pal set off in company to meet the Kumdhuj, the white umbrellas borne above them. They engaged Veejye Pâl, who was wounded by Someshwur, and took to flight. Someshwur acquired great fame in Delhi from defeating the powerful Kumdhuj. Unung Pâl gave him his daughter in marriage, and having formed a strict alliance with him, dismissed him with great honor. Somesh returned home to Ujmeer sounding the instruments of victory.

Unung Pal it appears, had no son. Of his two daughters, one, named Kumula Devei, was married to Someshwur, of Ujmeer, the other, named Roop Soonduree, to Jye Chund Râthor, king of Kanouj, who was the son of Veejye Pâl, by the daughter of Unung Pâl's father's sister. By the Tooar princess, Someshwur had the celebrated Prutheerâj who united the thrones of Ujmeer and Delhi, and after a romantic struggle, fell before the Mohammedan. "In Kanouj, Ghuznee, and Unhilpoor," says Chund, "the angel of death began to shout the day that Prutheerâj was born. Prutheerâj had a sister named Preetha, who was married by her father Somesh to Sumur Singh the Rawur of Cheetor.

In these times Raja Bholo Bheem Dev was the ornament of Unhilpoor, in Gooyur land. He was like the deep ocean in power, he led an invincible four limbed army, the three Loks sought the protection of the Chalook Râtee, many fort lords served him, he possessed ships that sailed to Sindh, his military posts were in the land of Dhârâ. Umur Singh Shewuro the Jain monk, was a servant of Bheem Dev, he who, by the compelling charm, drew to him men, women, and Deys. Among the Yâdavs of Parkur, and the Shodâs, he burned all the houses of the Brahmins, and expelled them from the country. He wandered in Malwa, in Pullee-land also, and in the land of Aboo. Jeytshee Purnar at this time ruled at Aboo. He had a son named Sulukh, and a daughter Eechenee Koomaree, who was very beautiful,

and praised by every one Bheem Dev formed the desire of marrying her, he listened to every one that spoke of Aboo, or of the daughter of the Purnâr, whether the speech were false or true, his dreams were full of visions of Eechenee. He sent Umur Singh to Aboo to demand the hand of the Purnâr princess, but she was already betrothed to the son of the Chohân. The ambassador of Bheem Dev was so informed, he answered, "O! mountain lord, Bhoolo Veer, the Chalook, "having heard of Eechenee, forgets her not, he demands that you "betroth her to him, if you give her to the Chohan he will cast you from "the battlements of Aboo-gurh, for him to contend with the Purnâr, "is, as it were, for Urjoon to make war with the wretched." Jeytshee heard the Prudhân with respect, he entertained him for five days honorably, considering with his ministers what answer should be given. At last the son of Jeyt arose, grasping his sword, "If my land were sought" he said, "I would give it, but Bhoolo Bheem has adopted the Jain "religion, he is full of treacheries, of charms of compelling and fascinating, and enthralling. It is by the aid of these he has seized "upon so much territory, he knows not a northern foe." Jeytshee also spoke,— "In the land of Muroo there are nine millions of good "warriors, eighteen royal seats belong to Aboo-gurh. The lord of the "Sâmunts will be my ally. Can none of these protect me? Then "he who covered Pureeksheet in his mother's womb, who saved the "children from the burning jungle, who succoured his parents and "slew his uncle, who sheltered Vraj from the rain, raising the mound, "tain Gowurdhun, that Gokul Dev, Shree Krishn, will protect me." "It is well to maintain my royalty, or else to die." With this answer he dismissed the ministers of Bheem.

To five of his kinsmen Jeytshee entrusted Aboo. He said to his son, "Let us seek assistance from the Chohan." Writing a letter with his own hand, he sent to hasten the marriage of Eechenee with the son of Someshwur,— "Sulukh's sister, Jeyt's daughter, Bhoolo "Bheem demands—'Leave Aboo desolate,' he says, 'or give me "Eechenee in marriage.' Shall the jackal, then, take the lion's share? "He plunders my property, my herdsmen daily vent their complaints, "my subjects are impoverished." The Purnâr was well received by the Chohân. Prutheerâj, sending to Delhi, made known that he was about to go with Sulukh to fight against Bheem. The son of Somesh set forth—he prepared to accompany Sulukh Purnâr home.

¹ For all these and many other exploits of Krishn see "Prem Sâgur" of which a translation has been published by Professor Lastwick (Madden, Leadenhall street, 1831)

When Bhola Bheem heard of these occurrences, it was as if some one had struck him on the face. He sent for his ministers, and bade them instantly prepare; he caused the drums of war to sound. "Who is this that lays hold on the sleeping lion, who is this that seeks to take the jewel from the head of the earth supporting serpent, who is this that thrusts his hand into the bosom of the angel of death, that wishes to protect the Châlook's fugitive?" As he thus spoke, Bhola Bheem trembled with warlike rage. From Puttun he sent orders in all directions—to Kutch, and to Soreth. Clouds of dust darkened the horizon, a vast army assembled from all sides, there came the Lord of Gurnâr, Lohâno the Kutâree also, Veer Dev (or Veer Dhuwulung) the Wâghela, Râm Purmar, the Lord of Perumbh, Râning the Jhâlâ, Shoda Sârung Dev, Gung the Dabhee, Umur Singh Shewuro was there, Châchig also, the Jain Muntreshwur. Bhola Bheem arrived at Aboo, and pitched his tents, he surrounded the fort on all sides. The armies of the Purmâr and the Châlook joined battle, for many days the contest raged, Sulukh and Jeyt at length gave back, but fighting as they retired, they reddened the earth with blood. Bheem pressed on, he beheld Uchuleshwur, the Purmars fled to Muroo-land, they left the fort to the Chalook, he ascended triumphantly to the summit of Aboo.

At this time a common enemy, whose presence might have stanchd these feuds among the Rajpoot princes, hung like a thunder-cloud above their heads. "This land," said Shahabood deen, the Ghoree, "is the property neither of Hindoo nor of Mlechh, but of him who can hold it with the sword." Bheem Dev, however, well deserving his title of Bhola, or madman, refused to listen to the dictates of prudence, though some were not wanting, even among his own chiefs, whose advice, had it been adopted, might have obviated, or at least delayed, the approaching fall of India. The Gohil chief of Perumbh urged that the war should cease. "The Purmar has committed no offence," said he, "if he will restore the slender waisted one, it is enough, let us consider to effect this object." "At times of fighting," said Râning the Jhâlâ, "matters which relate to war alone should be considered, other disputes are out of place. Let us take heed lest an enmity with the Shah should arise." Veer Dev, the Wâghela, said, "We should come to an understanding with the Chohân, and unite against the Sultan. In fight, destroying him, we shall obtain much territory and great fame." "What you have said is true," whispered Umur Singh Shewuro, "but it will not be agreeable to Bheem. The raji himself was determined to follow up his feud at all costs. 'If a Rajpoot,' said he, 'once brook an

"insult, he is worthy of every reproach, he incurs the guilt of a thousand sins, he falls into hell, and who shall lift him up? A Rajpoot must seek release from transmigration with his sword, destiny has so ordered it. The Purnâr and the Chohân are called great warriors among the Hindoos, when I have stripped the Chohan of all his possessions, I will then go against the Ghoree." The Bholo Râj, swearing a mighty oath, ordered the drums to sound.

Then the Chohân was attacked on both sides, the Lord of Sîmbhur seemed like a drum between the Ghoree and the Goojur. Against his Hindoo enemies he appealed to Bhuwânnee. "O! Doorgâ, the Jain religion has seized all things, do you seize these treacherous ones. No one respects the honor of kings, the truthfulness of Sâmunts has been destroyed, where the speech of the Veds was, where the Shuktee's book,¹ there the Jain talks treacherously. O! Châmoondâ, grasping a mighty sword, protect me, O! Kalee, with a countenance like that of the angel of death at the time of the conflagration of the world, destroy these Jains—destroy them, thou who art the conqueror of sins, the protector of gods, the terrifier of demons. Be victorious, be victorious!" Chund, the Bharot, himself led a night attack upon the Goozerat troops, and by the aid of Doorgâ obtained great success, though that night the Châlook's army stood like a sort of iron, though elephants went the rounds, and the Jhâlâs mounted guard, who had defeated the Jhârejas, and had plundered Kutch and Pûnchâl. In the confusion of the night Bheem's troops slew each other, and though the king himself rushed into the fight and when his elephant was slain and his sword broken, still fought desperately, armed only with a dagger, he was at last obliged to retreat, having suffered a heavy loss.

A force was now left to watch the movements of Bheem, and the main body of the Chohân army advanced against the Sultan, whom also they defeated.

Bheem Dev had an uncle, Sîrung Dev, who, at his death left seven sons,—Pertâp Singh, Uree Singh, Gokuldâs, Gowind, Huree Singh, Shyâm, and Bhugwân. They were brave warriors and had slain Pân (or Pânin), the most powerful of the Jhâlâs. For some reason, which is unexplained, the sons of Sîrung Dev had gone into outlawry against their cousin, Bheem Raja, and lived in the hills of Sâctâ, plundering the Vâdvas country. They became at length so formidable, that Bheem was compelled to advance against them in

¹ The Book of Doorgâ, see account of the Festival of Nîme Nîlî in the Conclusion.

person. He encamped on the bank of a river, and his elephant was bathing in it, when it was put to death, and the driver also slain by Pertâp Singh and Uree Singh. This insult stung Bheem, never very tolerant of such, to the quick, and he declared, that though he had previously purposed merely to seize them, he would now esteem it no fault to put them to death. When the brothers were made aware of this threat, they thought it was high time to quit Goozerat, and accordingly fled for shelter to the young Prutheerâj, who gave them grants of villages (puttas) and other presents, and treated them with great respect. Once on a time, however, when the son of Someshwur was seated on his throne among his Samunfts, shining as the new moon surrounded by stars, Pertâp Singh Solunkhee and his brothers paid obeisance to Prutheerâj. The Muha Bhârut was the theme of conversation, and warlike deeds of the Chohâns were recited. Pertâp Singh, as the tale was told, put his hand on his moustache. Kun, the Chohân, the uncle of Prutheerâj, saw it, he fired at the supposed insult. Drawing out his sword, the devourer of many a life, he cut Pertâp Singh through the body. The Solunkhee fell dead. Uree Singh and his brothers, enraged, sought revenge, the followers of the Solunkhees also forced their way into the hall. The Prince Prutheerâj rising, retired within the palace. The fight now raged as furiously as a forest conflagration, the Solunkhees fell upon Kun like moths rushing to the flame of a lamp. For an hour the sword moved, and the tooth of Yuma¹ plied its trade. The brothers of Pertâp, following each other, pierced the mansion of the sun. The brother of Somesh, raging like hate, slew the seven brothers of Bheem, and was victorious. His rage was appeased.

Prutheerâj, when he heard of the matter was angry with Kun. "Why did you act thus," he said, "all will say that the Chohan "called the Châlook to his house and slew him." For three days the shops were closed in the city of Ujmeer. "Alas! alas! sounded everywhere—a river of blood flowed in the public street. "Well done, "the Châlook¹ sang Chund, the giver of fame, "well done to his "father and mother, not even in thought did he attempt flight."

The story was wafted to a distance as perfume by the wind. Châlook Bheem heard that the Chohân had slain the sons of Sârung, he was inflamed with grief and anger. He wrote to the Chohân, demanding an opportunity for revenge, the Chohân agreed to accept the challenge. Bheem proposed to his officers to advance at once upon Ujmeer, but Veer, the Prudhân, counselled him to remain until the

¹ A curved dagger, called Yum-dunt, Jumdad, or Jumbeca

"regards life as the unbroken grain which a Sutee scatters on all sides 'without fear, he it is who obtains land.' From hither and thither the army collected, as a river fed by dependant streams. Elephants many were with the warriors, horses, too, that seemed as if they flew on wings. The noise of the elephants was as the roaring of waters, or of the clouds of the monsoon driven together by the winds. The good warriors seemed full of joy, smiling as at sunset smiles the ocean, they had no thought of property or home, their thought was always of Brumh. They were eager to fight in company with their sovereign, as a wife is eager to burn in company with her lord. From all sides the terrible army increased, as clouds rise from the horizon. The umbrella shaded the head of Bheem—he thirsted to drink of the stream of war. Wheels of terrible form composed his van, black as *kajul* they passed along, bearing bows in their hands. Behind them came a line of elephants, with whose roar the forests and mountains re-echoed, their bells sounded, their necklaces rang, they seemed like mountains in motion. As they went, they broke down trees, their tusks glittered like a line of cranes, the earth shook beneath them. Foot soldiers, armed with shields, followed them, forming battalions. Beholding the warriors, men doubted whether ocean had not overflowed its banks. Heaven, earth, and hell trembled—such was the pride of the army.

When the troops arrived in Someshwur's territories, the inhabitants left their houses and fled, the country was plundered. Hearing the cry of his subjects, Som mounted his horse, ready as a Sutee to attend her lord. Prutheerāj, the very angry, he caused to remain at Delhi, Samunts he took with him—Prusung the Keechee Row, Jam the Yāduv, Dev Raj, Bhan Bhattee the slayer of enemies, Oodeeg Bahoo, Bhulee Bhudra, Kyemas, too, accompanied Som. Bathing, presenting gifts, muttering his beads in prayer to the Isht Dev, his eyes wide open, his face expanded with joy, as a lotus by the light of morning, Som prepared to lead an army without end in number. Kun Chohan was with him, Jesingh Dev, immovable in battle as a mountain. The earth shook, the serpent was distressed with the weight of his burden, the Chālook approached, the Sambhur Raja heard the news, he caused the great instruments of war to sound. Seeing Som's army, the heart of the enemy became lame.

The armies joined battle,—Som, desirous of fight, and Bheem, that never turned back in war. The shields of the soldiers, swung from side to side, seemed like the new tobacco leaves shaken by the wind.

Kun commenced the fight, the drums sounded, swords began to rattle, a terrible pestilence arose, for three hours arrows and other missiles rained upon Kun, at last, turning their steps backwards, Bheem's force fled, such strength did Kun exhibit, his sword flash'g like lightning. Very proud ones he seized, and dashed to the ground, as the wind dashes trees, many steeds he made riderless, appeasing the hunger of the angel of death, he thinned the army of Bheem. The Fates came thither, their drums began to rattle, they danced, and, cup in hand, were joyful, the flesh eaters were satisfied with food.

Someshwur Chohân and Bheem fought a terrible fight, the earth was struck with fear, it seemed as if mountain strove with mountain, corpse fell upon corpse, a river of blood flowed, the earth was drenched with it as if with rain. Excited with the wine of war, the warriors fought with well watered weapons. Life mingled with life, not an Upsura remained without a bridegroom, many on both sides were wounded, yet no one left the field or fled. On the right of his friends, Yadoo Jam raged as if to destroy the world, against him came Khengâr, like a flame of fire on the earth, in the mud of honor they were both entangled, they fought like two bulls in rage. The elephants that were struck down by them seemed black mountains, from which flowed rivulets of gore. The gods and demons, and the snakes of hell, seeing them, were delighted. From the heavens descended a rain of flowers.

On the left the strong Bhuleebhudra fought, seated on a white elephant, his horses, too, were white, great was the noise of bells and bell necklaces.

Someshwur himself rushed on, he beheld the Lord of Goozerat with such eyes as Moochkoond's were when he was awakened from sleep.¹ Arrows flew between the two sovereigns, as charms fly in a

¹ After Krishna had slain Kuns, Jurâs ndh, the father in law of that king, made many ineffectual attempts to drive the incarnate god from Muthoora. At length he brought with him Kal Yumun, who compelled Krishna to fly and pursued him to his retreat on the mountain of Girmâr in Soreth. In that place Moochkoond Raja was sleeping who fatigued with unparalleled exertions in favor of the sages, had procured from them the promise that he should slumber undisturbed or at least that a flame of fire from his eyes should destroy any person who dared to awaken him. Krishna arriving at the place, spread a cloth over Moochkoond as he lay, and Kal Yumun coming thither, and supposing the sleeper to be his enemy struck him with his foot and snatched the cloth from off him. Moochkoond awoke, and Kal perished. Krishna after this promised Moochkoond that he should be reborn once more and serve him in an eminent manner and should then attain to emancipation from the world. See this story in the 52nd chapter of the Prem Sagur. It is com

contest between Vreehusputee and Shookm. Two protectors of regions were the kings, two canopied lords; two shielded men; before them both sounded the royal drums; both were of many titles; both the boundaries of Hindoos; both warriors' sons. The field of battle seemed like a dark and stormy night in the rains when a conflagration rages in the mountains. The noise of the music woke Muhâ Dev from his meditative abstraction; he began to clap his hands and dance, and to string a necklace of heads, Nârd, too, was delighted. The Upsurâs, seated in their cars in the sky, strove with each other, the Yukshes and Gundhurs looked on in amaze at the strange sight, supposing that the time of the destruction of the world drew near. The soldiers who fell in this battle pilgrimage passed to Vyekoonth. Someshwur Chohân, the warrior, fell in this field, hacked to pieces. His Sâmunts knew that he had certainly fallen, valiantly fighting, his body covered with blood. Many of them passed with him to emancipation from terrestrial things. The field had been one equal to that of the Bharut. Somesh went to the lord of the moon (Som), his body returned to its elements. The Châlook stayed his hand. "Victory! victory!" sounded upon earth. "Alas! alas!" among the Devs, for Someshwur winning liberation had forestalled them.

Raja Prutheerâj heard of the battle, he recalled the remains of his army. For the sake of his father he presented sixteen lump offerings,¹ for twelve days and nights he lay on the earth, he swallowed food but once in the day, he avoided the society of his wives. Many gifts he presented to Brahmins, greater than any has ever given in all his life, or ever will give. Eight thousand cows he presented, with rich housings, with gilded horns and hoofs, each cow adorned with heavy ornaments of gold. The remainder of the sixteen gifts also he presented. He determined on taking revenge for his father. He vowed a vow that he would wear no turban. "Kill" "ing the Chalook Bheem, I will take my father from his entrails," so he said again and again. "Shame to him who does not revenge

monly believed in Goozerat that Nurshee Mehta, the poet of Joonagurh, was the promised incarnation of Moolchloond. Nurshee was a Wurnuggur Nagar Brahmin, and was the first of that powerful caste who deserted the worship of Muhâ Dev for that of Shree Krishn, on which account he suffered much persecution. He is said to have lived about five hundred years ago, and his compositions are still among the most popular in the language of his native country.

¹ For explanation of this and many previous allusions, we must refer our readers to the Conclusion.

"Kshutree" said Sindh Purnâr. "Hear my words' make desolate Goojur land, Somesh dwelling in Paradise will be pleased. What of the Châlook—even the sultan's land trembles at your name." Prutheeraj said. "Having bathed, I have offered lump offerings; I swore an oath that I would be revenged for my father, when I make Bheem prisoner, I will demand Somesh from him, I will give pleasure to Yogeenees, Veers, and Vyetais." Prutheeraj slept. At sunrise the warriors assembled, the raja called for Kun Chohân, when he came, the assembly rose, joining the palms of their hands, for Kun bore the title of "lord of men." Night and day, wearing his eyes bandaged, his body like a thunderbolt, he resembled a chained tiger. Jâm the Ylduv came, Bhulee Bhudra, Koorumbh Dev, whom many rajas served, Chund Poondeer came, Ututhye Chohân, like the Pânduv Bheem, Lunguree Race, in time of battle a fire, Gowind Row Gahilot came, the conqueror of other's territory, great and small, all the Sâmunts came, and seated themselves in the royal court. Chund, the Wurdye, also came, whom kind Doorgâ Devce assists. Prutheeraj thus addressed them all. "To take revenge for Somesh, let us prepare an army, and fight with the Goojur, king of men, let us dig up the Châlook from the roots. Bheem has filled his measure till it brims over, that in sight he has conquered Someshwur. Let us destroy the Châlook race, even from the wombs of women. In whatever place he has a terrible forest retreat, let us dig it up. If I do not so, then the Brahmin has not given me the name of Prutheeraj." The Sâmunts, all of them, assented to what he said, they sent for the astrologer king. "When the conjunction of the stars is good we will advance, so that our work may be successful." The sage came and examined the signs. "If you set forth immediately, you will, without doubt, have victory." Jugjyotee, the astrologer, encouraged the raja, saying, "The conjunction is most favorable, you will gain the victory, and secure your revenge, the heavenly mansions are well situated, at this time you may effect whatever you have it in your heart to accomplish. The fatal sign stands opposed to the enemy,—were he a Dev even, he would perish." The Chohân raja was pleased with what Jugjyotee said,—"You shall bind Bheem and conquer Goozerat." "This I swear. If, in such a season as this, the task cannot be accomplished, I will henceforth abandon the teaching of the stars." The Chohân summoned his troops, at the appointed hour the drum sounded. He led his troops outside the city, at a place where

1 Which means "king of earth."

large trees were—where the ground was powerful—he encamped. Deys and Dytes shouted victory! When it became morning, troops arrived at Sâmbhur from all sides, they encamped about the Chohân. War music roared, the five kinds of instruments sounded. With his army Prutheeraj advanced to destroy the houses of Goozerat. The spies of Bheem conveyed to him the intelligence, that the warlike Chohân advanced with sixty four thousand warriors, his army rolling onwards as the billows of the ocean roll. They told also of the Chohan's vow, and how that Kun and Gowind Râee had sworn, placing water on the head of Muhâ Dev "Let us, therefore, O raja! "make preparations for meeting him with the sword." Bheem was very angry, the muscles of his frame quivered, his eyes became red, he called for all the royal ministers, and bade them prepare for war. From province to province the order travelled, many rajahs mounted and came, two thousand men, mounted on blood horses, armed with bows and arrows, with hand tubes and fireball tubes, from Kutch, three thousand strong men, their horses covered with armour, one thousand and five hundred from Soreth from Kâkarej came Kokes, such as never missed their mark, from Jhalawar came the Jhâlî, who turned not back in fight, ever desirous of war, Moomchoond, the Kâwâ chief, mounted, of whose mounting hearing the whole country was wont to fly, from Kâteewar came the Katee Prince, whose enemies, neither night nor day, find any rest, the troops of other districts, small and large (who could count them?), assembled—the whole array of the land of Goojur. The Sâmbhur spy informed Prutheeraj that the army of the Chalook got ready, roaring as roars the ocean. "He has a hundred thousand soldiers, a number not to be estimated, of elephants a thousand. I have seen this with my eyes." Prutheeraj said, "If Bheem will meet me in battle, I will destroy them as fire in the hot season, with the wind's aid, consumes a forest. I will then call myself Prutheeraj, when I shall have ripped up the belly of Bheem, and taken from it my father."

Evening came on, they pitched their tents on the ground on which they stood, food was supplied to them, they lay down some near, some further off. Kyemas lay near the raja, armed with a sword. Sleep subdued them, as religious meditation is subdued by fascinating bewilderment. Kun, also, was near the raja, Jeyt and Sulukh, the chiefs of Abou, Poondeer and Daheem, Châmoond, Raja Humeer, Sârunj the valiant Koorumbh, Puhâr, the Toonwur, Lohâno, Lunguree Raja. When one watch of the night remained, they determined to follow the chase. The Sâmurts were said, they said, "No living thing is moving here—our work will not be successful."

At this moment they heard the cry of an animal "Listen," said Kun, "this creature prophesies what is about to happen, to-morrow morning there will be a mighty battle" All the Sāmunts were astonished, they wondered how the battle should take place in the morning Kun said, "The omen that preceded the death of Someshwar has happened to Bheem If the raja make use of this omen, even the angel of death could not withstand him" As they thus conversed the sun arose the warriors paid obeisance to Narayun, as the lotus does, so did they receive pleasure from beholding the sun Another good omen here occurred, and soon a third. The Samunts said, "To day there will certainly be a battle, within an hour there will be a terrible fight" Prutheerāj said, "It is needless to look for omens—the day of battle is the day of pleasure to the warrior The soul of a man we see not, whether he be alive or dead, fame, too, comes and goes, so Destiny has ordained. They who are defeated may claim to be as Dooryodhun, they who conquer as the Pandavs, therefore think not of omens We will give up not a needle's point of ground, we will make a fight such as the Bharut. There is no end to omens—they come and go,—let us advance!" At the raja's order the Samunts raised their war-cry here and there. The instruments of war sounded, cymbals, drums, curved horns, some near, some far off, the bells and the necklaces of elephants sounded, horses neighed, the army put itself in motion. Stage by stage they advanced to destroy the land of Puttun, to fall upon the enemy as meteors fall upon the earth. Sixty four thousand were they in number, the serpent began to be weary of his burden. Prutheerāj used the horse hair fans, he gave the royal umbrella to Kun, his kinsman, making Kun the marshal he committed to him the van, next came Prutheeraj in person, Neerdur followed him, then came the Purmar. As the astrologer rolling up the scroll does not again unroll it, so advancing stage by stage, they left the love of life behind them. On went the Chohān warrior, whose hands are like the hands of a Dev, who is terrible to his foe.

In the territory of Bheem Dev fear arose, from the jungle and the lesser villages as coveys of game birds the people began to fly away, the dust that arose obscured the road. On moved the army like a river's flood, the horses slowly moving seemed like cranes or, urged to speed, leaped like deer, spears, swords, javelin heads glittered in the sun. Prutheerāj sent forward Chund that he might demand an opportunity of revenge from the Chalook. To the capital of Goozerat went Chund, a net and a saukher he took with him—a spade, a lamp, and an elephant's goad, in his hand he carried a trident. To the

court of the Châlook he went, people crowded together to see the wonder. Chund came to Bhola Bheem, he announced that the Sâmbhur Raja had arrived. "O! Bhat," said Bheem, tell us quickly "what mean you by these strange signs?" Chund replied, "It is the order of Prutheerâj that you are to be seized with this net if you take the water, or with this ladder if you fly into the air, with this spade you are to be dug up if you seek the lower regions of the earth, with this lamp your course is to be followed if you attempt to escape through the darkness. This goad is to bring Bheem into subjection, this trident to slay him. Wheresoever the sun shines, should you seek to escape, Prutheerâj will pursue you." Bheem replied, "I will slay him who threatens, I, Bheem the terrible in fight, whom many men fear. Be not haughty, but be modest, and reflect on what was done before." Chund said, "If a mouse at any time conquered a cat, if a vulture ever danced on the head of the sacred swan, if a deer ever equalled in fight a lion, if a frog ever attained fame fighting with a snake—all this has been by some unaccountable freak of fortune. Do not let it be attempted to repeat such things frequently. Can a lamp be compared to the fire that consumes the forests which clothe the mountains?" Bheem said, "The sons of Bhâts may fight with words, as demons fight with abuse, or brothers, sharing their inheritance, with fists, but this feud of Someshwur must be fought out to the death. Tell the Sâmbhur Raja that a coward might tremble at his threats."

Chund, hearing this answer, rose somewhat confused, his eyes were red with rage. He returned quickly to Prutheerâj, and, with the view of encouraging him told him all that had occurred. Said the Bhât "Bhola Bheem told me, 'You are doing what a frog does when it treads upon the tail of a snake that is reposing, and wakens it.' The Goojur Lord of men advances with a four limbed army. I saw the troops as I came along. What I spoke the king did not attend to. I showed him the lamp, the net, the spade. He asked what hidden matter was there, why Kyemâs, who is skilled as a minister, was not sent with me, or Châmoond Rây, or Kun, the clever, why the Lord of Sâmbhur came not himself." "Many times have I fought," said Bheem, procuring victory for "Goozerat. Do not suppose me to be such as the rajas you have conquered. I have slain a thousand such as the king of Sâmbhur." "When I heard this I announced to Bheem that the Chohân advanced with a four limbed army."

Prutheerâj called Neerdur Raja to him; he took him by the hand and said, "Among all these warriors you are the chief, you are of

"ancient rice, and valorous as were your ancestors. Though a Dev
 "or an angel fought with you, you could subdue him you exhibit
 "strength in war such as belonged to the sons of Pandoo Retain
 "no love for this earth, think of heaven, and with your Sāmunts fight
 "with one mind" Neerdur answered, "Our Sāmunts are capable of
 "destroying the enemy like grass Remember, O' Prutheeraj' you
 "are of Danuv race, it is through your splendour that your warriors
 "are strong Kun, in youth, middle age, or old age, has been a
 "delighter in war, the army against which he fights is broken to
 "pieces,—he of the great titles, the incarnation of Bheeshm, whom
 "the world calls lord of men.' Prutheeraj, when he heard these
 words, took from his neck a necklace of pearls of immense value,
 which he presented to Neerdur On the raj's neck it seemed like
 the sun encircled by Gungā. The great warrior, Neerdur Rāthor,
 caused the drum to sound. As the Veers assemble to fight at the
 sound of the drum, so assembled the army He shone among his
 warriors as Droh among the stars To Kun, Prutheeraj presented
 his royal horse, with great urgency he caused him to mount. Sud
 Kun, "O! forest king, shame to me that I have not yet slain
 "Someshwur's enemy, nor yet made a way of escape for this soul
 "swan from out my body" Prutheeraj answered, "Once on a time
 "Soogreev's strength failed to protect his wife, once on a time
 "Dooryodhun was not able to protect Kurun, once on a time Shree
 "Rām himself lost Seeta from the forest, once on a time the
 "Pandavs could not prevent the removal of Droupudee's garments
 "O' Kun, do not be distressed about such things I worship you
 "as my Isht Dev Seeing the fire of your eyes, the enemy will fear,
 "as fears a serpent when he beholds the eyes of a peacock." While
 he thus paid respect to Neerdur and Kun, Prutheeraj was informed
 of the approach of Bheem with a large army Hearing that the
 valiant warrior had arrived near Puttun to take revenge for his
 father, Bheem raged as a snake that has been trodden on, or as a lion
 rudely woken out of sleep, or as a conflagration lit by a spark in the
 hot weather Calling for all his warriors he announced what he had
 heard, they, hearing of the matter, seemed like ascetics who had
 abandoned the world The two armies arrived within sight of each
 other, balls began to fly from the tubes, fire arrows flew into the
 air On both sides horsemen pressed forward—they engaged with
 the sword. The Chālook had so arranged his force that his enemy
 could not break through it to reach the city, nor could the array of
 the Chālook be broken The fight began, some were struck down by
 maces, others cleft by the sword, "kill! kill!" was the cry, some

struggled like wrestlers, arrows piercing the bodies of some, found their way out. Shiva and Kâlee rejoiced, she drank the blood of the slain, her consort strung a necklace of skulls, vultures tore human flesh instead of offal, the road to Swerga was crowded with travellers as the public street of a city, the warriors plundered, "liberation" paying off their debts. The sword of Kun was flashing as lightning from the thunder cloud. On one side Kun Chohân, on the other Sarung Mukwâna—both of them valiant—fought like lions. They brandished broad¹ swords each of them. Sârung paid his debts, Kun attained glory. The Mukwâna fell in the field amidst the warriors that roared like elephants. Sârung's lands were widowed when the Mukwana Raja fell. The warriors of the forest king shouted, the enemy were struck with fear, warlike men attained in a moment the place which, with painful labour the devotee attains, loving their wealth as little as their shadow, they rushed into the fight, abandoning evil disposition they made the sword to rage, they seized upon each other all they sought was "liberation, life they regarded as a dream. 'Let us die to-night who knows what may "happen to-morrow' The battle raged like fire fed by the wind. The warriors knew that their fame would increase, that the cage of the body, which is broken by the edge of the sword, does not again imprison the swan—the soul, that when the swan has escaped from it, the cage is of no further value. Still raged the fight, on men's heads swords kept striking, much armour was cleft through—many a saddle, cowards cried 'Alas! alas!' when they received wounds, their cries were drowned in the note of the drum. Prutheeraj crying "Well done! well done! encouraged his warriors. The Sâbher mutee river which rolls through Goojurland was flooded to each bank with blood, elephants, horses, and men floated upon its streams. Again the war music sounded, for half an hour the fight was at the thickest, arrows sung through the air like bees, many of the Chohân's warriors were slain, many ranks of the Chalook's army fell like elephants on the field. Thus Prutheeraj took revenge for his father. Fates holding cups in their hands, muttered charms, flesh eaters satisfied their hunger, the warriors' bodies seemed like a forest of scarlet flowering trees. Prutheeraj angrily put his horse in motion, at the clatter of its hoofs the earth shook, the line of the enemy began to waver as quiver the leaves of the sacred fig tree, arrows flew so thick in the air that a bird could find no passage, the battle raged dreadfully. The warriors, striking each other, seemed smiths

¹ Kurnals paddle shaped swords.

hammering at anvils ; the Sâmunts who died in this battle were they who truly lived. At length the Châlook's army, abandoning the road to heaven, took to flight. Deys and demons cried, "Well done ! to the Kshutree, that cleaving the sun's disk, obtains the heaven of "Indra." Horses cried ; swords clashed ; soldiers, giving the raja's oath, encouraged each other. When Wâmun advanced three steps he subdued one world, but the warriors, advancing a single step, conquered the three worlds. They danced as if Roodra sported with the Veers. As the Châlook's army was broken, the army of the Chohân grew stronger ; firmly fixed, it was as the north star, though many a warrior fell wounded. Blows rained upon them as they rain upon a gong, but the line stood firm. The Chohân was exclaiming, "To-day I will fulfil my hopes, I will make a widow of the land of "Goozerat." To Bheem he cried, "You shall not escape, I will "send you to where Som is seated in Swerga." Kun, following him, encouraged his sovereign. The Sâmbhur Raja struck at Bheem, where the string of regeneration lay, there descended the sword. Deys in the heavens cried "Victory ! victory !" Bheem Dev fell. As the shout arose, Shumbhoo opened his eyes. Upsuras pressed forward to behold the sight. flowers descended from the skies upon the conquering Prutheerâj, while Bheem Dev, seated in a celestial chariot, took the road to the city of the Soors.

The five kinds of music sounded joyfully, Châruns and Bhâts sang the praises of Prutheerâj, his anger was appeased, he caused the wounded to be lifted up. Thus Prutheerâj took revenge for his father.

The shades of evening darkened, in the same spot the warriors passed the night. Six Sâmunts had been terribly wounded—their hurts were attended to. In the morning the lotuses began to expand, the moon and stars paled at the appearing of the sun, the temple's doors were opened, thieves, chukors,¹ vicious women hid themselves, conch shells sounded in the places of worship, travellers pursued their journey ; on all the trees the birds warbled. The Sâmunts touched the feet of Prutheerâj. "Many of our warriors are gone to Dev Lok ; Bheem Raja has been slain, the fame of the Lord of Earth has been increased, the burden has been removed from the land, fifteen hundred horses have been destroyed, five hundred elephants, five thousand soldiers." Chund sang the praises of Prutheerâj and the chieftains—"This life is like a dream, all that is visible is fated to be destroyed, but honor to the valiant Sâmunt who is faithful to his lord, who in a battle takes the good path to his upper worlds."

¹ The chukor is a fairy bird, said to subsist on the moonbeams.

The king caused a deed of victory to be inscribed, he returned to Delhi, at sunrise he entered the city among his soldiers. Thus Prutheerāj took revenge for his father.

Such is the tale of the Bhārot Chund! More sober history, however, informs us that Bheem Dev II survived the fall of Prutheerāj the Chohan, and after his death crossed swords, almost as unhappily as himself, with his vanquisher the Mohummedan.

It was eight years after his disastrous attempt upon Goozerat (A.D. 1186), that Mohammed Shahab-ood deen Ghoree made himself master of Lahore by a stratagem, and obtaining possession of the persons of Sultan Khoosrow Mullik and his family, sent them prisoners to Joorjistan. These princes were some time after put to death, and the dynasty of Mahmood becoming wholly extinct the empire passed from the house of Ghuznee to that of Ghor.¹

The time had now arrived when the storm, of which the two invasions of Goozerat had been but warning blasts, was to break upon the heads of the Rajpoot princes of India. A long period had intervened since the capture of Somnath proved the power of the Mohummedan, but, wholly untaught even by stern experience, his destined victims had neglected to erect against him any barrier, and had, in reality, prepared the way for his approach by fratricidal contests. Goozerat and Malwa, Delhi, Sambhur, and Kanouj, were alike weakened by intestine struggles, and poisoned against each other by mutual victories and defeats whose only permanent result was the rendering impossible any true hearted union.

The first attack was nobly sustained by Prutheerāj, the Chohan

¹ Lanya Bheerace of Jesulmer married as we have seen, the daughter of the great Sidh I aj Jye Singh. By the princess of Unhilwārā he had a son named Bhoj Dev, who, on the death of his father, succeeded to the throne at Lodurva upon which he was for some time maintained by a guard of five hundred Solankhee Rajpoots, against the attempts made by his uncle Jesul to supplant him. "At this time say the annals of Jesulmer, The prince of Unhilwara was often engaged with the king's troops from Tatta. Jesul in pursuance of his plan determined to coalesce with the king (of Tatta) and cause an attack on Unhilwara by which alone he could hope for the departure of the Solankhee body guard. Jesul, with his chief kin, escorted by two hundred horse, marched to the Lanyu L, where he saw the king of Ghor, who had just become the king of Tatta, and placed his own garison there, and he, accompanied as I may to Arore the ancient capital of Sinfe. There he unfolded his views and having sworn allegiance to the king, he obtained a force to dispossess his nephew of his territory. Lodurva was encompassed and Bhoj Dev slain in its defence. In two days the invaders were to carry off the effects and on the third the troops of Ghor were permitted the license of plunder. Lodurva was sacked and Bureem Khan departed for Bukkur with the spoils.

(A.D. 1191), who, supported by Châmoond Râj, the viceroy of Delhi, engaged Mohammed Ghoree, at Tirowtee, between Tahnesur and Kurnal, and completely defeated him. Two years afterwards (A.D. 1193), the game was again played, but fortune this time changed hands. The armies met on the banks of the Suruswutee, and after a prolonged contest the Rajpoots, worn out by the skilful tactics of the enemy, were, as the sun went down, charged by twelve thousand of the choicest cavaliers of Islam, who, covered with steel armour, and led by Mohammed in person, carried death and destruction through the Hindoo ranks. Châmoond was slain, and the prodigious army of the Chohân, "once shaken, like a great building, tottered to its fall, "and was lost in its own ruins." The gallant Prutheeraj himself was taken in the pursuit, and murdered in cold blood. Mohammed Ghoree, in person, advanced to Ujmeer, where he perpetrated a cruel massacre, and thence turned his face homewards, "destroying and "plundering the countries in his retreat towards Ghuznee." He left behind him, as his representative in India, Mullik Kootb-ood-deen, who soon took the fortress of Meerut and the royal city of Yogeeneepoor, and who in after days mounting the throne there on the death of his master, gave rise to the proverb, that "The empire of Delhi was founded by a slave.

Next year (A.D. 1194), Mohammed Ghoree, returning to India, defeated Jye Chunder on the banks of the Jumna, and took Kanouj and Benâres, "where, having broken the idols in above one thousand temples, he purified and consecrated the latter to the worship of the 'true God.'" The Râthor sovereign himself met a death congenial to the Hindoo, being drowned in the sacred stream. The gorgeous Kanouj ceased henceforth to be a Hindoo city, but not many years after the banner of the Rathor was again displayed by the grandsons of the unfortunate monarch, and transferred by them from the banks of the Ganges to the gloomy deserts of "the land of death, where, firmly planted at last in the citadel of the Jodhpoor, it has witnessed in safety the fall of the empire of Kootb-ood-deen.

Goozerat was next to bear the brunt of the Mohammedan attack. "In A.D. 1194, Kootb-ood-deen led his army to Nehrvala (Unhilwara), "the capital of the province of Goozerat, where having defeated "Bheem Devi, he took ample revenge for the overthrow formerly sustained by his master. He remained some time plundering that rich "country, but was recalled by orders from Ghuznee, and commanded "to repair instantly to Delhi.

In another place, the same Mohammedan historian states that Kootb-ood-deen found, encamped under the walls of Unhilwara,

Jeewun Ray, the general of Bheem Dev, who fled at his approach, but on being closely pursued, drew up his army, and fought till he lost his life, when his army resumed its flight. "Bheem Dev," he continues, "hearing of this defeat, fled from his dominions"

No permanent occupation of Goozerat resulted, however, from the victory of Kootb-ood Deen, and though Bheem Dev had been defeated and driven from his capital, his power was not yet broken. Two years after, or in A.D. 1196, as the historian relates, "News arrived that the Raja of Nāgor and many other Hindoo Rajas had entered into alliance with the Mairs, a race of people in that country, and together with the Raja of Nehrwala, had formed a design to wrest Ajmeer from the Mohummedans. The army of Kootb-ood-deen being dispersed over his provinces, he was forced to march in person against these confederates with the few troops present in Delhi, in order to prevent, if possible, the junction of the forces of Nehrwala, but he was defeated. After having been frequently dismounted in action, and having received six wounds, he still fought with his wonted courage, till, being forced at length by his attendants off the field, he was carried in a litter to Ajmeer."

"The Mairs, rejoicing at this victory, now formed a junction with the forces of Goozerat, and sat down before Ajmeer. Intelligence of this event coming to the ears of the king, he sent a strong reinforcement from Ghuznee to the relief of Kootb-ood-deen. Ajmeer held out till the arrival of the succours, and the enemy raised the siege. Kootb-ood-deen, having recovered from his wounds, pursued the besieging army to Nehrwala, taking in his way the forts of Baly and Nādole. He then received advices that Walin and Darabaz, in alliance with the Raja of Nehrwala, were encamped near the fort of Abooghur, in the province of Sirohy, to defend the passes into Goozerat. Kootb-ood-deen, notwithstanding the difficulties of the road and the disadvantages of ground, attacked them, and on this occasion above fifty thousand of the enemy are said to have fallen on the field, besides twenty thousand who were taken prisoners. Vast spoils also fell into the hands of the victors. Having given his army some rest, Kootb-ood-deen pursued his route into Goozerat, ravaged that country without further opposition, and took the city of Nehrwala; where he left an officer with a strong garrison. He now returned to Delhi by the way of Ajmeer, and sent a large quantity of jewels and gold, and also many slaves, to the king at Ghizny."

Dharāwursh and Prulhādun Dev, here mentioned by Ferishta, were the Purmar feudatories of Unhulwara, who possessed Chundrāwutee

and Aboo They were the sons of Yushodhuwul, already mentioned as the contemporary of Koomar Pal, and the inscription above quoted describes the younger brother Prulhadun as "the able protector of the Râja of Shree Goorjur desh, the great enemy of the "Dunooj," meaning the Mohummedan invader Another inscription upon Mount Aboo speaks of Prulhadun Dev as being at the time Yooov Raja, or heir apparent, Som Singh, the son of Dhârâwursh, being then unborn."

Mohammed Ghoree was murdered in A.D. 1205, from which time until his own death, which occurred five years afterwards, Kootb-ood-deen Eibuk reigned as sovereign in Delhi There is little else to record of the reign of Bheem Dev II He died in A.D. 1215, and was the last prince of the direct line of Mool Râj The Mohummedan garrison planted in Unhilwâra by Kootb-ood-deen was probably either withdrawn or gradually annihilated, for we find no further mention of its existence, and fifty years after the death of Bheem Dev, as Fenshta records, the then sovereign of Delhi, Gheias-ood-deen Bulbun, was advised by his council to undertake an expedition against the kingdoms of Goozerat and Malwa, "which had been annexed to the empire by Kootb-ood-deen, *but had since shaken off the Mohummedan yoke*" To this measure, however, his fears of the Moghul Tartars on the north of his dominions deprived Gheias-ood-deen of the power of assenting

It was not indeed, until the close of the thirteenth century that Unhilwâra finally succumbed to the Moslem sword, then wielded by the furious hand of Allah-ood-deen whose patronymic of Khiljy is familiar to every peasant of Goozerat, under the substituted form of "Khoonee," or "the murderer"

CHAPTER XIII

RETROSPECTIVE VIEW OF THE KINGDOM OF UNHILPOOR

THE point which has now been reached—that of the death of Bheem Dev II—is a convenient one from whence to review the story of Unhilwâra Long afterwards, and even subsequently to the final overthrow of the kingdom of Sidh' Râj and Koomar Pal, Goozerat

continues to present a picture of anarchy. The work of Moslem conquest still proceeds, and minor aggressions, at once the causes and effects of weakness in the central power, add to the confusion. A gleam of prosperity still gilds occasionally the towers and temples of the city of Wun Rāj, but it is henceforth the halo of the setting sun, the heart still feebly beats, but the extremities are now becoming cold,—

“And vast confusion waits
 ‘As doth a raven on a sick fallen beast,
 ‘The imminent decay of wrested pomp’

The writers from whose compositions we have derived the account which has been given, require, in the first place, some notice. Of Krishnājee, the Brahmin, author of *Rutun Mālā*, nothing is known. He wrote subsequently to the death of Bheem Dev II, but probably not long after that event, and his work was founded upon the labours of preceding authors—

“As a man churns curds, and extracts the clarified butter, throwing the butter milk away,—
 ‘As a man squeezes sugar cane, and extracts the juice without pre-
 ‘serving anything else ;—
 “As a man extracts gold from dust, and throws the dust aside,—
 “As a man separates grain from the husk, or takes oil from
 sesamum,—
 ‘So examining all books, good compositions and true,
 “This book, *Rutun Mālā* by name, the writer has composed.”

The *Dwyāshray* appears to have been commenced by the celebrated Hemacharya, who died in the end of the reign of Koomar Pāl before A.D. 1174. It was continued by a Jain monk, named Leshājee Tiluk Gunee at Prulhādun Puttun (probably Palhunpoor), and was completed ³¹ on the day of the Deewalee, in the year of Vikram, 1312, or A.D. 1256. Lukshmee Tiluk Kuvée, as the monk records, made a ‘teeka,’ or commentary on the work, and corrected it. Leshājee himself deduces his spiritual pedigree from “Shree Wurdhuman ‘Āchārya, who travelled about Goozerat in the reign of Shree Doorlubh Raj” and from whom he was ninth in descent. The *Dwyāshray* is so called, because the author proposed to himself two objects—to teach the construction of the Sāhscrit language, and to narrate the story of the race of Sidh Rāj. This double task he attempts in verses, which, though written consecutively, must be read alternately.

The *Prubundh Chintāmune* dates a little later. It was completed

at Wurdhumānpoor (the modern Wudwān), on the last day of the bright half of the month of Wyeshāk, in the year of Vikram, 1361, or A.D. 1305. The author was Merootoong Achārya, a monk of the Jain convent, at Wudwān. A similar work, of the same name, or perhaps the commencement of the present work, was, however, written, as Merootoong himself records, by Shree Goonchundar Achārya. "The mind of the Pundit," says the author in his prelude, "is not satisfied with hearing so much of ancient stories. I, therefore, in my book, the Prubundh Chintamunee, detail the stories of great kings of recent times," he adds, in another place, "though with little wisdom yet with industry."

These works have been our principle guides, but they have been illustrated and corroborated by monumental inscriptions, by copper-plate deeds, by the relations of Mohummedan historians, by the poems of Chund Bhārot, and by bardic and oral tradition.

There is, as might be expected, much similarity of character in the works of the Jain monks of Pahlunpoor and Wudwān. With them, of course, civil affairs are entirely subordinate to ecclesiastical transactions, but, in regard to the latter, as well as the former, they rather content themselves with anecdotes than attempt a connected relation. The outline which they afford is wholly defective, but not, it may be asserted, untrue, for, in almost every case where a comparison is practicable, their statements or allusions are verified or explained by independent authority, and greater research, it is therefore fair to assume, would add still more of corroboration. Were it possible to discover what portion of the Dwjāshray was the composition of Hemchunder himself, and how much of this portion has been transmitted without alteration by Leshājye and Lukshmee Tilul, we should have, in regard to two of the principal reigns, the remarks of a contemporary writer. This is, however, manifestly impossible, and we must be content to receive these Jain accounts simply as the recorded tradition of the times in which they were written. Regarded even from this point of view, they are by no means destitute of value. They connect and explain other materials, nay, often supply hints which lead to their discovery, and though their assertions, in regard to particular facts, may be fully believed only in as far as corroborated, it would be wholly unreasonable to refuse credence to the general information which they afford in regard to customs, manners, institutions, tones of thought and feeling, as existing in the times at which they were written, nor will, we suppose, any one to under-estimate their value, who reflects how little is known of the mediæval India of the centuries preceding the Mohummedan conquest, and how important the relics

of that period are towards a right understanding of the Hindoo nation in the present time.

Of the poems of Chund the Bharot, far more picturesque and interesting as they are, it is necessary to speak with somewhat greater reservation. Chund is the first in fame of the bardic chroniclers and his poems are distinguished by all the vices, as well as by all the rugged merits of the class. It is not as a sober narrator that he must be regarded, but as the bard of the Chohans if not excited with 'the red draught, at least drunk with the wine of war and clannish rivalry. The text is so corrupt as to be sometimes well nigh unintelligible, and even where the sense is clear, the difficulty of distinguishing the original composition under the varnishes with which it has been overlaid is immense — so great indeed as to produce, at times, an almost scepticism in regard to the genuineness of the whole work. Bheem Dev II, as we have seen, fell according to Chund's account, by the hand of Prutheraj Chohan, while in truth he survived that prince for many years. On other occasions the family names of clans in Goozerat are mentioned in connection with events which, according to all other authorities, occurred centuries before the founders of these races lived. Anachronisms such as the first mentioned might be accounted for, without prejudice to the genuineness of the work, by supposing the anxiety of Chund to extol the achievements of his king and his hero — of some of those of the second class it might be said, in defence, that the tribes alluded to existed in the time of Chund though not at the period to which he refers. But what is to be urged when to take an example the achievements of "the Gohil from Perumbh" are celebrated by Chund and it is found that no Gohil occupied Perumbh until nearly a century after the poet's time? We fear it must be admitted that all is not the work of Chund which passes under his name, and this fact once discovered, it becomes at least very difficult to separate what is genuine from what is spurious, or to refer the latter to any specific period.

In the picture of Unhilwāra which we receive from the hands of these painters the prominent figure is undoubtedly, the sovereign. He is supported by the white-robed priests of the Jain religion, or by the Brahminical wearers of the badge of regeneration, beside him stand warriors of Rajpoot race in ringed tunics such as defended from the Saxon bill the knights of the bastard William or equally gallant in the field, and wiser far in council the Wāneea Muntresh wurs already in profession puritans of peace but not yet drained enough of their fiery Kshutree blood. At the edge of the warlike

circle, themselves half warriors, stand the minstrels and the bards, and further off, fierce only in words, a group of peaceful cultivators, with their offerings of the fruits of the earth, behind whom, trusted perforce, and yet feared, their indispensable guards and yet their plunderers, are ranged the bowmen, "black as kajul," the wild aborigines of the ravine and of the hill.

The sovereign himself is a stately figure, the scarlet umbrella of royalty is borne above him, the pictured sun glitters in gold behind his head, his necklaces are of voluptuous pearls, and his bracelets of sparkling diamonds, yet his is no effeminate form, the spear and the brand suit well his massive arms, his eye is red with the fire of battle, the shrill sound of the war-shell is as familiar to his ears as the deep rolling of the palatial drum, he is a "shielded man, as well as an anointed chief, "a Kshutree's son," no less than the offspring of a queen.

For the portraits of the fair we must turn to another canvas. There we behold her in the "swayumbur mundup" choosing her favored knight, or in the marriage hall shining beside him as the Goddess of Love beside her lord. An honored mother, we again behold her guiding the realm of her youthful son or in his manhood aiding him with her counsel, and winning him to works of mercy and of religion, or again, alas! we view her in another mood, with strangely frenzied eye, supporting in her lap the lifeless form of her lord, while the shriek of the dissonant horn, and the still harsher scream of superstitious madness afflict the ear, while the funeral flame springs fiercely upwards, and the thick black smoky pall is spread above, as if to hide the horrid sight from heaven.

3

In the annals of a Hindoo society, the subject of land tenures must always be one of fundamental interest. Our authorities, however, were not likely to have made a direct statement upon a matter with which they, no doubt, supposed the whole world to be familiar. We gather, incidentally, that the king had a share in the produce, at times he is represented as taking this share directly from the cultivators, through agents of his, called 'muntrees.' At other times, we are told that the lords of the villages receive a share of the crop from the cultivators, and that the king receives his share from the lords. The country was divided into villages called "grāms" the villagers were householders—Koutombeeks (Koonbees), or husbandmen (Karsuks), the village head men were Puttkeels (Putels). The cultivators are exhibited to us employed as in the present day. While the crop is rising, they fence their fields with temporary hedges of thorns,

when it is more advanced, they are active in scaring the birds from it. The cultivators' wives, as at present, watching the rice crops on the fields, make the country joyous with their songs. A failure of rain produces a default in payment of the king's share, and incarceration of the cultivator is resorted to, to enforce payment. The defaulter resists with obstinacy, and upon principle, and yet moans and seeks commiseration like a helpless child. Much trouble and annoyance to both parties is the result, and the matter is finally settled by a court of reference—a state of things, it may be remarked exactly parallel to that existing at this day in parts of the country subject to native rule.

Alienations of land were made by the sovereign principally in favor of religious personages or places of worship. Several instances of this kind are recorded, as, for example, the grants of Sidhpoor and Seehore to the Brahmins or of Chalâ to the Jains. These alienations are frequently called "grâs"—a word, perhaps exclusively appropriated at the time to religious grants. When Mool Râj builds the Treepooroosh Prâsad, a temple of Muhâ Dev, at Unhilwârâ he assigns "gras" to the ascetic, its custodian, and when Wâg Bhut, the son of Oodâyun in the reign of Koomâr Pâl erects at Wahudpoor, near Paleetânâ, the Jain temple called "Treebhoowun Pal" "Vehar" after the father of the king the subsistence which he assigns in land "for the Dev's people, is also called 'grâs.'" "From neglecting to give grâs, says Mâgh Pundit, in the court of Bhoj, speaking of a Brahmin's poverty, "the sun of the householder sets." The deed itself was called "shâsun."

Grants of land were also made to members of the royal family—as those of Deythulee and Wâghel. It is said, too, of Koomar Pâl "At that time the Solunkhee King, Emperor of the Generous gave to "Aling the potter, the grant, in writing of seven hundred villages. "The potter being ashamed of his descent, his family to this day "retain the name of Sugurâ." Nothing of this grant is, however, traceable. It is remarkable that unless the case of Wâghel be considered one, there is no instance of a permanent alienation of land for hereditary military service. The fortresses in Goozerat proper are represented as held by the king's garrisons, without the intervention of a baronial vassal, and of all the Rajpoot houses whose chiefs subsequently appear as large landholders and kinglets in the country, not any one is asserted, even by their own annalists, to have held under grant of the Kings of Unhilwârâ with the single exception of the Jhalâs who claim to have received their lands from Kurun II, the very last prince of the race. "Crown-bearing princes," however, we

have seen at the court of Mool Rāj, and Munduleshwars, or lords of provinces, are elsewhere mentioned. Kahn Dev, the husband of Koomār Pal's sister, is so described, and when Oodayun Muntrec marches against Sāosur, of Soreth, he, it is said, arrives at Wudwān, and there collects "all the Munduleshwars." These, it would seem, were chiefs of the country, there are other Munduleck Rajas mentioned, whose territories, though subject to the sovereigns of Unhil-wārā were not included in Goozerit. Such were the lords of Aboo and Girmār, Mullika Urjoon, the Prince of the Konkun, and others.

The Sāmunts or military officers, probably received their pay from the treasury and ranked, as did in after times the officers of the imperial Moghul government of Delhi, according to the number of men they commanded. Sidh Rāj it is said presented to one of his household "the Sāmuntship of one hundred horse, and when Koomar Pal went against Āno Raja, it is mentioned that 'there were in the "army leaders of twenties and thirties called Muhā Bhuts, and of "thousands called Bhut Rajas. The greater officers were "Chuttra "Putees and Nobut possessors—that is to say, they were allowed to use the insignia of the umbrella and the drums. It is remarkable that so many of the officers possessing high rank and holding independent commands, are represented to have been Waneeds, such were Jamb the companion of Wun Raj and Sujjun his descendant, Moonjal the servant of Jye Singh Oodayun and his sons, and others. Among those who served occasionally and were, perhaps regarded as auxiliaries rather than as vassals were chiefs from foreign lands—the Princes of Kulecān the Rathor Seejojee "Rajpoots and foot soldiers are spoken of as if the former were invariably cavalry. The great aim of the kings appears to have been to protect their own subjects from injury by foreign invasion or internal disturbance, and to extend their dominions by rendering the surrounding states tributary to imitate in fact, the example of the model king Vikramaditya 'who overrunning a circle of territory in all directions made the Raj Munduls his servants.' These military expeditions were called by the expressive name of 'Veejje Yatra—"victory pilgrimages. At times, indeed wars arose from some more immediate cause—as when a religious crusade was preached against Grāh Ripoo, or when the provocation given by Yushowurm drew upon him the anger of Sidh Rāj, but the object to which hostilities were directed appears to have been still the same, and the victor, satisfied that his enemy had "taken grass in his

mouth," and agreed to pay tribute, did not proceed to a permanent occupation of his territory. A country once overrun, future invasions of it seem to have partaken very largely of the character of those expeditions which were at last known by the name of "Moolukgeeree." Conquest meant the acquisition of a right to share in the yearly land revenue—a constantly recurring claim, which, as it was enforced against the cultivators at home by duress of their persons, so was it against foreign princes by military inroads upon their territories. Such appears to have been the case as early as the time when Jye Sheker was subjected to the inroads of King Bhoowur, or when, to facilitate the collection of his dues by the officers deputed for that purpose, Wun Rāj, the young prince of the country, was appointed his "Selbhrut" by the King of Kulcein. The tradition that Goozerat belonged, as a tributary province to the sovereigns south of the Godā very, continued apparently during the entire sway of the Chowra dynasty, and as late as the invasion by Bārp, the general of Teilip Rāja, in the reign of the first of the Solunkhee kings. Subsequently Kutch, Soreth, the northern Konkun, Malwa, Jhālōr, and other countries were overrun by the descendants of Wun Rāj, in numerous expeditions, though not, it would appear, permanently occupied. Though Grāh Ripoo was subdued by Mool Rāj, and Lākha slain by him, yet the Jhāreja and Yadoo dynasties were by no means extinguished, though Yushowurm was vanquished, and Dhār taken by Jye Singh, yet Urjoon Dev, of Malwa, not many years after, ravaged Goozerat, and though the banners of Unhilwārā were displayed victoriously in "the country of a hundred thousand towns," yet the kings of Ujmeer continued to be dangerous rivals of the house of Wun Rāj, until that latest time when Chohāns and Solunkhees alike fell before the Mohummedan invader.

At the courts of their more powerful neighbours, the kings of Unhilwārā were represented by accredited diplomatic agents called "Sāndhee-Vigraheek, or makers of peace and war, whose duty it was to keep them informed of foreign affairs—a task performed also in another manner by persons called "Shān Pooroosh," men of the country, or spies, who were probably unrecognised by their employers.

In addition to the land revenue, the kings of Unhilwārā levied transit duties, "dan," upon goods conveyed through the country, and they also exacted from religious pilgrims a tax called "kur. Of the affairs of navigation and commerce little is said. Ships are, however, mentioned sea traders and pirates, and merchants "vyuvu haree, are spoken of, apparently possessed of great wealth, for it is

said that the trader who had amassed the sum of money which entitled him to that distinction was allowed to raise upon his house "the ten million banner" In the reign of Yog Rāj, a foreign king's ships, laden with horses, elephants, and other cargo, are driven into the port of Someshwar Puttun In Sidh Rāj's time, sea traders, "Sanjatruck," import madder, concealing their gold among the bales from fear of pirates The kings of Unhilwāra held maritime possessions in the northern Konkun, as well as in Goozerat itself and the peninsular Their ports of Stumbheteerth and Bhriagoopoor are well known as Cambay and Broach, Sooryapoor may be Surat, and Gundaba is probably Gundevee Beyt, Dwarka, Dev Puttun, Mhowa, Gopnath, and others, studded the coast of Soorāshtra.

The two prevalent religions, the Jain and the Brahminical, were continually opposed to each other, and gained in turns the mastery The former was powerful in the reign of the first sovereign, probably owing, in a great degree, to its protection of the youth of the king, and to the influence of the queen mother, who was a convert to its doctrines Wun Rāj and his successors, however, professed the faith of Shiva, until the days when Sidh Rāj listened to, and Koomār Pāl adopted, the doctrines of Urhant From that period until the times at which we are arrived, with the short interval of the reign of Ujje Pāl, the Jain religion held the ascendancy, and numbered the sovereign among its professors Their controversies, though bitter in the extreme, appear to have been conducted with much state and order, and the sovereign, being a Hindoo, sat himself as president of the religious synod, Sidh Rāj, as we have seen Shaivite, or more probably "liberal," as he was, being nevertheless the judge between branches of the heretical sect.

Of the places to which pilgrimages were made, the most celebrated were the great shrines of Shiva and Vishnool, at Somnāth and Dwārka. The temples of Umbajee at Ārasoor, and of Kaleekā at Champaner, were also in existence, and the same deity, under the name of Hinglaz, possessed a celebrated shrine at Null Bowlee, but of the local goddesses, now so numerous, no mention occurs. The Jain "teerths," or sacred places of Shutroonye and Girmār, have been alluded to Shunkheshwar, on the borders of the Runn of Kutch, was probably coeval with these, and had been restored in the time of Merootoong Āchārya, who mentions it under the name of Shunkhpoor Jain teerths existed also at Cambay and Kavee, on opposite banks of the Myhee, and at Gundhār on the Dhadur Mount Aboo received a Jain temple in the reign of Bheem Dev I, and Koomār Pāl installed Shree Ujjetnāth upon the not far-distant hill of Tanngā.

The sacred rivers were numerous, from virgin Suruswatee's bright but slender stream to the mighty flood of the much adored Nerbudda. The Taptee, the Myhee, the Sâbhermutee, and many streams of lesser note, were studded with holy places, and celebrated in sacred Muhâtmâs.

Of domestic affairs we are permitted but an occasional glimpse. The king's slumbers are broken in the morning by the sound of the royal drum and conch shell. He rises, and goes forth to exercise his horse. His palace is in a citadel, called the Râj Pithekâ, which contains also the other royal buildings. It is ornamented with "keertee sthumbhs," triumphal pillars. A gate, called "the clock door" (ghutheeka), opens into the city, and fronting it, in the main street is the 'treepolyr, or barrier of three doors. In the day time the king gives audience, mace-bearers keep the door of the court, and admit or reject visitors, the Yoon Raja, or heir apparent, is beside the monarch and the Munduleshwars and Sâmunts surround him. The Muntree Raj, or Prudhan, is also there with his companions, sagely counselling economy and ever ready in the production of written authority and precedent not to be disregarded. Business despatched, the Pundits, or men of learning, are called in, with their dreary literature, and pompous splitting of grammatical hairs, or, perhaps—more welcome guest—a wandering bard or "portrait painter" is introduced, with old world stories of Kâm and of Vibheeshun or with tales of fresher fragrance pointing out a cynosure for every imagination in the beauty of some foreign fair, nor is the courtesan excluded: she of the smart saying famed for the much valued cleverness which is gained in "the world, —who, when the learned fail is ever ready to cut the Gordian knot of solemn question with the sharp blade of her repartee, for—

"The sight of foreign lands, the possession of a Pundit for a friend, a courtesan access to the royal court, patient study of the "Shastras,—the roots of cleverness are these five

The king appears in public mounted on an elephant, or borne in the litter called "sookhasun. On great days the shops, which line the streets through which he passes, are adorned. In the evening, after worship and waving of lamps before the idol, he retires to an upper chamber, called "chundra shâlâ where his repast is served. It includes we may be sure animal food and wine, for we have beheld Samunt Singh in his fatal fit of intoxication and have seen the virtuous abstinence from flesh practised by Loomar Pâl, as a convert to the faith of the Teerthunkers. The meal finished, his body is anointed with sandal, he uses betel nut, and reclines upon a swinging bed, which

capital itself is, however, to be found in the Koomâr Pal Churitra. "Unhilpoor was twelve coss in circuit, within which were many temples and colleges, eighty four squares, eighty four market-places, with mints for gold and silver coin. Each class had its separate quarter, as had each description of merchandise—elephants' teeth, silks, purples, diamonds, pearls, &c. &c.—each had its separate square. There was one market place for money-changers, one for perfumes and unguents, one for physicians, one for artisans, one for goldsmiths and another for silversmiths, there were distinct quarters for navigators, for bards, and for genealogists. The eighteen 'wurun' inhabited the city, all were happy together. The palace groaned with a multitude of separate buildings—for the armory, for elephants, for horses and chariots, for the public accountants and officers of state. Each kind of goods had its separate custom house, where the duties of export, import, and sale were collected—as for spices, fruits, drugs, camphors, metals, and everything costly of home or foreign growth. It is a place of universal commerce. The daily amount of duties is one lakh of tankhas. If you ask for water they give you milk. There are many Jain temples, and on the banks of a lake is a shrine to Sehesling Muha Dev. The population delights to saunter amidst the groves of chumpâs, palms, rose-apples, sandal trees, mangoes, &c., with every variegated creeper, and fountains whose waters are *amrut*. Here discussions take place on the Veds, carrying instruction to the listener. There is no want of Jain priests or of merchants true to their word, and skilled in commerce, and there are many schools for teaching grammar. Unhilwara is a sea of human beings. If you can measure the waters of the ocean then you may attempt to count the number of souls. The army is numerous, nor is there any lack of bell bearing elephants.'¹

Of all this splendour, it is melancholy to relate, hardly a vestige remains. The relics of Unhilwara lie in a flat country within and around the walls of the modern city of Puttun, but, like those of Wullubheepoor, they are discovered only by excavation. Chiselled marble however, instead of Babylonish brick, forms the debris of the capital of Wun Râj. It was brought probably, in part at least, from the hills of Ârasoor, whose blue outline may be beheld on the horizon of this scene of sandy desolation. A portion still remains of the well which was constructed by the Queen of Bheem Dev I, and the site of the splendid reservoir of Sidh Râj is indicated at a distance by an octa

tured horizontal bands repeated at intervals, and are completed by semi-circular "kângras" or battlements, screening the platformed way along which the warders passed. The gateways themselves are covered with a profusion of sculptured ornament, which the art of photography alone can adequately represent. Within the walls, immediately opposite to, and not far removed from the southern gateway, is a circular or multilateral reservoir, about three hundred yards in diameter, the "ghât," or flight of descending steps, surrounding which is broken at regular intervals by paved roadways, enabling cattle and wheeled carriages to approach the waters of the tank. Each roadway is ornamented with two pavilions, terminating in pyramidal roofs. Beside the tank is a "bowlee," or well, of the peculiar character which we shall presently describe. Of this fortress the four gateways, in different stages of decay, still remain, and the wall which connects two of these with a corner bastion is tolerably perfect. The square space thus indicated, forming about a fourth part of the area of the fortress in its original state, has been re-enclosed by a wall of very inferior character, strengthened with circular bastions, and pierced by arched gateways. This portion is occupied by a modern town belonging to Koolee chieftains, but the buildings which were enclosed within the original circumvallation have wholly perished, and given place to a rank jungle. We must not omit to state that in numerous parts of the ancient work is found the inscription "Muhun Shree Oodul," supposed to indicate that Oodayun Muntree was the minister employed in the direction of the work.

Dubhoee is, as we have said, very similar, both in form and extent, to Junjeewârâ. It is less regular in form, two of its sides meeting in a sharp angle and exceeding the others in length. The shorter sides extend about eight hundred and the longer about one thousand yards. The walls are somewhat lower than, and three of the gates not quite so magnificent as, those of Junjoowârâ, but this inferiority is redeemed by the fourth, called the Gate of Diamonds, which is more elaborate in design, and far superior in size. One of the corner towers of Dubhoee exhibits much singularity of plan. The walls of the tower slope inwards. Another remarkable feature in this fortification is the colonnade, which follows (on the inside) the line of the walls, and supports a platform several feet in breadth, thus forming a lengthened covered portico, which must have afforded invaluable shelter for a Hindoo garrison.¹ A reservoir of irregular shape is also contained within the encincture of Dubhoee.

¹ The author of 'Oriental Memoirs' compares this colonnade to the porticoes in front of the barracks at Pompeii. *Vide* vol. II, p. 325 orig. edit.

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¹ The author of "Oriental Memoirs" compares this colonnade to the front of the barracks at Pompeii. *Vide* vol. ii. p. 325 orig. ed.

The fortresses we have described, it is necessary to recollect, were but frontier military positions, probably as far surpassed in splendor as in extent by Dholka and other towns of the second class, while these in turn were outshone by the marble adorned metropolis of Unhilpoor.

Of the temples which still remain, we may mention first the Roodra Mâla of Sidhpoor. It was a very large edifice of the usual form, and apparently three stories in height. The mundup, or ante-chamber, was square externally, but the columns were so arranged as to admit of an easy transition into the octagonal form within. In the centre of three sides projected two storied porticoes, called "roop-chorees," and on the fourth was the adytum, a most massive structure, rising tower like to the extreme height of the central building, and then mounting beyond it into a 'shikur,' or spire. Two of the roop chorees, deprived of their pyramidal roofs, and otherwise in a mutilated state, and part of the frontispiece to the adytum, remain.

On either side stood a "keerttee-stumbh," or triumphal pillar, one of which exists in a nearly perfect state. It consists of two richly adorned columns supporting an entablature and sculptured pediment. Brackets, formed of the heads of marine monsters, project from the columns at about two-thirds of their height. From the brackets springs a delicately fretted arch called "torun," or garland, which is in the centre, touched, as it were but at a tangent, by the architrave. This frontispiece, which is about thirty five feet in height, is covered, from the ground to the apex, with the most elaborate sculpture.

The principal shrine which we have described, and which fronted the Suruswatee, stood in the centre of an extensive court. Three large gate houses, opposite to the three porticoes of the temple, gave access to the outside, that in the front opening upon a terrace and flight of descending steps, which were continued for a considerable distance along the banks of the sacred stream. The enclosing wall of the courtyard was formed by numerous lesser shrines, each surmounted by a spire, three of which, occupying the central position in rear of the adytum, still remain, and have been converted into a Mohummedan mosque.

The temple at Modheyra affords us an example of a shrine of somewhat different character. It rose to the height of one story only, and consisted of an adytum, a closed mundup attached to it, and an open mundup separated from the rest of the edifice. The

spire has fallen, and the domes are no longer in existence, but the remainder of the building is nearly complete, although indentations are visible upon some of the columns such as might have been made in wood by sharp weapons to which the Mohummedans point as marks of the swords of the Islamite saints. The extreme length is about one hundred and fifty feet, and the breadth fifty. On either side of the temple, and before it, are the remains of triumphal arches similar to those of Sidhpoor.

A flight of steps, commencing at the keerttee stumbbh, in front of the temple, descends between handsome piers to a "koond," or reservoir. The koond covers an area nearly four times as large as that of the temple itself.

The monotonous appearance of the steps is relieved by small niched shrines placed chequer wise and by larger shrines, terminating in spires which rise in the centre of three of the sides. Around the koond may be traced the remains of other structures, but their exact character it is now impossible to determine. The detached open mundup of the temple is now known under the name of 'Seeta's Chorea,' or marriage hall, and the reservoir (now called the Rām Koond) is a celebrated place of pilgrimage for Vaishnavite ascetics.

At Wāghel is a temple similar in style to those which have been described, but of smaller dimensions. It consists of a single open mundup one story in height with pyramidal roof, three porticoes, and an adytum surmounted by a spire.

Reservoirs such as that at Modheyra, are to be met with at Seehore and other places. They were probably always attached, like the Rām Koond to an adjacent temple, but the shrines have for the most part, perished. A curious combination of four small koonds, which with a circular well in the centre form a Greek cross, is to be found at Lothesur not far from Modheyra.

The usual form of tank was the multilateral, or almost circular of which we have seen an instance at Junjoowāra. Similar reservoirs occur at Moonjpoor, Syelā, and many other places, some of them attaining a diameter of nearly seven hundred yards. The Suhusrā Ling at Unhulpoor was probably of this class, and judging from what is still traceable of the largest dimensions. It was surrounded by numerous small shrines, and it is not incredible that these

¹ There is a similar detached porch in front of the temple at Baroli. *See* Fergusson's *Hand Book of Architecture*, vol. 1, p. 112 and Todd's *Annals of Rajasthan* vol. II, p. 712.—The porch of Baroli is also called a marriage hall and tradition assigns it to the Rajpootnee bride of a Prince of the Hoons.

approximated to the number of one thousand. Near Gogo, in the peninsular, are the remains of a rectangular, or nearly square, reservoir, which is attributed to Sidh Rāj, and called "the Soneyreen tank." Of the two celebrated reservoirs which are believed to have been constructed during the regency of Myenul Devée the mother of Jye Singh—a period prolific in splendid works of architecture—the Mulav, namely at Dholka, and the Monsur at Veerungām, the latter requires a particular description. It is irregular in shape, and is popularly considered to have been constructed in imitation of the form of the conch shell—the Hindoo war trumpet. The usual "ghât," or flight of steps, surrounds the whole, in this instance ornamented by a multitude of small spire-covered shrines (many now wanting), which are supposed to have equalled in number the days of the year, and which in reality were more than three hundred. The shrines on one side of the tank are furnished with a pedestal for an image, those on the other side with a circular "juldhar, or basin. It is supposed that the former were consecrated to Shree Krishn, and the latter to Muhâ Dev. The water, collected from the surrounding country, passes first of all into a deep octagonal koond, where it leaves the sediment which it has collected. The koond is faced with stone, and ornamented on each side with a niche containing a figure sculptured in bold relief. Thence the water passes by a channel, lined with masonry, into the tunnel through which it enters the tank. The tunnel is divided into three cylinders, and upon the terrace which covers it is placed a large pavilion with pyramidal roof. This building has been restored in Mahratta times, and, one side of it having been built up, has been dedicated as a temple to Mata Boucherajee. The surrounding ghât is, in several places, interrupted by roadways, which descend to the water's edge. On either hand of one of these is a larger temple, formed of a mundup with a double adytum and spire, and in the corresponding position, on the other side of the tank, is a flat roofed colonnade.

Of the wells of this period, there remain, in different parts of the country, examples of two kinds. Some are large circular wells of ordinary construction, but containing galleried apartments, others are more properly described as "wāvs" or "bowlees." The wāv (in Sanscrit, wapeekā) is a large edifice, of a picturesque and stately, as well as peculiar, character. Above the level of the ground, a row of four or five open pavilions, at regular distances from each other, usually square on the exterior, but sometimes, in the larger examples, passing into the octagonal form within, is alone visible, the roofs are

supported on columns, and are, in the structure of the Hindoo times, pyramidal in form. The entrance to the wâv is by one of the end pavilions; thence a flight of steps descends to a landing immediately under the second dome, which is now seen to be supported by two rows of columns, one over the other. A second flight of steps continues the descent to a similar landing under the third pavilion, where the screen is found to be three columns in height. In this manner the descent continues stage by stage, the number of the columns increasing at each pavilion, until the level of the water is at last reached. The last flight of steps frequently conducts to an octagonal structure, in this position necessarily several stories high, and containing a gallery at each story. It is covered by the terminating dome, and is the most adorned portion of the wâv. The structure, which is sometimes eighty yards in length, invariably terminates in a circular well.

The most interesting relic of this nature is the wâv, called "the Rânee's," at Unhilpoor, of which, however, but little has been preserved. Others are to be found in many parts of Goozerat and Soreth, in various stages of preservation. There is one remarkable one, of uncertain date, but probably, from its architecture, as old as the days when the dynasty of Sidh Râj ruled, near the city of Ahmedabad. It is called "Mâta Bhuvânnee's," and is popularly attributed to the five Pândus. We have mentioned a wâv within the fortress of Junjoonârâ, there are Hindoo wâvs also at Wudwân, both within and without the walls, and in other places too numerous to mention.

The reservoirs, both wells and tanks, which we have described, were constructed, with the same general objects, "for the thirst suffering mortals from the four points of the heavens, for animals and for birds, that eighty four lakhs of living creatures" might enjoy them. They are to be found commonly in localities which suffer much from drought—in Puttun wârâ for example, stigmatized by Rânik Devee as the place where animalculæ die for want of water, or in positions where much traffic occurs—at the gates of cities or at cross roads. They were works of religious merit also, for it is said, "than the virtue of building the wall of a city, greater by ten thousand times is the virtue of constructing a place of water," they were offered as "Krishn gifts," they were dedicated to Doorgâ, "she who is named Koonduleenee, who is in form as a well," or to Wuroon, the god of water, "the witness of virtuous actions."¹ They were built, to cite another authority, "for the

¹ This title is given to Wuroon because gifts are made, and other "virtuous

"uplifting from Nuruk (hell) of one hundred and one ancestors, for the increase of hereditary fame, for the increase of sons and sons' sons, for the enjoyment of Swerga (Paradise) during as long a period as the sun and moon shall endure." The wâvs, like the koonds, were usually, if not universally, attached to temples, the tanks were consecrated by the symbols of Muhâ Dev himself which encircled them, their waters were sacred, presented already in offering to Shiva. The King of Benares, we are told by Merootoong after enquiring of the Sândhee Vîgraheek of Sidh Râj "the fashion of the temples, wells, and other water reservoirs of Unhilpoor," made it a subject of reproach, that "the water of the Suhusra Ling tank was Shiv Nirmalya,¹ and unfit for use." The ambassador asked in reply, "Whence, then, do the people of Benares procure water?" and, receiving for answer that it was from the Ganges, rejoined, that if dedication to Shiva were a fault, it was one surely attaching equally to the sacred river which flowed from the forehead of the god. That these reservoirs were not intended for irrigation would, we think, sufficiently appear from their construction, and from the positions in which we find them, did we possess no knowledge but such as might be thence gathered of the purposes of their founders.

Such, then, are some of the relics of the kings of Unhilpoor. Their greatest and most enduring monument is, however, to be found in the fact, that surpassing the boast of Augustus, they found their country a waste, and left it a land flowing with milk and honey. The contrast is striking, but the general result cannot be doubted, however difficult may be the task of tracing the steps which intervened. At the time when the Chowra dynasty, under Wun Râj, first established itself at Unhilwara, the country of Goozerat was destitute of any other inhabitants than the wild aboriginal tribes. Wullubhee had fallen, perhaps not long before, and Cambay, Broach, and other cities on the coast retained somewhat of their prosperity. Inland, even as far northwards as the borders of the salt lake which separated Soreth from Goojur rashtra, the hum of peopled cities might have been heard,—

"Wulleh and Wudwân,

"Puttun city was afterwards founded

'actions" performed, by the side of a river or at the edge of a tank or other water. In the ceremony called *Cheellook* or *âst* persons present a handful of water as the sign of the ratification of a gift. *I. ult. p. 84.* and note

¹ Anything offered to Shiva is so called and may not be taken again by the offerer or devoted to a secular purpose.

But from Umba Bhuvinee to the embouchure of the Sibhermutce river, from the hills which form the barrier of Malwa to the flats about the Runn of Kutch (except where Shunkhpoor, Punchisur, and perhaps, a few small towns in their vicinity, sheltered on the edge of the desert, a remnant from the city of Kunuk Sen) the dominion of the beasts of prey was disputed only by men who were little less the children of the forest than themselves¹. In the reign of the last of the Solunkhee princes, on the contrary, we behold the same tract of country united under one strong government, studded with wealthy townships, adorned with populous cities, fenced with strong fortresses. The temple lifts its emulous spire above the dark foliage of the grove, outtopped as yet but by the rattling palm, shrine-bordered tanks and galleried walls, right royally devised are seen in spots moistened of old only by the showers of the monsoon, and strings of camels laden with merchandise or cavalcades of pilgrims furnished with rich offerings, hardly disturb—so familiar has their appearance now become—the antelope herds which formerly roamed alone over the tenantless plains.

The tale of Unhilwâr's grandeur has been told, there remains now that of her decay and desolation, yet shall we perceive that her glorious morning shines no less brightly in contrast with the fitful stormy day by which it is succeeded than first it shone when chasing away the sable clouds of the preceding night. This fact, at least we cannot fail to recognise—though beholding Ahmed, like Wun Kâj the founder of a new and brilliant dynasty, though observing his grandson, Mahmood, while he inscribes upon the rolls of fame a title almost as glorious as that of the Lion of Unhilpoor, though viewing the banners of Goozerat, borne by these and other princes victoriously abroad—that never was she for one hour unwounded by domestic strife, from that day on which the sceptre was struck from the hand of Bheem Dev II, to the long distant period when Rajpoot, Moslem, and Mahratta at length agreed to sheathe their swords and to repose for the just arbitrement of their quarrels on the power, the wisdom, and the faith of the "sea-dwelling stranger."

¹ There are faint traditions, it is true of the residence of *Brahmins* at Ka ra and Wurnugger

CHAPTER XIV

THE WĀGHĒLAS—TEJ PĀL AND WUSTOO PĀL—MOUNT ALKOO—THE PLURALS OF CHUDUKĀWUTTE.

Iuwun Prusid, the son of the Sāmunt Anāḥ Solunkhēe, and of whose birth mention has been made in the history of the reign of Koomār Pāl, is described by Merootoong as "the minister of Shree Bheem." He possessed Wāghel, and probably also Dhuwulgūh, or Dholka, a town which remained in the hands of his descendants until a late period. Iuwun Prusid married Mudun Rāgnēe, and had by her a son, Veer Dhuwul—the Veer Wāghela, or Veer Dhuwulung of Chund Bhārot. The names of Veer Dhuwul and of his father and grandfather, are mentioned in the inscription on the temple, erected by Tej Pāl, upon Mount Alkoo, dated A.D. 1231 and in a second inscription in the same shrine, Veer Dhuwul is described under the titles of Muhi Mundulethwur and Rānā.

Merootoong relates that Mudun Rāgnēe left the house of her husband, taking the child Veer Dhuwul with her, and went to live with Dev Raja Putikeel, the husband of her deceased sister, but that Veer Dhuwul, on attaining years of discretion, returned to the house of his father. The names of several of his cousins, as Singun, Chāmoond, and Raja are mentioned as "possessors of countries and towns," and of Veer Dhuwul it is said that he received a considerable territory from his father, to which he made additions by conquest. "The twice born Chāhud Suchēev" was his minister and the brothers, Tej Pāl and Wustoo Pāl were also employed by him.

It is probable that after the death of Bheem Veer Dhuwul Waghela was the most powerful of the chieftains of Goozerat if indeed he did not possess the royal rank which was certainly possessed by his successors. The few circumstances of a political character mentioned by Merootoong as having occurred during the time of Veer Dhuwul would, however, convey the impression that a powerful central authority was wanting. Wustoo Pāl, it is said having quarrelled with a merchant named "Said, perhaps a Mohum median trader, at Sumhiteerth, or Cambay, Sind, sent to Bnadh Gar, a chieftain named Shunkh to protect him from the minister. Wustoo Pāl, on his side, called in the aid of Loon Pāl, a Golo, who attacked

Shunkh, and killed him, but received wounds in the action, of which in a few days he died. The minister, it is said, erected over the spot where he fell the temple of "Loon Pāl's Lord."

On another occasion, "the gooroo, of the Mlechh Sultan, whose name was Mālce Munmukh," having come to Goozerat while proceeding on a pilgrimage, though to what shrine is not mentioned, the brothers Tej Pāl and Wustoo Pāl protected him from Veer Dhuwul and his father, who meditated his seizure—an act which won for them the future goodwill of the sultan.

"A contest for five villages" is mentioned, in which the combatants were on the one side Luwun Prusād and Veer Dhuwul, and on the other, Shobun Dev, the father of Jyētul Devce, Veer Dhuwul's Queen. The Wāghelas were ultimately successful, but not before the young prince had been many times struck down in his father's presence.

On the death of Veer Dhuwul one hundred and eighty-two servants having perished in the flames, Tej Pāl was obliged to interpose with a military force to prevent further sacrifices. The ministers placed Veesul Dev on the throne. Of this prince, nothing has been handed down, but he has been usually considered as the first of the Waghela dynasty of Goozerat.

It is a curious fact, and one which strongly brings out to view the passive vitality of their institutions, that after each succeeding storm has swept over the land, while the clouds are as yet undispersed, and the re-appearing sun discloses little but fissures which have been rent by tempestuous torrents, the Hindoos are observed at once, without an effort, and as it were instinctively, proceeding in "the old ways," apparently as little sensible of sorrow for the past as they are of apprehension for the future. Mahmood, of Ghuznee, had hardly accomplished his disastrous homeward retreat, leaving behind him Unhilwārā despoiled, and Somnath a heap of ruins, when the sound of the hammer and the chisel was heard upon Ārāsoor and Aboo, and stately fanes began to arise at Koombhareea and Dailwārā, in which an elaboration almost incredible, and a finish worthy the hand of a Cellini, seem to express the founder's steadfast refusal to believe in Mlechh invaders, or iconoclastic destroyers, as other than the horrid phantoms of a disturbing dream. And now, as the second Bheem closes his troubled career—as the sun of Unhilwārā sinks with him never again to rise in unclouded brightness, while the crescent, perhaps, still waves over the capital, while the roar of battle has not well died away, and the cry of alarm and pain still resounds through the

land—at Aboo and Shutroonye the work is again resumed, and shrines, surpassing even the magnificence of former days, arise as dwelling places for those silent, ever brooding, unmoved Teer thinkers.

Wustoo Pál and Tej Pál, the ministers of Veer Dhuwul Wághela, but more widely known as the founders of the most magnificent of the temples of Dailwârâ, were Prágwât, or Porwâl Wánecas of the Jain religion, descended from ancestors who had, for several generations, resided at Unhilwârâ. They were brought to Veer Dhuwul's notice by his former minister, Châhud Dev, and appear to have enjoyed his confidence to an unusual extent, though the terms in which this fact is noticed are curiously illustrative of the state of society and of the relations that existed between a sovereign and those he employed. The principles of their policy are thus described by Merootoong—"That minister is clever, who, without placing his hand on any one's head, can increase the treasury, without putting any one to death, protect the country, without war, augment its territories." The same author relates that when Veer Dhuwul entrusted Tej Pál with the management of his affairs, he caused to be written upon a paper, which he presented to the minister, the following promise—"Even if I be angry with you, rely upon it I will restore to you as much property as you are now possessed of," and the inscription in the temple which they founded records that, "Veer Dhuwul, the Choulookya, the practiser of what was right, by the advice of the two ministers, refused to listen to the voice of spies, even though they spoke. The two brothers, also, increased the kingdom of their master. Troops of horses and of elephants they fastened near his palace. The king, with happiness, enjoyed his possessions. The two ministers seemed to be his arms reaching down to his knees."¹

Mount Aboo is said to be most easily accessible from the direction of Seerohee and Jhâlor. On the Goozerat side the ascent which possesses the greatest interest is that from the village of Girwur, it is, however, impracticable except to foot men. The traveller from the shrine of Umbâ Bhuwanee passes, for a long distance, through romantic highland scenery, his lonely pathway usually the bed of a mountain torrent. "All is grand in this region,—lovely and wild, as if it were destined by nature to be the haunt of her favorite progeny, where human passions should never intrude to disturb the harmony of the scene. The sky is cloudless, the notes of cuckoos are

¹ The Chiromantic books assert that men with long arms are prosperous

heard responding to each other from amidst the deep foliage, while the jungle fowl are crowing their matinals in the groves of bamboo which shelter them, and groups of grey partridge, nestled in the trees, vie with the ring-doves in expressions of delight, as the sun clears the alpine cliffs and darts his fervent rays among them. Others of the feathered tribe, not belonging to the plains, are flying about, while the woodpeckers note is heard reverberating from the hard surface on which he plies the power of his bill. Fruits and flowers of various kinds and colors invite the inhabitants of the forest, whether quadruped or feathered, and the industrious bee here may sip the sweetest of sweets from jasmine, white or yellow, climbing the giant foliage, from cambeer or canoa, whose clustering purple and white flowers resemble the lilac, or from the almond scented oclander which covers the banks of the stream on whose margin abundantly flourishes the *vicinus*, or the willow. No human form appears to disturb the charm of this enchanting solitude, except, perhaps the grave figure of some Rajpoot cavalier, a pilgrim to Umbajee, with shield hanging at his back, and spear swaying on his shoulder, fills the vista of a long and narrow gorge, in which a handful of stout hearts might stand against a host,—or a group of quiet grain-carriers with piled up sacks and grazing cattle occupies some lovely wild spot in the heart of the defile, where the crystal stream expands into a little turf bordered pool. By and bye the hills slope away into a level valley, which, though more or less sandy, exhibits many fertile spots, producing abundant crops of grain, with little villages here and there, and rivelets flowing from the mountains that in the distance raise, in front and rear, their gigantic forms. Majestic Aboo, shrouded in its cloak of mist, now engrosses every thought, its varying outline filling the imagination with a thousand suggestive forms until a near view is at last obtained of its precipitous face—its dark recesses lined with forest and underwood, and streaked with many a silver stream,—its diverging shoulders pushed majestically forwards in their garb of sable, variegated, as the sun rises towards his meridian, with tints of brightest gold.

Over one of these spurs a path may be seen from the village of Girwar, winding like a thread upon the mountains side, now rising and again sinking almost to its former level. Through a thick and tangled forest it pursues its lengthened ascent to a small spot of level ground, below an almost perpendicular scarp, where, amidst a grove of magnificent foliage, is embowered the shrine of Wushisht Moonee. The traveller, who desires protection from the heat of the sun, rests here in a little garden filled with the strongly perfumed

flowering shrubs that are natives of the mountain, among which the yellow kewura is conspicuous, and sight and smell thus regaled, his sense of hearing is not less pleasingly entertained with the melodious murmuring of the waters, which, pouring forth through a cow's mouth sculptured in the rock, are received into an excavated basin beneath it

The temple of the Moonee is a small and unimportant edifice, sufficient to contain a black marble figure of the sage who, from the fire-fountain of Uchuleshwur, called the ancestors of the Rajpoot tribes. The deep rolling royal drum at morning, mid day, and evening, sounds before Wushisht, and contributes not a little to the effect of the gorgeous scenery, which is filled with its sonorous tones. There is also a brass figure here of the martial hero of Aboogurh, "the terror of the Dunooj," Dhârawursh the Purmâr, who is represented in the act of supplication to the sage, the creator of his race

From the shrine of Wushisht Moonee the ascent is continued by a long flight of steps cut in the living rock, which conduct at length to the level of the plains of Aboo. Arrived at this spot, the traveller may well fancy himself to have reached a new world—in island floating in the air. The table land upon which he now stands is walled on all sides by abrupt and lofty cliffs, similar to those which he has ascended, it possesses an area of several miles, contains villages and hamlets, is ornamented by a lake and by more than one rivulet of water, and wears a coronet of mountain peaks, of which the highest is that called, from a little shrine that occupies it, "The Sun's Pinnacle, and the most remarkable, that which is crowned by 'the fortress that cannot be shaken,' the renowned Uchulgurh

The country between the shrine of Wushisht and Dailwâra is thus pleasingly described by the annalist of Rajpootana: "This excursion revealed to me by far the most interesting portion of the table land of Aboo. There is more of cultivation, the inhabitants are more numerous, the streams and foliage more abundant, here and there a verdant carpet decked the ground, while some new wonder, natural or artificial, appeared at every step. The *kamérie*, as usual unscen, uttered its welcome note, and the strong clear voice of the blackbird issued from a dark coppice, whence stole a limpid brook. Every patch where corn could grow was diligently tilled, and in this short space I passed four of the twelve hamlets of Aboo. These were in harmony with the scene, the habitations neat and comfortable, circular in form like wigwams, and coated with clay,

¹ See, for the extracts here made, Colonel Tod's *Travels in Western India*, chaps. v and vi

"washed with a light ochre colour. On the margin of each running brook was the *aret*, or Egyptian wheel for irrigation, and, as the water lies close to the surface, the excavations were not required to be deep. The boundaries of these arable fields, chiefly of the prickly *thoor*, or cactus, were clustered with the white dog rose, here called *khooja*, with which was intermingled the kind called *scots* (sacred to Seo or Siva), much cultivated in the gardens of India. The pomegranate was literally growing out of a knoll of granite, where there was scarcely any soil beyond the decomposed surface of the rock. The apricot or nectarine appeared occasionally, covered with fruit, but being yet quite green, it seems probable that it will never ripen. They also brought grapes, which, from their size, I should have deemed cultivated. These, as well as the citron, which I did not see, but which they pointed out in a deep valley, are claimed amongst the indigenous products of Aboo. The mango was abundant, and a rich and elegant parasite, with a beautiful pendant blue and white flower, resembling the *lobelia*, found root in its moss-covered branches. This parasite is called *ambatri* (from *amba*, mango,) by the mountaineers, with whom it appeared to be an especial favourite, as I observed that, whenever it grew within reach, it was plucked and wreathed in their dark locks and their turbans. The trees generally, from their extreme humidity, are covered with a vesture of grass and moss, and at Uchulgurh the lofty *cajor*, or date tree, was coated to the uppermost branch. It is from this deposit that the parasites spring. Of flowers there was a profusion, amongst them were the *chamêli* or jasmine, and all the varieties of the balsam, as common as thistles. The golden *chumpa*, the largest of the flowering trees, rarely met with in the plains, and which, like the aloe, is said to flower but once in a century, was seen at every hundred yards, laden with blossoms and filling the air with perfume. In short, it was—

'A blending of all beauties, streams and dells,

'Fruit foliage, crag wood, cornfield mountain, vine,

'And chafless cascles breathing stern farewells

'From gray but leafy walls, where Ruin greenly dwells.'

The Nukhee-tulāv is a picturesque lake studded with foliage-covered islands, from among which frequent palm trees lift their swaying heads, and surrounded by rocks wooded to the margin. When Colonel Tod saw it, "the water-fowls skimmed its surface, unheeding and unheeded by man, for on this sacred hill neither the fowler's gun nor fisher's net is known, 'thou shalt not kill,' being the

does not, however, confine itself to the representation of inanimate natural objects, it exercises itself also upon the scenes of domestic life, the labors of navigation and commerce, and the struggles of the battle field, and it may be safely asserted that the student of antiquities, who should devote sufficient attention to these bas-reliefs would be amply repaid by a large increase of knowledge regarding many interesting points in the manner and customs of mediæval India.

Colonel Tod ascended to the summit of the saint's pinnacle, the loftiest of the peaks of Aboo, where before his time, European foot had never trod. ' Although presenting internally scarcely any sensible elevation above the crest of the mountain, as we approached through the plains of Marwar, it towers full seven hundred feet above the level of its plateau. A strong chilling wind blew from the south, to avoid whose influence the cautious mountaineers, coiling themselves in their black blankets, lay prostrate on the ground, sheltered behind a projecting rock. The picture was equally grand and novel, masses of cloud floated under our feet, through which the sun occasionally darted a ray, as if to prevent our being dazzled with too much glory. A small circular platform, having a low parapet wall on the outer side, crowned the giddy height. On one side was a cavern, about twenty feet square, within which is a block of granite, bearing the impress of the feet of Data Brigu, an incarnation of Vishnoo—the grand object of the pilgrim's attainment, and in another corner are the pudocâ, or footsteps of Râmâ Nund, the great apostle of the Seeta ascetics. In this gloomy abode dwells a disciple of the order, who rings a bell on the approach of a stranger, continuing the uproar until an offering induces silence. The staffs of pilgrims were heaped in piles around the footsteps of the saint, as memorials of their successful intrepidity. Caves innumerable were seen in various parts of the mountain, indicative of a Troglodyte population in former ages, and there were many curious orbicular holes, which could only be compared to cannon shot. I patiently awaited the termination of the struggle between the powers of light and darkness, in conversation with the recluse. He told me, that during the runy

of Ancient Architecture in Hindoostan." In his later work, the same author has the following in reference to the Hindoo pendant — ' Its form, too generally have a lightness and elegance never even imagined in Gothic art, it hangs from the centre of a dome more like a lustre of crystal drops than a solid mass of marble or of stone."

" season, when the atmosphere is cleared of all impurities, the citadel
 " of Jodhpoor and the desert plain, as far as Balotra on the Loony,
 " were visible. It was some time before I could test this assertion.
 " though, during occasional outbreaks of the sun, we discerned the
 " rich valley, termed Bheetri, extending to Seerohee, and nearly
 " twenty miles to the east, the far famed shrines of Umbâ Bhuwanee,
 " amongst the cloud-capped peaks of the Arâwullee. At length,
 " however, Soorya burst forth in all his majesty, and chasing away
 " the sable masses, the eye swept over the desert, until vision was
 " lost in the blending of the dark blue vault with the dusky arid soil.
 " All that was required to form the sublime was at hand, and silence
 " confirmed the charm. If the eye, diverted from the vast abyss
 " beneath, turned but half a circle to the right, it rested on the
 " remains of the castle of the Purnîrs, whose dusky walls refused to
 " reflect the sunbeams, while the slender palmyra, as if in mockery
 " of their decay, fluttered its ensign-like leaves amidst the ruined
 " courts of a race who once deemed their sway eternal. A little
 " further to the right rose the clustering domes of Dailwârâ, backed
 " by noble woods, and buttressed on all sides by fantastic pinnacles,
 " shooting like needles from the crest of the plateau, on whose
 " surface were seen meandering several rills pursuing their devious
 " course over the precipitous faces of the mountain. All was contrast—
 " the blue sky and sandy plain, the marble fanes and humble wig-
 " wam, the stately woods and rugged rocks.

Descending from the Saint's Linnacle the next objects of interest
 are the fire-fountain and the shrine of Uchuleshwur, one of the most
 renowned in the fabulous annals of the Hindoos. "The Ugne-
 " koond is about nine hundred feet long by two hundred and forty
 " in breadth, excavated in the solid rock, and lined with solid
 " masonry of immensely large bricks. An insulated mass of rock
 " has been left in the centre of the koond, on which are the ruins of
 " a shrine to Mâta, the universal mother. On the crest of the
 " northern face of the koond is a group of small temples dedicated
 " to the Pândoo brothers, but, like the former, a mass of ruins. On
 " the western side is the shrine of Uchuleshwur, the tutelary divinity
 " of Aboo. There is nothing striking as to magnitude, and still less
 " as to decoration in this, but it possesses a massive simplicity,
 " which guarantees its antiquity. It occupies the centre of a quad-
 " rangle, surrounded by smaller fanes, alike primitive in form, and
 " built of blocks of blue slate. . . . On the same side as this
 " temple, and on the very verge of the Ugne koond, is the moun-
 " tain of Rao Maun, of Seerohee, who fell a victim to poison while

“in one of the Jain temples His body was burned near the shrine of his patron deity, when five queens accompanied him to Yum Lok. * * * On the east side of the fire fountain the remains of a temple, sacred to the founder of his race, the first of the Purmârs, strewed the ground The statue, however, of Adeepâl is firm upon its pedestal, and intact—a type of ancient days, of antique costume, and early realities. It is of white marble, about five feet in height, and represents Adeepâl in the act of slaying, with an arrow, Bhyns Âsoor, a buffalo-headed monster of Titanian brood, who used to drink, during the night, the sacred waters of the fire fountain to guard which the Purmar was created. * * * I quitted the Ugnee koond for Uchulgurh whose ruined towers were buried in the dense masses of cloud that surrounded us Having completed the ascent I entered this once regal abode through the Hunooman portal, which is composed of two noble towers built with huge blocks of granite, black with the rude blasts of some thousand winters The towers had been connected at top by a guard room and the gate served as the entrance to the lower fort, whose dilapidated walls were discoverable up the irregular ascent. *Another portal conducted to the inner fortress. The first object that strikes the view on passing the latter gate is the Jain temple to Parusnath erected at the sole expense of a banker of Mandoo, and at present under repair The upper fortress is attributed to Rânâ Koombho, who when driven from Mewar, raised the banner of the sun on the long abandoned battlements of the Purmars, but he merely repaired this, the donjon of Uchulgurh, which, with the inferior works, is of the most remote antiquity A small lake in the keep is called Sawun Bhadoon and well merits the names of the two chief months of the monsoon, for in the middle of June it is yet full of water On the most elevated knoll, to the east, are the remains of an alarum tower of the Purmârs. From this point the eye, occasionally piercing the swift scudding clouds had glimpses of the ruined altars and palaces of the brave race, who on the spot whence I surveyed them had fought and bled in their defence’*

Before bidding a final adieu to the towers of Uchulgurh and to the interesting Aboo it will be well to say a few words of the Purmar family, who were, for many years, their sovereigns. Their capital was the fortified city of Chundrâwutee, the ruins of which may still be seen in a country thickly covered with jungle, on the banks of the Bunâs about twelve miles from the foot of Aboo, and little more than the same distance from the shrines of Umbâ Bhuwânce and

Another of the Aboo inscriptions specifies Sarung Dev as sovereign of Unhilwārā in A.D. 1294 and Veesul Dev as governor under him, of eighteen hundred munduls having his residence at Chundrawutee. This Veesul Dev may have been merely the officer of the King of Unhilwārā temporarily holding the government of the district. We may suppose that on the irruption of the Chohāns Sarung Dev occupied the disputed territory of his vassals with his own troops. There is however still another statement which is not so easily reconciled with what has been mentioned above. A second Loondh Dev, as is recorded on a slab in the temple of Uchuleshwur (dated A.D. 1321) who was descended from the Chohāns of Sambhur and the names of whose ancestors are entirely different from those of the former Loond or Loong acquired the district of Chundrawutee, and the pleasant mountain Urbodh" and placed statues of himself and of his queen in the presence of Uchuleshwur.

From this digression we return for a short time, to the story of the Wāghelas. Of Veesul Dev the son of Veer Dhuval as has been already remarked there is little known. Bardic tradition relates that a famine occurred during his reign which he was instrumental in alleviating and it is said that he founded or rather repaired the town of Veesulnugger and the fortress of Durbhāwutee or Dubhoee¹.

An inscription in the temple of Somnāth at Dev Puttun dated A.D. 1264 supplies us with the name of a prince to whom are attributed all the titles of a paramount sovereign— Purumeshwur Bhuttark Shree Chālook Chukruwutee Muha Raj Adheerāj Shreemud Urjoon Dev. The heraldic bards of the Wāghela family state, from their traditional rolls, that Urjoon Dev was the successor of Veesul Dev but mention nothing relating to the occurrences of his reign. He ruled it appears, at Unhilwārā and followed the religion of Shiva. Of the numerous princes who obeyed him there are mentioned Rānk Shree Someshwur Dev perhaps the Purmar Prince of Chundrawutee and the Chowra chiefs— Palook Dev Rām Dev, Bheem Singh and others. His minister was Shree Mull Dev and he had other officers of the Mohammedan faith as Hoormuz of Belacool and Khoja Ibrahim son of the Nakhoda Noor-ood-deen Feeroz but nothing is said of the offices which they filled further than is suggested by the title Nakhoda, nor is

¹ See for a tradition in which the name of Veesul Dev King of Puttun is connected with Dubhoee, Forbes Oriental Memoirs vol. 1, pp. 335-337 original edition

their appearance in Goozerat, as royal officers under a Hindoo sovereign, at all accounted for

Following Urjoon Dev, the bards of the Wághelas place Luwun Raja, a prince who is not mentioned by other authorities, and of whom they themselves have no information to give, and next to him, Sarung Dev, who appears in the Aboo inscriptions as sovereign of Unhilwárl, in A.D. 1294, having under him Veesul Dev, already mentioned as Munduleshwur of Chundráwutee. The successor of Sarung Dev was Kurun Wághela, known by the surname of "Ghelo," or "insane," the last of the Hindoo princes of Unhilpoor

CHAPTER XV

RAJA KURUN WÁGHELA

THE closing scenes of the drama of Unhilwárl were now to be played. In the year A.D. 1296, Allah-ood-deen Khiljy having murdered him who was not only his sovereign but also his benefactor and his uncle, stepped over the old man's corpse to the throne of Delhi, and causing the public prayer to be read in his name, commenced a reign of cruelty and bloodshed, in which he was destined to acquire wealth and power such as were unequalled by any prince who sat before him on the throne of Hindoostan, and to surpass by far the almost fabulous riches accumulated in the ten campaigns of Mahmood of Ghuznee. "It being the will of God, says the author of the Meerat Ahmudee, "that the faith and laws of the Prophet should be made known, the "sovereignty and power of the tribes already noticed came to an end, "and were transferred to the supporters of our pure religion and illustrious law, in order that the light of the exalted faith might shine "resplendent as the sun amidst that dark region of infidelity, and "we, by publishing the words of truth and obeying the commandments "of that religion, forbidding us to do evil, might turn away the people "from the terrible desert of error, and lead them on the high road of "salvation"

In the commencement of the year A.D. 1297, Aluf Khân, the brother of the sultan, Allah-ood-deen, and Noosrut Khân his prime minister, were sent with an army to effect the reconquest of Goozerat. Laying waste the country, they again occupied with a Mohammedan garrison

the city of Wun Râj, its sovereign Raja Kurun Wâghela, flying before them to take refuge with the Mahratta prince, Ram Dev, Raja of Dev gurbh, in the Delkkan. No motive, in addition to the lust of dominion, was required to attract the Moslem invaders, but the Hindoo bards, who delight in assigning a domestic occurrence as the cause of any great political event, have on the present occasion recorded the following story — "Kurun Ghelaro" say they, "had two ministers, Madhuv and Keshuv. They were Nagur Brahmins and it was by them that the Madhuv well, which still exists at Wudwan, was constructed. The raja took away from her husband Madhuv's wife who was a *pud meenee*,¹ and he slew Keshuv. On the death of his brother, Madhuv went to Delhi to Allah-ood-deen, and brought in the Mohummedans. At this period the gates of the cities and towns in Goozerat were kept shut in the day time, cattle grazed within the city walls, people tied a fold of their turbans under their chins that they might be ready for flight. In the year A.D. 1300 the Toorks entered Goozerat. Madhuv presented Allah-ood-deen with three hundred and sixty horses and procured for himself the office of civil minister of the country. Aluf Khân was the military governor. He commanded a lakh of horsemen, fifteen hundred elephants, twenty thousand foot soldiers and there were with him forty five officers who were entitled to use kettle drums. He took Goozerat from the Wâghelas."

Kurun Raja, in his precipitate retreat, had been compelled to abandon his wives, children, elephants, baggage and treasure, all which fell into the hands of the conquerors. Among the Ranees thus made captives by the enemies of their race and religion was Kowll Devec, 'who for her beauty, wit and accomplishments, was the flower of India. She was carried to the harem of the sultan and became the cause of further miseries to her country and her family.' Aluf Khan and the vizier proceeded to plunder Cambay, which being a wealthy town and full of merchants, yielded an immense booty to the conquerors. Here Noosrut Khân seized by force a handsome slave belonging to a merchant at Cambay, who afterwards attracting the attention of the sovereign rose to great eminence under the title of Mullik Kâfoor. The Mohummedans also took care to repeat their periodical achievement of "destroying the idol of Somnâth, which had been again set up after the time of Mahmood of Ghuznee."

There is no further mention of the affairs of Goozerat until the year A.D. 1304, about which time, it is said, Aluf Khân was again appointed to the government of that country, and sent thither with a large army

¹ *Vide foot note p. 123*

He built at Unhilwârâ, says the author of Meerât Ahmudee, "The Friday mosque, of white marble, which remains at the present time, and the pillars of which are so numerous that one often makes a mistake in counting them. They also relate that it was once an idol temple converted to a mosque, but it is, in short, a wonderful and noble building, which was then in the centre of the city, though now distant from the part inhabited."

In A.D. 1306, Kâfoor, the former slave of Cambay, who had been purchased for a thousand deenars, but now the favorite of the sovereign and the envy of the nobles, was invested with the title of Mullik Naib, and placed in command of an army, led by many officers of renown, and destined "to subdue the countries of the south of India." Among other provincial officers, Aluf Khân, governor of Goozerat, was instructed to co-operate in the meditated conquest of the Dekkan. It was at this time that Kowla Devec, now the favorite sultana of Allah ood deen, becoming acquainted with the intended expedition, sought the royal presence and solicited a boon from her imperial slave. Before she was taken prisoner, she informed him, she had borne two daughters to her Rajpoot husband. One of them, the eldest, she had heard had since died, but the other, whose name was Dewul Rânee, and who was only four years old when she was torn from her mother's embrace, was still alive. She therefore begged that it would please the sultan to give such orders to his generals as should ensure their obtaining possession of Dewul Rânee, and sending her to Delhi.

Mullik Naib Kafoor received accordingly the royal mandate, and having encamped at Sultanpoor, sent orders to the unhappy Kurun Raja, in his retreat in Bâglana, to deliver up the Princess Dewul, or prepare to withstand the power of the imperial arms. The time, however, had not yet quite arrived when the Rajpoot was accustomed, in bitterness of heart, to surrender his beloved daughter to what he felt to be a pollution worse than death, and to console his miserable necessity with the sad proverb, "When the skies rain fire, the father must shield himself with his child." The clansman of Bheem Dev, the rightful successor of the lion hearted Sidh Râj, retained, amidst all his misfortunes, a sense of the dignity of his race, and "could by no means be brought to agree to this demand." Finding that his threats were of no avail with the unfortunate Prince of Unhilwârâ, thus standing like a wounded lion at bay, Kâfoor, the imperial deputy, continued his march, contenting himself with directing that Aluf Khân, with the troops of Goozerat, should endeavour to accomplish the desired object by leading his army through the mountains of Bâglânâ.

Aluf Khân was, however, here opposed by Kurun Raja, whose desperate valour, during a period of two months, in which several actions were fought, defeated him in every attempt to force a passage. While the last of the kings of Unhilwara thus maintained an heroic, but almost hopeless struggle, he received solicitations for the hand of Dewul Rânee from another prince, who, though of Mahratta race, and in happier days no equal match for a daughter of the Châlookya blood, still hoped, in this hour of stern necessity, to win the reluctant consent of Kurun. Shunkul Dev, the Prince of Devgurh,¹ had long aspired to the hand of Dewul Rânee, and now his own brother Bheem approached Kurun with presents, offered the aid of Devgurh, and urged that, as the princess was the assigned cause of the war, the leader of the Mohummedans, ascertaining her to be already under the protection of a husband would despair of obtaining his end and retire to Hindoostan. Kurun relied much on the young prince's offer of aid—it was as a straw cast to a drowning man, he felt, too that a Hindoo though of inferior lineage was a less bitter alternative than the despised and detested Mlechh and consenting to the proposal, he reluctantly promised the hand of his daughter to Shunkul Dev.

But it was too late and Kurun was destined to drink the cup of humiliation even to the dregs. Aluf Khân hearing of the proposed marriage, was much concerned lest the sultan should impute the result to his neglect, and resolved at all hazards, to secure the princess before her departure. He knew the power which Kowlâ Devce wielded and was apprehensive that his own life hung on his success. *He laid the case before his officers, urged that they were equally involved with himself, and engaged their unanimous support. A system of operations was carefully matured, the mountain passes were simultaneously entered. the retreat of Kurun Raja was discovered and broken up, his adherents were dispersed, and he himself was compelled to fly to Devgurh, leaving elephants, tents and equipage on the field. Aluf Khân pursued him through the defiles of the mountains, and at last arrived within a single march of the fortress of Devgurh. He had entirely lost the track of the fugitives, he was in deep despair, and seemed as if he had thrown his last die and found the chance against him. But accident gave him the success which energy and well laid schemes had failed of securing.*

While the Mohummedan leader halted for two days to refresh his troops among the mountains, a party of his soldiers, three hundred in

¹ For an account of the "*Deceit of Jid'arist*" to which race Shunkul Dev belonged, *see Journal of the Royal Asiatic Society* vol. iv, p. 26.

number, set off to explore the wonders of Ellora. As they traversed the defiles that lead to those celebrated caves, they came suddenly upon a body of Mahratta horse, bearing the banner of Devgurh. It was the retinue of Bheem Dev, who conveyed his brother's long sought bride towards her destined home. The Mohummedans, though few in number, were too far advanced to possess the opportunity of retreat, they stood on the defensive, and prepared to receive the enemy. Bheem Dev, solicitous for his charge, would gladly have avoided an encounter, but the foe was before him, the road to Devgurh was in their possession, and he saw no resource but that of battle. The two parties instantly engaged, at the first onset some of the Hindoos fled, and an arrow piercing the horse of Dewul Rânee, she fell to the ground. A desperate struggle ensued, the swords of Seerohee and the scymitars of Arabia, alike reddened with blood, crossed over the prostrate form of the daughter of Kurun and a misdirected blow might soon have saved the honor of her race at the expense of her life, had not the alarm of her female slaves induced them to discover to the Mohummedans the name and rank of her whom they had long so vainly sought, and at last so strangely found.

The Princess of Unhilwarâ was conveyed with respect and care to the camp of Aluf Khân and that commander well aware how acceptable the prize would be to his sovereign over whom the lady's mother exercised an influence so supreme determined upon prosecuting his military operations no further and returning to Goozerat, proceeded thence with his fair young charge to Delhi where he placed her in the arms of the sultana. She had scarcely arrived at the seat of empire, before her "incomparable beauty" subdued the heart of the Shahzâda, the son of Allah-ood-deen. She became his bride, and thus attained the rank for which many a Moslem fair one doubtless sighed in vain, yet, while the imperial court rang with the praises of her victorious charms and the lyre of Umeer Khoostoo immortalised the illustrious loves of Khizr Khân and Dewul Rânee who shall assert that no shade of sadness rested on her spirit at the thought of the disappointed affection of Shunkul Dev, or the deeper grief of her bereaved and dishonored father.

History records no more of the last and most unfortunate of the sovereigns of Unhilwarâ. He died probably a nameless fugitive, driven from his throne and his country, despoiled of the honor dearer to a Rajpoot than either power or home, deserted in his affliction by his wife, and even by the child whose fate it was to add the last and bitterest pang to his misfortunes. Yet were the sorrows of Raja Kurun far from unavenged. The plunder, which the victors

had borne from the despoiled seaport of Unhilwârâ, concealed a viper which was destined to sting them to the heart. Years rolled on, and victory seemed chained to the blood besmeared banners of Allah-ood-deen, yet Nemesis hovered in the air with her slow-descending but inexorable sword. "The king, elated by the success of his arms, abandoned himself to inordinate pride. He listened no longer to advice, as he sometimes condescended to do in the beginning of his reign, but everything was executed by his irrevocable word. Yet, it is related that the empire never flourished so much as in his reign. Order and justice prevailed in the most distant provinces, and magnificence raised her head in the land. Palaces, mosques, universities, baths, mausolea, forts, and all kinds of public and private buildings seemed to rise as if by magic. Neither did there, in any age, appear such a concourse of learned men from all parts.

"But the king seemed to have now reached the zenith of his splendour and power, and as everything is liable to perish, and stability belongs to God alone, so the fullness of the king's prosperity began to decline, and the lustre of his reign to fade away." He resigned the reins of government entirely into the hands of Mullik Kâfoor, the thousand deenar slave of Cambay, whom he blindly supported in every impolitic and tyrannical measure, thus giving disgust to the nobles, and creating universal discontent among the people. Mullik Kâfoor, who had long aspired to the throne, now began seriously to form schemes for the extirpation of the royal line. Khizr Khân, the bridegroom of Dewul Rânee, and Aluf Khan, the destroyer of her father's throne, were among his first victims, having been accused by him of conspiring against the life of the sultan, and involved in subtle and malignant meshes such as the hand of an Iago alone can weave. "At this time," also, the flames of universal insurrection, which had long been smothered, began to burst forth, and were first apparent in Goozerat, which rose in insurrection," as if the very soil, which had so long obeyed the successors of Wun Râj, performed her last act of fealty in lighting the funeral pyre of their destroyer. To repress this rebellion the sultan dispatched a distinguished officer, named Kumâl Khân, but the followers of Aluf Khân, the murdered viceroy, defeated him with great slaughter. At the same moment, the Rajpoots of Cheetore, once again mindful of their ancient fame, hurled the Mohummedan officers from their walls and asserted their independence, while Hursâl, the husband of the sister of Shunkul Dev, raised the Dekkan in arms, and expelled the Moslem garrisons.

On receiving these accounts Allah-ood deen, "the murderer," bit his own flesh in his impotent fury. His grief and rage tended only to increase his disorder, which seemed to defy the power of medicine, and, on the evening of the nineteenth of December, in the year of Christ thirteen hundred and sixteen, he gave up the ghost, not without suspicion of having been poisoned by the villain whom he had raised from the dust to filch from him the lives of his flesh and blood, and his own dearly bought imperial power.

BOOK II

CHAPTER I

FIRST MOHUMMEDAN PERIOD

THE Mohummedan conquerors possessed themselves immediately of the capital city of Unhilpoor, of the ports of Cambay, Broach, and Surat, and of much of what remained of the crown lands of the dynasty of Sidh Râj. Large tracts of the country, however, continued to be for a length of time wholly independent and though they were gradually rendered tributary to the Sultans of Ahmedabad, their complete subjection was never effected by those princes, nor have they, up to the present time, reverted to that natural relation to the paramount power which they bore during the sway of the dynasty of Unhilwarâ. A branch of the royal Waghela race itself continued to hold much of the country to the west of the Sabhermuttee river, while other scions of the same house, separated by the Purmârs of Tur sunghmo and the Rathors of Eedur, maintained themselves in different positions along the mountain line from Veerpoor, on the banks of the Myhee to Poseena, at the most northern verge of Goozerat beyond the crag embosomed shrine of Umba Bhuwânee. The Jhâlas were firmly fixed in the plains which lie between the lesser Runn of Kutch and the gulf of Cambay, the Koolee branches of these clans, with frequent other tribes of pure or adulterated aboriginal descent, spread over the Choonwâl, and appeared in many remote and inaccessible lands of hill or forest, the banner of Kâlee floated under the protection of a line of Rajpoot princes from the hill of Powungurh on the east, while on the west the descendants of Khengar grasped with tenacity their famous fortress of Joonagurh, controlling from within its walls, much of the peninsula over which they had long maintained the undisputed sway, and chiefs, deriving pretensions originally from them, showed themselves scattered over the remainder, distinguished among whom were the Gohils, lords of Gogo and Peerum, and of the sea washed province which derived from them its name of Gohilwâr.

The story of these Hindoo chieftainships is our principal concern. The Mohummedan historians for the most part, refer to them only under the titles of infidels, insurgents, or rebels. From the accounts,

however, which these Moslems themselves have left us, and which we now give in nearly their own words, it is clear that Goozerat was very far from having been conquered even by the lieutenants of Allah-ood-deen. The task had to be attempted again and again by his successors, and was, in fact, as we shall afterwards see, never fully accomplished.

Moobârik Khiljy, the son of Allah-ood-deen, after the short-lived usurpation of Mullik Kâfoor, ascended the throne of Dîhli in A.D. 1317, and in the first year of his reign sent Mullik Kâmil-ood-deen to allay the disturbances which had already commenced in Goozerat, in which country, as Ferishta relates, rebels had risen up in every direction. This officer having obtained the honor of martyrdom in war with the infidels soon after his appearance in Goozerat, a second army was sent thither under the command of the celebrated Ein-ool-moolk Mooltâny, an officer of great abilities, who defeated the insurgents, cut off their chiefs, and settled the country in peace. After this, the king conferred the government of Goozerat upon Zuffur Khan, whose daughter he had taken in marriage. Zuffur Khân soon after marched his army to Unhilwarâ, which had already been the scene of renewed disturbances, he reduced the rebels, confiscated their estates, and sent their moveable wealth to the king. This governor, though "without a fault and the chief support of the state," fell a victim soon after to the caprice of his sovereign being recalled, and put to death. He was succeeded by Hissâm-ood-deen, an officer of Hindoo descent and of the Purnâr blood, who had not long been established, when, in conjunction with a few nobles, he rebelled. The other commanders in Goozerat however rising in arms, defeated him, and sent him prisoner to Delhi. Mullik Wujeh ood deen Khorishy, a brave and active officer, was sent into Goozerat in the place of Hissâm-ood-deen, and succeeded in effecting the pacification of the country. On his recall, Mullik Khoosroo, a relation of Hissâm-ood-deen, and for some time the favorite of the king, was appointed to Goozerat, but his ambition leading him to aspire to the throne of his master, he does not appear to have exercised vice regal power in person. Moobârik Khiljy, who was the last of his race, was murdered by Mullik Khoosroo in A.D. 1321.

In the reign of Gheias-ood deen Toghluk, Tâj-ool moolk was appointed to the government of Goozerat, "in order that he might bring the same into subjection," and in that of Mohammed Toghluk, Akmud Ayâz received the government of the province, and Mullik Mokbil was created its vizier. Some other officers at this

time obtained estates in Goozerat, and one of these, who bore the title of Mullik oot loojâr, or chief of the merchants, held the lands of Nowsâree, on the sea coast below Surat. In A.D. 1327, Toor mooshreen Khân, a Mogul general, having invaded Hindoostan, was bribed to retire, by Mohummed Toghluk, at almost the price of the kingdom, and in his retreat passed through Goozerat and Sindh, both of which countries he plundered, carrying off many of the inhabitants.

Twenty years afterwards Mullik Mokbil, who by this time appears to have been appointed to the government of Goozerat, taking alarm at the disaffection evinced by the Umeer Joodeeda, or officers of Mogul blood, made an attempt to secure the royal treasures, with which and a number of horses collected from the royal stables, he was on his way to Delhi marching by way of Baroda and Dubhoee, when he was intercepted and plundered by the Umeers, and compelled to fly to Unhilwârâ. The king upon receiving intelligence of this outbreak, prepared to march in person to Goozerat, but first permitted Ayeez the governor of Malwa, at that officer's request, to attempt the reduction of the rebels. Ayeez entered Goozerat accordingly, but was defeated, and slain by the Umeers, and the king informed of his disaster, no longer delayed his own advance.

Mohummed Toghluk Shah, having reached the hills of Aboogurh sent one of his generals against the Umeers. A battle was fought in the vicinity of the village of Devee (Deesa?), and the rebels were totally defeated. The king now proceeded by slow marches to Broach, another action was fought on the banks of the Nerbudda, which likewise terminated favorably for the royal troops—by whom the towns of Cambay and Surat were subsequently sacked. Mohummed Toghluk proceeded to invest Devgurh, which, under the Mohummedan name of Dowlutabad he had twice insanely attempted to substitute for Delhi as the capital of his empire. While employed in the siege he received intelligence that the Umeer Joodeeda of Goozerat, joined by many of the zumeendars or Hindoo land holders, had not only taken possession of Unhilwara, but had put to death the imperial deputy had imprisoned the governor, and, after having plundered Cambay were now engaged in besieging Broach. The emperor, quitting his lines before Dowlutabad, marched to Broach, the rebels retreating before him to Cambay, at which place they made a stand and defeated the officers sent in pursuit of them by the shah. Mohummed Toghluk, breathing nothing but revenge, hastened to Cambay, the rebels again retired before him, but, in consequence of the state of the roads and the unfavorable weather,

the faith of Islam. A nobleman of the court, himself of the Hindoo blood of the Tāk, or Tākshac, race, was then appointed viceroy of Goozerat, under the title of Moozuffer Khān, and, to add to his dignity, was presented with the white canopy and scarlet pavilion, exclusively used by kings. Moozuffer Khan, having entered Goozerat, and advanced into the vicinity of the capital, was met at Sidhpoor by his rival with an army composed chiefly of Hindoos. An engagement ensued, in which Furhut ool Moolk was defeated and slain. Moozuffer Khan now, in the name of his imperial master, assumed the reins of government at Unhilwārā (A.D. 1391)

CHAPTER II

THE WĀGHELAS—LOONAWARĀ—THE SHODĀ PURMĀRS—THE KĀTEES
—THE JHĀLĀS—ELDUR—THE GOHILS OF PEERUM

THOUGH the stem of the Solunkhees was uprooted it was not before many of its branches, "like those of their own indigenous burr tree," had fixed themselves in the soil. Beyond the limits of Goozerat, one branch of the Wāghela tribe is said to have given its name to the province of Wāghelkhund, or Bāghelkhund, in Gondwana, and the Thakor of Roopnuggur, a chieftain of Mewar, whose stronghold commands one of the passes into that country, and whose family has been famed in the annals of border feuds, still lays claim to Solunkhee blood, and boasts his possession of the war shell of the great Sidh Rāj as an ancestral heir loom.

As regards Goozerat the Wāghelas it appears, at first maintained themselves in the districts to the west of the Sābhermuttee, including "the Bhāl, and held also the country since called Jhālāwār, where we find one of their chiefs seated at Wudwan, with a powerful vassal at Syelā. From this latter part of their possessions, however, they not long subsequently retired before the Jhālās and others, and in the reign of Ahmed Shah we shall find them seated at Kulol and Sānund, in the districts most exposed to the Mohammedan arms.

Another branch of the Solunkhees under Veer Bhudrajee, established themselves at Veerpoor, on the Myhee, where they settled at the hill of Owtul Mātā, and acquired the distinguishing name of Veerpoora Solunkhees. We have no further information in regard to this branch than the bardic statement that in A.D. 1434 they settled

at Loonâwârâ, which town they founded by the blessing of Shree Looneshwur Muhâ Dev. Other supposed offshoots of the Solun khee tribe are to be found among the Koolee chieftains of the Choonwâl, of whom hereafter

The Shodâ tribe, a powerful branch of the Purmâr race, ruled part of Sindh from remote antiquity, and to a very late period were lords of Oomur Kot and Oomurâ Soomurâ, in which division was Arore, the ancient capital of Sindh. The isolated and now dependent chieftainship of Dhât in the Indian desert, of which Oomur Kot is the capital, separates the Bhâtees from the Jhârejas, and is still held by a prince of Purmâr race and Shoda tribe¹. Another branch of the Shoda Purmars entered Goozerat at the time of which we are now treating. A branch of the Waghelas, it is said, then held Wudwan, in after times the property of the Jhâlâs. Wudlâ, the Waghela Raja of Wudwan, assigned Syelâ and other villages as a putto, or feudal grant, to the Chubad Rajpoots, of whom the following story is related by the bards —

A famine having occurred at Parkur, two thousand Shodâ Purmârs with their wives and children, under the leading of two chiefs named Moojo and Lugdheer, came to the Panchal country, where they formed a collection of huts at a place called Ghagureeo a few miles to the east of Moolee. The Chubad chief of Syelâ, fancying that the Shodâs were wealthy and unprotected sought occasion for plundering them. He arranged a sporting excursion, and pretending that a partridge which he had wounded had taken shelter among their huts, demanded that it should be given up. Such a demand it was altogether inconsistent with Rajpoot honor to accede to, a contest, therefore, was the result and many both of the Chubads and Shodâs, were slain. "A wild partridge came to the chief's door. To oppose the Chubad they mounted and stood in arms at the gate. 'O! Moojo, this is my partridge,' the enemy demanded, but, fired with pride, the Purmar lord refused to surrender it. In the morning, with the Chubad the Shodas fought, five hundred Chubads, seven score Shodas fell. Moojo, risking his life for the sake of a bird, won fame. The north star may move, Meroo fall, Gurnâr revolve, but the Purmâr cannot turn his back to the foe. His dwelling Kundol, Choteelâ his fortress, his lands at Moolee—give the Purmâr so much, he seeks no more." The chief of Syelâ, who had himself fallen, left a sister married to the Waghela of Wud

¹ Tod's Rajasthan, vol. I, pp 43, 45 92 93

nan She pressed her husband to take revenge from those who had killed her brother, but Wudla had given his word of honor (kol) to the chief of the Shodas, and was prevented therefore, from openly proceeding against him. At this time two Bheel chieftains named Aho and Phuto, were very powerful in Goozerat and from their impregnable strongholds in the ravines of the Sabhermuttee river, used to ravage the country of the Waghelas. The Wudwân Raja, thinking to rid himself of the Shodâs demanded that they should attack these Bheel fortresses. The Shodâs entered Aho Bheel's fort by stratagem, and put him to death, with many of his followers. They next proceeded against Phuto, and slew him also. In recompense for these exploits, the Waghela of Wudwân conferred upon the Shodâs four "*Choveeses*" or districts of four and-twenty villages each, those namely, of Moolee Than, Choteelâ and Choburce.

The Kâtees were vassals of the Soomuree King of Sindh and lived in Pâwur land. Once on a time a female dancer ridiculed the king as she performed before him upon which she was condemned to banishment from his territories. The Kâtee chiefs, however called the actress to their quarters and amused themselves by causing her to sing the song which had offended the king. The Sindh chief being informed of this behaviour issued sentence of expulsion against the Kâtees also. At this time a raja of the Wâlo race ruled at Dhânk near Dhorajee in Soreth. The Kâtee chiefs flying from Sindh took refuge in his dominions and became his followers. One of the Kâtees named Umuro Putgur had a very beautiful daughter named Umurâ Bacc whom the Walo fell in love with and demanded of her father in marriage. Umuro agreed to the celebration of the marriage on condition that the Walo should eat at the same table with him. Hereupon the brothers of the Chief of Dhânk conspired against him as one who had lost caste, and drove him from his throne. He took refuge with the Kâtees who accepted him as their leader, and laid plans under his direction for seizing territory from the Bhoonceas—the men of the land. The Walo retained from his forefathers the worship of the sun which religion was adopted from him by the Kâtees. Once when the Walo lay asleep dreaming of his lost gras or landed inheritance, Sooruj appeared to him and said: Go forth to fight trusting in me. I will aid you and give you victory, and you shall erect a temple for my worship. With the aid of Shree Sooruj the Wâlo and his Kâtee followers conquered many villages, and amongst others, seized Than and Choteela from the Shodas. At Than which they made their capital they erected a temple to the sun, whose deity is worshipped there to this day.

They attempted also to conquer the Moolee Chovees under the leading of Rāgo Chāwuro, one of the Kātee chieftains, but the Shodā Purmār, Rājo Sutmāl, engaged them and slew Rāgo.

"Collecting his army, he caused the Choodasumāl and the Gohil to tremble—a warrior that could not be tamed, he galloped his horse afar. Like a mighty Dev, valiant was the son of Sutmāl. Had you not heard of this Rājoojee, O! Rāgo?"

"Sometimes only, a man meets with a man. In the field, O! Chāwuro, you are a fighter, it is true, but the Purmār, too, is a warrior of might. Unless pierced by the point of the spear, how should he resign his lands! What did he not endure for a partridge only of old! Honor be to the race of Shoda, the ever proud!"

The Walo chief had, by his Kātee bride, three sons, Khoomān, Khāchur, and Horsur Wāla, who shared his acquired territories between them. They took up their residences, respectively, at Choteelā, Meetheelāloo, and Jetpoor, and were the founders of the three Kātee tribes called after their names. The Kātees were originally divided into eight branches, but these now assumed the common name of Ewurttees, or foreigners, distinguishing them from the Ghurderas (seniors), or Wāla Kātees, the descendants of the sons of the outcaste Chief of Dhank and his wife Umurā Bacc.

Next to the Wāghelas in nearness of relationship to the dynasty of Unhulwārā, and like them in having acquired large territorial possessions at its fall, are the Jhālas. We first hear of them under the name of Mukwānas, at Keruntē Gurh, or Kero Kot,¹ at which place Veheecās ruled in succession to numerous ancestors, when the Wāghelas were the sovereigns of Goozerat.

"When Veheecās," says the bard, "took to his bed, at Keruntē gurh, his life would not pass from his body. Kesur, his son, said to him, 'Father! how is it that your soul does not obtain liberation?' Veheecās answered—'There is a city named Sāmei, oo, in which Humeer Soomero, my enemy, rules. If you will promise to carry off a hundred and twenty five horses, bred in his stable, and present them to the bards on the thirteenth day after my death, I shall be released.' The brothers and brothers' sons of Veheecās stood around him, but no one of them made any answer. Then

¹ Kero Kot is, we are informed, a small village still so called near Butchow, in Kutch, where there are traces of an old city, extending as widely as those at Wulch. The name does not appear in the maps unless the place indicated be Kunt Kot mentioned as the refuge of Mool Rāj of Unhulwārā, during the invasion of the King of Sambbhur. *Iude* p. 35.

Kesur, although he was a minor, stepped forward, and, pouring water into his father's hand, promised that he would perform his command. Thereupon Veheehâs passed to Dev Lok.

When the thirteenth day came round, Kesur put off his mourning and invited his kinsmen to accompany him to Sameiyoo. Some one muttered—"No one will go to throw away his life with you." Kesur heeded them not, he trusted in his own strength. His arms reached below his knees, he wielded a spear that was fifty pounds in weight, he was armed with bow and arrow, he rode on a horse that resembled the eagle upon which Vishnool is borne. He went to Sameiyoo and fulfilled his promise by bringing off the horses thence, and presenting them to the bards.

Kesur sent for his astrologer, and enquired how many days were allotted to him to live. The wise man, having consulted his horoscope, predicted his early death. Kesur said, "No one will know of it if I die seated in the corner of the house, my name will be famous if I die in fight." Thus considering he went again to Sameiyoo, and finding seven hundred camels of Humeer's grazing beside the river Mencee he carried them off, and presented them to bards at Kerunteegurh. Still no army of Humeer's set out from Sameiyoo. Kesur went therefore, upon a third foray. It was the Dussera festival, the wife and daughter of Humeer, seated in a chariot, repaired to a garden to take their pleasure. From thence Kesur carried them off, a hundred and twenty five Soomuree ladies he carried off with them. Humeer now sent his minister to Kerunteegurh, who, when he arrived, stated that the ladies were the wives and sisters of Humeer, and that it became Kesur to send them back with presents, in the fashion of married ladies returning from their parents house. Kesur laughed, and said the property should not be given up, and that the ladies were his own wives. The minister returned with this answer to Sameiyoo.

Kesur sent for his kinsmen, as many of them as were at Keruntee, and distributed to them a Soomuree lady a piece. He retained four for himself—in addition to his other numerous wives. Ten or twelve years passed away, and the feud still continued. Eighteen sons were born in this time to Kesur and his brothers, whose mothers were the Soomuree ladies. At length Humeer sent to say, "I would come to fight with you, but Keruntee is a salt country, what subsistence could my army find there?" Kesur sent answer, "I will sow a thousand acres with green wheat for your army." Then Humeer came to Kerunteegurh, and in the battles that ensued, many Rajpoots lost their lives. Among the rest Kesur fell with his

sons, of whom only Hurlpāl survived. His brothers and nephews also fell, and Keruntē being destroyed, the Soomuree ladies burned themselves with their husbands.

Hurlpāl, the son of Kesur, took refuge at Unhulwārā Puttun, where Ghelaro Kurun, the Wāghela, ruled. The spear of Hurlpāl was as heavy as his father's, and he and Kurun were sister's sons, therefore he was well received at Puttun. Kurun was at this time suffering much annoyance from a Bhoot, named Bāburo, who had taken to himself the favorite Rānee, Phoolā Devee, of Jānymer Tulājā. Hurlpāl attacked the Bhoot, and seizing him by his lock of hair, which rendered him powerless, forced him to swear that he would never again cause annoyance at Puttun. He demanded a further promise from Baburo, which was, that he should attend him whenever he was in difficulty and required his aid. The Bhoot assented. Hurlpāl had afterwards a similar contest with a Shuktee Devee, whom he subdued, and compelled to become his wife.

One morning, Kurun being seated in his court, sent for Hurlpāl, the Mukwano, who came and stood before him, Kurun invited him to ask a boon in reward for his services, he asked for as many villages as he could bind garlands upon in one night. Kurun made him a written grant to that effect. When Hurlpāl returned home, the Shuktee asked what present Kurun had made him, and, when she was informed, took upon herself the task of binding the garlands. Hurlpāl also called in the assistance of Baburo, the Bhoot, who attended him with his followers, a lakh and a quarter in number. They set out at nine in the evening, and fixed the first garland at Pātree, then at its six hundred dependent villages. At four in the morning they had returned to Puttun, having bound garlands upon the gates of two thousand villages. Next morning the king having mounted a minister upon a dromedary, sent him out to make enquiry as to the number of villages which had become the property of the Mukwano. The list contained two thousand names, and Kurun having read it, confirmed his previous grant.¹

¹ The founder of a new village, after ascertaining from the astrologers the fortunate hour, erects two posts, between which he suspends a garland of leaves. This represents a Keertee Stumbh. At the same time he sets up a water vessel, which he worships as an emblem of his family goddess. He then worships Hunoomān, and concludes by giving a feast.

With the story in the text compare the following —

“THE TICHBORNE DOLE.—The family of Tichborne date their possession of the present patrimony, the manor of Tichborne, so far back as 200 years before the Conquest. When the Lady Mabella, worn out with age and infirmity, was lying on her deathbed, she besought her loving husband, as her last request, that he

When Kurun went into his female apartments, at noon, the Rānee saw that something had occurred to cause him grief. She pressed him to tell her why he was sad, and was informed that Hūrpāl had taken two thousand villages. The Rānee had adopted Hūrpāl as her bracelet bound brother, so she caused her chanot to be yoked, and set off to demand of him a bodice. Hūrpāl met her at the gate of his mansion, and said, "Sister! for what purpose are you come?" She said she had come for a bodice, and he gave up to her the five hundred villages constituting the district called the Bhāl.

Bāburo Bhoot, in assenting to Hūrpāl's demand that he should serve him when required, had added the following condition—"As soon as the tasks you set me are performed, I shall devour you." Hūrpāl was, therefore, now compelled to devise means for ridding himself of Bāburo—the Bhoot declaring his intention of exacting the penalty that had been provided. At length Hūrpāl ordered Baburo to bring a tall pole. The Bhoot brought one immediately. Hūrpāl said, "Fix

would grant her the means of leaving behind her a charitable bequest, in a dole of bread to be distributed to all who should apply for it annually on the Feast of the Annunciation of the Blessed Virgin Mary. Sir Roger, her husband, readily acceded to her request by promising the produce of as much land as she could go over, in the vicinity of the park, while a certain brand of billet was burning, supposing that from her long infirmity (for she had been bedridden for some years), she would be able to go round a small portion only of his property. The venerable dame, however, ordered her attendants to convey her to the corner of the park, where, being deposited on the ground she seemed to receive a renovation of strength and to the surprise of her anxious and admiring lord who began to wonder where her pilgrimage might end she crawled round several rich and goodly acres. The field which was the scene of the Lady Mabella's extraordinary feat retains the name of Crawl to this day. It is situated near the entrance of the park, and contains an area of 23 acres. Her task being completed, she was reconveyed to her chamber and summoning her family to her bedside predicted its prosperity while the annual dole existed and left her malediction on any of her descendants who should be so mean or covetous as to discontinue or divert it, prophesying that when such should happen the old house would fall, and the family name would become extinct from the failure of heirs male and that this would be foretold by a generation of seven sons being followed immediately after by a generation of seven daughters and no son. The custom thus founded in the reign of Henry II continued to be observed for centuries and the 25th of March became the annual festive day of the family. It was not until the middle of the last century that the custom was abused, when under the pretence of attending the Tichborne Dole vagabonds gypsies and idlers of every description assembled from all quarters, pilfering throughout the neighbourhood; and at last, the gentry and magistrates complaining it was discontinued in 1796. Singularly enough the baronet of the day had seven sons, and when he was succeeded by the eldest, there appeared a generation of seven daughters, and the apparent fulfilment of the prophecy was completed by the change of the name of the late baronet to Doughty, under the will of his kinswoman."—*Winchester Observer*

"it in the ground and go on climbing up and down it, when that task is completed you may devour me" Thus was Hupál relieved of his cause for anxiety.¹

The race of Hupál and the Shuktee spread like the branches of a creeper of paradise, Shedo, Mángoo, and Shékuro were their sons, and they had a daughter, Bice Oomá Devec. One day the Shuktee's sons were playing in the courtyard of the palace, when an elephant belonging to the king got loose, she stretched forth her hand and laid hold of them (jhâlâ), whence they derived the name of Jhâlâ.

"I have heard of you as a warrior who conquered all the demons, I have heard of you as a warrior who had a Shuktee for a Rânee, I have heard of you as a warrior who took possession of two thousand villages. Hupál! great, with a hand like Yumá's, I behold your power daily increasing. There is no warrior upon earth, O! son of Kesur, equal to you.

"In Páttee the Mukwâno built many a palace. The Rânee sat at the window, no one knew that she was a Shuktee. The king's elephant broke loose, she saw, from a distance, the princes playing. Shedo, Mángoo, and Shékuro, extending her hand, she laid hold upon, she gave them the title of Jhâlâ."

The fortress of Eedur is situated on the south-western face of the range of hills which connects the chains of Vindhya and Ârâwullee. It consists of a piece of table land, elevated to a considerable height above the plains, and surrounded with eminencés, the gaps intervening between which are artificially filled in, and strengthened by ramparts. The town of Eedur, which is surrounded by a handsome stone wall, with circular bastions, nestles at the foot of the hill, it is hardly perceptible from even a very short distance, being screened by small rocky hillocks, from which frown outworks, mounted with cannon, and manned respectively by the Jetawuts, the Koompâwuts, the Chohâns, or other warlike vassals of the sovereign. From the residence of the Râthor princes, situated at the back of the town, beside a reser-

¹ Compare the following — Michael Scott was once upon a time, much embarrassed by a spirit, for whom he was under the necessity of finding constant employment. He commanded him to build a *caul*, or dam head, across the Tweed at Kelso; it was accomplished in one night, and still does honor to the infernal architect. Michael next ordered that Laldon hill, which was then an uniform cone, should be divided into three. Another night was sufficient to part its summit into the three picturesque peaks which it now bears. At length the enchanter conquered this indefatigable demon by employing him in the hopeless and endless task of making ropes out of sea sand. — *Appendix to the Lay of the Last Minstrel*

voir of water, a steep and easily defensible pathway conducts through more than one gateway and fortified work to the plateau of the fortress. The two most conspicuous peaks of the hill above are crowned by edifices, that on the left, a Hindoo temple, which tradition knows as the guard room of Runmul, one of the old Rows of Eedur, that on the right, a small dome-covered structure, called "the Palace of the mourning Queen." The level plain in front of the town of Eedur was, until lately, covered by a thick and impenetrable forest of stunted trees, which completed the defences of the fortress, and assisted in giving to it that impregnable character which it bore of old, and which is attested by the proverbial saying used throughout Goozerat, to signify the successful conclusion of a hopeless undertaking,—

' I have captured Eedur-gurh. '

Eedur is first known in tradition as Il-doorg, the residence, in the Dwâpur Yoog, or third age, of Ailwun the Râkshus and his brother, Watapee. These demons harassed the surrounding country, which the indulgence of their cannibal propensities rendered desolate, they were at last destroyed by Ugust Reeshee. In the Kul Yoog or iron age, when Yoodishteer was fresh in men's recollection, and Vikram had not yet arisen to free the world from the load of debt, Venee Wuch Râj ruled in Eedur. He was the possessor of a magical figure of gold, which furnished him with resources for constructing the fortress on the hill and its various reservoirs. The Queen of Venee Wuch Râj was a Nâgpootree, the daughter of one of the snake kings of Patâl or the infernal regions. They reigned there happily for many years, and then as the story goes suddenly disappeared. "Once on a time the Raja and the Ranee were seated together in an oriel window of their palace in Eedur-gurh when the corpse of a man who had died in the city was carried past, followed by a mourning train. The Ranee enquired the meaning of this melancholy pageant, and was informed by her husband that the mourners lamented one who was dead. 'Let us not remain in a place like this, where men die' said the Ranee. Wuch Raj and his queen then went to the hill of Tarun Mother, and entering a fissure in the rock, close by the spot where the goddess is now worshipped, they descended to Pâtâl. Thereafter the land lay desolate for many years."

When Wullubheenugger fell, Pooshpâwutee, one of the queens of Sheeladitya was at the shrine of Umbâ Bhuwânee at Ârâsoor, which she had visited for the purpose of laying upon the altar of the goddess a votive offering in acknowledgment of her expectation of offspring. She was on her return, when the intelligence arrived which blasted

all her future hopes, by depriving her of her lord, and robbing him, whom the goddess had promised to her prayers, of his ancestral crown. She took refuge in a cave in the mountains, where she was delivered of a son, thence called "Goha," or cave born. The queen confided the infant to a Brahminnee, and enjoined her to educate him as one of her own caste, but to marry him to the daughter of a Rajpoot. She then mounted the funeral pile to follow her lord. At this period Eedur was in the hands of the Bheels. The young Goha, soon abandoning his Brahmin mother, frequented the forest in their company, and by his daring character rendered himself their favorite. The Bheels, in sport, having determined to elect a king, the choice fell upon Goha, and one of the "children of the forest" cutting his finger, applied the blood as the teeluk of sovereignty to his forehead. Thus Goha, the son of Sheelâditya, became lord of the forests and mountains of Eedur. His descendants are said to have dwelt in these regions for several generations. The Bheels, at length, tired of a foreign rule, assailed Nâgaditya, the eighth prince of the line of Gohâ, and deprived him of his life, but his infant son, Bappâ, then only three years old, was saved to become the founder of the dynasty of Mewar.¹

After these events, some Pureehar Rajpoots came from Mundowur in Marwar, and binding the garland upon its gates, refounded Eedur, where they ruled for several generations. In the time of Pureehâr Umur Singh, the Raja of Kanouj, Jeychund Dulé Pangulo, was performing sacrifice on account of the marriage of his daughter, Sun-yogcetâ. He sent letters of invitation to all rajas. Eedur was then subject to Cheetor, and Sumurshee Rawul having been invited by his brother in law, Prutheerâj, to accompany him to the marriage, summoned his vassal, Umur Singh, to attend him. The Pureehar chief tain, with his son and a body of five thousand horse, went to Cheetor, and soon after they were cut to pieces in the great battle in which Prutheerâj was defeated by the Mohummedans. When the tale was told at Eedur, many of the Rânees became Sutees, casting themselves from a precipitous cliff to the north of Eedur, which still bears the name of "the Rânees' leap," or "the hill of murders."

Umur Singh had left Eedur in the hands of a servant of his, named Hâthee Sord, a Koolce, in whom he had great confidence. Hâthee retained possession of the country until his death, and was succeeded by his son, Samulyo Sord, in whose time the Râthors first appeared in Eedur.

After the death of Jeychund Dulé Pangulo, Seeoyee Râthor, who

¹ Vide Tod's Rajasthan, i, p. 220

is reputed to have been his son, left Kanouj and established himself in the sandy deserts of Marwar. He had three sons, of whom the elder, Âstânjee, succeeded him, Sonungjee and Ujje, the two younger sons, "considered that they had better go to some foreign country "for their subsistence." They repaired to the court of Unhilwârâ, whose sovereign probably Bheem Dev II, was their mother's brother. The Solunkhee prince assigned to them the fief of Sâmeturâ, in the district of Kuree. Ujje Râthor soon after espoused the daughter of a Chowra chieftain whose estate lay near Dvârâ. This connection gave him an acquaintance with that part of the country, which led him to seek an establishment therein, soon afterwards, therefore, he slew Bhoj Râj Chowra, and possessed himself of Dwarka and of the province of Okâmundul. Ujje left two sons, Wâgjee and Wâdheljee, whose descendants are still numerous in that country under the names of Wajas and Wâdhels.

Samulyo Sord was, meanwhile, exciting the discontent of his subjects at Eedur by his tyrannical conduct. The Nagur Brahmins were at that time very numerous in the Sord's dominions, and the leading man of the caste was also the principal adviser of the sovereign. The Brahmin had a very beautiful daughter, whom the raja, happening one day to see, became enamoured of, and demanded in marriage. The minister knew that if he ventured upon a direct refusal, Samulyo would take his daughter away by force, he therefore counterfeited acquiescence, and merely begged for half-a-year's delay, in order that he might make suitable preparations for the nuptials. In the interval he hoped to discover some powerful chieftain whom he might call in to his aid. The Brahmin with this view, paid a visit at Sameturâ, at the court of Prince Sonungjee, to whom he introduced himself asking him if he had the courage to take Eedur, with its nine lakhs of revenue. Sonungjee assented. The minister, returning home, gave out that he was making preparations for the marriage, and was, with the view to its celebration, assembling his relations. By twos and threes a hundred carriages, supposed to contain Brahmin ladies, conveyed to the minister's mansion the Marwaree warriors and their leader. A number of Koonbees were employed to collect goats and supplies of liquor. The minister at length announced that his preparations were complete, and sent to bid Sâmulyo Sord and his relations to the feast. The bridegroom's party arrived was duly welcomed, and freely supplied with intoxicating liquors and drugs. The minister then ordered his servants to serve the second course. This was the signal which had been agreed upon. The Rajpoots, therefore, rushed forward, and surrounded the room in which the revelling was held. The doors

were then locked, that no one might be allowed to escape, but a party of Koolees from without forced them open, and brought out Samulyo Sord. The chieftain strove to cut his way through his enemies, and regain the fortress, but a number of his followers were slain on the steep ascent, and Samulyo himself fell within a short distance of the gate of Eedurgurh. When Row Sonungjee came up to the spot where the Sord chieftain lay dying, Samulyo raising himself for the last time, made the royal teeluk on the victorious Râthor's forehead with his own blood, and begged him, with his dying breath, to appoint, for the preservation of his name, that each Râthor Row, on mounting the royal cushion of Eedur, should be marked with the teeluk by a Sord, who should draw blood for the purpose from his own right hand, and say, 'May the kingdom of Samulyo Sord flourish!' Row Sonungjee assenting, Samulyo soon breathed his last.

The wife of Samulyo, who was pregnant, fled, and took refuge in a cave at the foot of the hill sacred to Muha Dev K'hokurnâth. She was there sheltered by the recluse who served the temple, and gave birth to a son, from whom descend the Koolees, of Surwan, on the Mewar frontier, and of Khokur, in Puttunwara.

The spots on the ascent to Eedurgurh, which are supposed to have been stained with the blood of Samulyo and his slaughtered followers, are still marked by the Hindoos with vermilion on "the 'dark fourteenth, and other days on which Hunooman is worshipped, and when the descendant of Row Sonungjee assumes the cushion of his ancestors in their last retreat at Pol, a Koolee of Surwan is, to the present day, employed to mark, with blood upon his forehead, the royal teeluk which asserts his yet unsundered title to the domains of Samulyo.

"The Gohils," says Colonel Tod, claim, with some pretension, "to be of the race of the sun." The accounts to which we have had access, however, make them of the race of Chundra, or the moon, descending through Shaleewâhun, the conqueror of Vikramaditya. Their first residence was Joona Khergurh, on the banks of the Loony river, in Marwar, ten miles west of Bhalotra. They took it from one of the aboriginal Bheel chiefs, named Kherwo, and had been in possession of it for twenty generations, when they were expelled by the Râthors. Their long possession of this seat in the "land of 'death,' is asserted by the title of "Muroo, which their chieftain still assumes.

It was under the guidance of Sejuk, the son of Janjurshee, that the Gohils retired from Marwar. The cause of their departure was a feud excited between them and their neighbours, the Dâbhees, by

the Rathor clan under Âstânjee, the son of Seejojee II, then making their first settlement in the land of Muroo "The Dabhees" says the bard, "behaved treacherously to the Gohils—treacherously 'did they seek to destroy Sejuk. To a feast they invited the "Muroo, intending to put him to death. Clever was the Dâbhees 'daughter, she was the Queen of Sejuk. The virtuous wife became 'aware of the intentions of her kindred, yoking her chariot she "went forth she came to Sejuk's house, and related to him the "whole matter. When Muroo set forth, he called his good warriors, "and acquainted them with the design, they armed themselves, and 'attended him. To murder Sejuk the chieftains assembled, he "knew their treachery, and came to meet them. The warriors struck "at each other. Sejuk had been invited to a feast. Strange it was "that they should slay each other. In the hall the dishes remained "filled, in the hall the sword moved the chieftains caused wounds "in each other's bodies gaping like the opened windows of great "mansions. Janjurshee's son brandishing his dagger, struck it into "the breast of Man. Fighting with the Dabhees, as if hunting 'game the Gohil finished his sport, and went home joyfully to Kher "Man he sent to the house of Yuma. The Rathors, who had set the parties at enmity finding them both weakened by the losses which their feud had occasioned now stepped in, and seized the booty for themselves expelling the belligerent clans from the land of Muroo. Hence the proverb,—

Dabhees left and Gohils right.

Sejukjee assembled his clan and, taking with him his minister, Sha Râjpâl Umeepl, and his family priest Gungarâm Wullubhrâm of which latter the descendants still exist at Seehore, set forth to seek his fortune "in foreign lands. The image of his god, Mor leedhur and the trident of his family, Khetrapâl (or Lar) were placed upon a chariot which preceded the line of march for Mor leedhur had appeared to Sejukjee in a dream, and had informed him that he should halt and found a city upon the spot where the chariot should break down. When the train arrived in the Punchâl country, the wheel came off the god's car. Sejukjee halted upon the spot, which is that where the village of Sâpur stands and proceeded with Sha Râjpâl to pay obeisance to the Ra of Joonagurh. The Râ Kuwât and Koonwur Khengâr received them, and enquired what had driven them forth from their own country. Sejukjee answered that the Râthors had given the Dâbhees bad counsel, and had excited them

against him, and that eventually Āstānjee had expelled the Dābhees also, and had taken Khergurh for himself Rā Kuwat took Sejukjee into his service, and gave him a grant of Sāpur and eleven other villages, with a commission to protect that part of the country "against the Kānt Bheels." At that time the Katees had not yet come out of Pāwur land, and Dhāndulpoor, near Choteela, was the frontier town between the Waghelas and the Ras of Joonagurh.

Sejukjee remained several days at Joonagurh, and, while he was there the Koonwur Khengār, who was thirteen years old, went out on a hunting expedition. He came at length to the neighbourhood of Sāpur, and, while following his sport, started a hare, which, when pursued, fled, and took refuge in the Gohil's encampment. Khengār demanded that it should be given up to him, but Sejuk's brother and nephews declined, saying, that no Rajpoot could give up what had taken refuge under his protection. A contest ensued, several of the Koonwur's followers were slain, and he was himself made prisoner. One of the Koonwur's party escaping hastened to Joonagurh, and informed Rā Kuwāt of what had happened, adding, that he did not know whether Khengār was alive, or whether he had been slain. Sejukjee was sitting in the court at this moment, he became very sorrowful, and considered that he would not now be able to retain the grant of the villages. He rose, and making obeisance, placed the putta in the Rā's lap. Kuwāt asked why he did so. Sejuk answered, "My followers have slain your only Koonwur, how can I remain in your territory?" The Rā returned the grant to Sejukjee, bidding him be of good courage. Sejuk hastened to Sāpur, and finding that the Koonwur was alive and well, he made submission to him, and, bringing his daughter, presented her to him to be his wife. The princess, whose name was Walum Koonwurbā, was sent with presents for her bridegroom, and a suitable wardrobe for herself, to Joonagurh, and Sejukjee, with the Rā's permission, founded a new town near Sāpur, and called it Sejukpoor.

At this time Sejukjee's brothers also were settled at different villages that were assigned to them. Hunoojee obtained Bugud, Mān Singh, Tātum, near Botād, Doodojee, Toorkā, and Depāljee, Pālād.

Sejukjee was succeeded by his eldest son Rānjee. His younger sons, Sahājee and Sārungjee, obtained the villages of Māndwee and Urteela, and were the ancestors of the families of Gareeadhār and Lātee.

At this time, a chieftain named Ebhul, or Ubhye, of the Wālo clan, held possession of Wālāk land and of its capital, the town of

Wulleh, situated among the remains of the ancient city of Wullubhee poor, he possessed, also, the neighbouring town of Tulljâ. The position of the latter place has been already indicated. It stands at no great distance from the sea, on the banks of the river Shutroony, which flows down from the sacred mountain of the Jains, and at the foot of a beautiful and pyramid like hill, which the followers of the Teerthunkers regard as part of the back bone of Soreth—a cone of the range of which Gurnar and Shutroonye are the most celebrated pinnacles. The hill abounds in caverns and excavations, chiefly situated on its northern and western sides, and about midway between its base and its summit. The most remarkable of these is a rectangular excavation of considerable size, the exterior face of which has been formerly supported by four square pillars—all of them now removed. The architrave above them is enriched with square facets, and with a battlement of five four-centred arches, for which, as ornaments, though apparently ignorant of their constructive value, the early Buddhist architects exhibited a singular predilection¹. Tradition has, however, forgotten the connection between this cave and the sectaries, who, when Sheeladitya ruled in Wullubhee, filled so important a place in story, and now assigns as its founder, Ebhul the Wâlo. Another large cave, close at hand, is dedicated to the Devee Khodeeâr, (of whom hereafter), while of numerous similar smaller excavations, some are used as dwellings by wandering ascetics, and others, and by far the greater portion, as reservoirs containing the purest rain water, for whose conduct into them small channels are cut all over the hill. On the summit stands a Jain temple, erected in A D 1381, and on the flat shoulder, to the west, a similar building of very modern date, the ascent to both of which is rendered easy by steps formed of masonry, or hewn out of the living rock. On the northern and eastern sides the peak of Tuljâ is clothed with foliage, whose rich and varied coloring adds to the effect of the temples, which, from their rocky pedestal, stand out white and brilliant against the blue sky. The town, lying at its feet, is surrounded by a handsome battlemented wall, and a clear rivulet creeps beneath the northern bastions, which bears the same name as the hill, and which unites a little below the town with the river that descends from Pâleetânâ. In a small shrine, on the eastern face of the hill, a lamp is lighted every night in honor of Taluv Dyte, from whom the hill derives its classic name of Tal Dwuj Geeree. Taluv was, as tradition asserts, the foe of Ebhul Raja, by whose arms he was

¹ *Idè* illustrations of the rock-cut temples of Ind a, by Mr Fergusson, p 13.

subdued, but though his reputed conqueror is now impotent and well nigh forgotten, the Dyte still rules, seated on his rocky throne, the lamp which burns before his shrine must never be extinguished, even in the stormiest night of the monsoon, though the torrents of rain rudely wound the mountain's side, and when the loose fragments of rock roll down upon their dwellings, or pestilence rages among them, the inhabitants of Tulaja repent of having neglected the honor of Taluv Dyte, and drawn down upon themselves this, his capricious vengeance.

In the days of Ebhul Walo, a merchant of the Jain faith had, it is said, filled so many store-houses with grain that he found it impossible to realize the value. He applied, in this strait, to his gooroo, one of the magic-skilled Jutees, who, writing a charm on an amulet, fastened it to the horn of a black antelope which he set free to roam in the forest. After this the rain ceased to fall, famine raged for seven years, the cattle perished, the people fled to Malwa, and the land was desolate. The merchant's grain, however, was sold. Ebhul Walo, of all his numerous stud, had only five horses left. He was much distressed. A wood-cutter one day came into the court, and said that he had observed a black antelope in the jungle, which, wherever it moved, carried verdure with it. All then pronounced that some one must have bound the rain with this antelope. The raja and his followers went into the jungle, they caught the buck, and, unfastening the amulet tied to its horn took out the paper, and read it. There was written thereon—"When this note shall be dipped "in water then shall the rain fall." They took water from a bouget, and moistened the note. Torrents of rain began immediately to fall. Some of the followers of Ebhul Walo perished in the storm. The raja himself rode a horse of celestial breed, he put it to a gallop, and made for a light which he observed twinkling in the distance, and which led him to the house of a bard who lived in a "Nes," or collection of huts. The men had all of them, gone off to Malwa, but the women were left behind, and one of them, named Syhee, the Nesuree, took Ebhul off his horse. The king was senseless from the fatigue he had undergone, but Syhee restored him to consciousness by embracing him, and rubbing him with warm fomentations. Ebhul, recovering, asked Syhee who she was, she replied that she was a bard's wife. He informed her that she had saved the life of Ebhul Walo, and pressed her to ask of him a boon.¹ She said, "When a proper opportunity arrives I will ask it." Ebhul then returned home to Tulajâ.

¹ Literally "a bodice"

The famine disappearing, the bard returned home. He was informed that, during his absence, his wife had entertained a stranger in her house for three days. The bard was inflamed with jealousy, he began to accuse his wife, and threatened her. Syhee, placing the palms of her hands together, looked up towards the sun, and prayed, saying—"Sooruj, Sire! If I am guilty, may I be struck with leprosy, or else may this bard!" Her husband became a leper. Syhee, satisfied with having, by this ordeal, established her innocence, carefully tended him, and carried him to Tulāja, to the gate of Ebhul Raja. She begged the doorkeeper to inform Ebhul that his sister, Syhee, the Nesuree, had come to ask for her bodice. When he received the message Ebhul was seated with his son, Âno, at dinner, he rose immediately, and coming to the door, greeted the Nesuree, and asked her what she desired. She said, "My husband has become leprous, but if he be bathed in the blood of a man who possesses 'the thirty two marks of virtue' he will recover." Ebhul enquiring where such a man was to be found, was told that his son, Âno, was such. The Walo returned sorrowfully into his private apartments. The Rânee asked who had arrived, and what was the intelligence which caused him so much distress. Ebhul said, "A bard's wife, to whom I made a promise, has come to demand its fulfilment, and asks for Âno's life. Hearing this, Âno quickly answered, 'She says well our names will live and be renowned.' The Rânee also assented, and was pleased—thinking that men would say of her, 'Such a jewel could have ripened only in the womb of such a mother.' At length Ebhul, determining to perform his promise, slew Âno, and washed the bard in his blood, upon which the leprosy immediately disappeared. By the favour of Yog Mâja, the bard's wife was enabled to restore Âno to life, but the devotion of himself and of his father still survives in verse—

"The giver of his head,
 'Or the headsmen should we praise?
 "Men of Soreth" consider
 'Of the two Walos which was greater?"

In the time of Ebhul there lived at Wulleh a Chârun, or bard, named Mâmureeo, of the Mâd sect, who had seven daughters suspected of being Shuktees and of sucking the blood of live buffaloes and calves. Ebhul Wâlo on this account sent for their father, and ordered their expulsion from the city. Mâmureeo called his daughters, and said to them, "You are Shuktees, no one will marry you, and the Raja orders that you should depart hence." The seven sisters pre-

pared to obey, and at starting agreed among themselves that when ever the temple of any of them should be found in a village, the other sisters should leave the place, and proceed onwards. The eldest of the sisters was lame, and hence named Khodeeâr. The others preceded her, and she limped after them, but to whatever village they came they found shrines already dedicated to the worship of Khodeeâr Devce, so powerful was her name.

Temples of Khodeeâr Mâta are still numerous in every part of Goozerat, yows are made, and offerings of buffaloes and calves presented to her. She has many "Bhoowos,"¹ and numbers the chief of the Gohils among her most devoted worshippers. Her sister, Âwud, has a temple at Mâmchee, in Kâteewar, and the other sisters are similarly worshipped.

There were formerly a thousand houses of Wâlum Brâhmîns in Wulleh. They were the family priests of the Kyeusth caste, and had the care of the shrine of Wyejnâth Muha Dev. On the marriage of a Kyeusth maiden the Wâlum Brahmins exacted a fee of one hundred rupees, so that many maidens, though they had attained the age of thirty years even, remained unmarried in consequence of their parents' inability to satisfy the Brahmins' demands. At length the whole Kyeusth caste ceased to celebrate any marriage, hoping thus to compel the Brahmins to abate their claims. The priests, however, met this step by threatening that they would perform trâgâ, and inflict injuries upon themselves, of which the guilt should fall upon the Kyeusths. These, as a last resource, threw themselves at the feet of the raja. Ebhul Walo had been taught that the giver of a bride gift acquired as much virtue wealth as the performer of a horse sacrifice. He caused the astrologers to search for a fortunate day, and declared that all the maidens should then be married, and that he would himself bear the expense that might be incurred. The Brahmins, however, refused to officiate unless their demands were satisfied beforehand, upon which, Ebhul, finding the power of these priests to be too great at Wulleh, caused all the maidens to be removed to Tulâjâ, where their marriages were celebrated by Brahmins of other places. The Kyeusths having thus effected their purpose returned to Wulleh, but the Wâlum Brahmins immediately repeated their demands as if the marriages had been performed by themselves, and resorted to traga and other means of compulsion. The raja then called all the priests together, and held a council, with a view of settling the dispute to the satisfaction of all, but the Brahmins were

¹ For a description of the Bhoowos, see Conclusion

much enraged, and allowed themselves to speak, even of the king, improper words. Ebhul Walo was very angry, he stood aloof while a number of Bheels, employed by the Kyeusths, attacked the priests, and committed many Brahmin murders. The priests who survived, carrying their families with them, retired from Wulleh, binding themselves by an oath that none of their race should ever after dwell in that town, or accept the office of family priest to any of the Kyeusth caste. Travelling towards Goozerat, the Brahmins arrived in the vicinity of Dhundhooka, where Dhun Mair, the Koolee, ruled. He, having no son, presented his property, as Krishn gift, to the Brahmins. Four hundred of them settled at Dhundhooka, others, who refused the raja's gift, passed on into Goozerat, and took up their residence at Wâso, Sojeeturâ, and other towns. To those who remained, the raja granted the office of family priests to the Kshutrees and Vaishyas of Dhundhooka, and, though Modh Brahmins from other places came thither to act as family priests to the Modh Wanees, this was not permitted, and up to the present time the Wâlum Brahmins are the priests of all castes in Dhundhooka.

Rânjee Gohil had meanwhile founded a town at the confluence of the Gomâ and Bhâdur rivers, no great distance from Dhundhooka, and had given to it the name of Rânpoor. He formed an alliance with the powerful Mairs, and to conciliate them, married a daughter of Dhun Mair, their chieftain, by whom he had a son, who acquired the village of Khus, and whose descendants still exist under the name of Khusheo Kooles.¹

Under pretence of avenging his oppression of the Brahmins, Rânjee Gohil and Dhun Mair combined to attack Ebhul, the Wâlo. The Gohil led two thousand Rajpoots, and five thousand Mairs followed their chieftain. It was, as some say, while Ebhul, according to his daily practice, worshipped the morning sun, that his enemies attacked him, and that, as he refused to leave his devotions, he was slain, but others assert that he fell, in the dusk of the evening, on the field of battle, and that he was deserted by Narâyun, whom, when he went forth, he had entreated to remain unmoved until he should return victorious. Hence, his monumental stone, which still stands among the ruins of Wulsabee, is believed to avert its face from the deity which had betrayed him, turning to the west at the dawn of day, and moving gradually to the east until the time of the setting sun.

¹ Another account makes the Khusheo Kooles to descend from the marriage of Veeshojee, one of the brothers of Sejukjee Gohil, with the daughter of a Mair Koolee of the Dhundhooka family.

The acts of Fbhul Wâlo are thus done into verse by Mâmurceco, the father of Khodeeâr.—

" First, I brought back the departed rain,
 " The fear of a terrible famine allaying,
 " Next, I cured the leper's pains,
 " Releasing Nesuree Syhee from the curse
 " Ano's head I gave—I who am called Ebhul !
 " A band of maidens in one day I gave in marriage—
 " I, the Wâlo, victorious among those who keep their word !
 " Tulâjâ, the ornament of my royal diadem,
 " Wulleh, my royal seat, a diadem among thrones.
 " A son of the sun, my father Soorojee,
 " An ocean of gifts, of Hindoos the boundary,
 " Waster of founded cities, builder of cities in the waste,
 " A Malwa to the poor, a raja like Dhurum."

Dhun Mair resigned to his son in law their joint conquest of Wâlâk land, and Rânjee Gohil removed his royal seat to Wulleh, and reigned there until his death.

Rânjee Gohil was succeeded by his son, Mokherâjee, the most celebrated of his line, and the first who bore the far-famed title of "King of Perumbh." The earliest achievement of Mokherâjee Gohil was his taking up a strong position in the Khokurâ hills, which extend in a parallel line to the gulf of Cambay, between its waters and the mount of Pâlectâna. From thence he made attacks upon different points on all sides, rendering himself the terror of the surrounding country. "When, in the caves of Khokurâ, the lion roared, "the dwellers in Vindyâchul abandoned their food, O ! Mokherâ." He possessed himself of Oomrâlâ and Bheemurâd, Modulgurh and Meethealoo, but his most important conquests were those of Gogo and Peerum.

Ghoghâ, or, as it is usually called Gogo, is at present a neat and thriving seaport town, containing upwards of eight thousand inhabitants, and possessing the best roadstead in the gulf of Cambay. Its seamen, called Ghoghârees, partly of the Mohammedan faith, and partly Koolee, or Hindoo, the descendants of the navigators fostered by the kings of Unhilwârâ, and to whom an entire square in that city was assigned, still maintain their ancient reputation, and form the best and most trusted portion of every Indian crew that sails the sea under the flag of England. Modern alterations have left in Gogo few remains of the times of Mokhera, the Gohil. On the south west corner of the town, and outside the circuit of the present walls, may, however, be observed the site of the ancient citadel. The towers may still be traced by large heaps of earth denuded of their mason

work, except where it is in some places grasped by the peepul tree's tenacious roots. The situation was admirably selected for defensive purposes, being the highest in the neighbourhood, and commanding an extensive view of the gulf and the island of Perumbh or Peerum, on the one side, and on the other of the whole country as far as the foot of the Āhokura hills. It is also well supplied with the purest water.

The islet of Peerum is separated from the coast of Gohilwārā by a channel about three miles wide, and, in the centre, about sixty fathoms deep—the outlet by which the river of Wullubhee makes its escape seawards. The belief that the island was once connected with the mainland is very prevalent, and may have originated in the existence of numerous and intricate reefs which the ebb of the tide discloses, especially in the direction of the port of Gogo. Neither history nor natural science has yet found means for adequately explaining the many and extraordinary changes which have been enacted on the shores of the gulf of Cambay, and the formation of Peerum and the destruction of Wullubhee, connected as they probably are, in the most intimate manner remain confessedly mysteries. The island is almost covered by a continuous range of sand hills, resting on a scanty bed of black soil. These hillocks form a barrier against the sea along the whole of the western face of the island, and are continually augmented by the drift occasioned, in the fair season, by the prevalent winds, but the eastern side is comparatively free from sand, and its soil affords a scanty subsistence to its few and temporary occupants. The asclepias which covers the summits of the sand hills, a few limb trees whose flattened tops serve the inhabitants as storehouses for their straw, some stunted bushes, and a grove of mangroves on the eastern shore, are all that Peerum has to boast of foliage. The swell during the south west monsoon is particularly heavy on this coast and the dangerous effects of its strong tides are nowhere, perhaps, so powerfully felt as in the channel of Peerum. The first rush of the spring tide is irresistible in its force, and affords a scene which only the eye-witness can fully realize. A perpendicular wall of water, three or four feet in height, and extending across the gulf as far as eye can reach, approaches at the rate of twelve miles an hour in speed and with an alarming noise, carrying certain destruction to the mariner whose ignorance or foolhardiness leads him to neglect its warning voice.¹ Boats passing from the port of Gogo to Peerum, stand out

¹ Vide Forbes's Oriental Memoirs, vol. II., p. 221. see also the papers 'On the Island of Penm' in the first volume of the Journal of the Bombay Branch of the Royal Asiatic Society.

as if with the intention of crossing to Dehej bârâ, at the mouth of the Nerbudda, lest the strength of the current should carry them into the strait. They are exposed to an uneasy chopping sea, which frequently breaks over them, and are obliged carefully to avoid the sunken reefs over which the water boils up into little conical waves. The landing is usually effected upon a sandy beach on the northern side of the island, below a bank upon which a white flag points out a spot, marked by a pâleeyo, dedicated to Mokherajee Gohil. The remains of the fortress of Peerum may still be traced, occupying nearly the centre of the island, and stretching across its entire breadth. A few bastions, and the site of a gateway on the western side, may be clearly distinguished, and one of the entrances was formerly ornamented by two monolithic elephants, with their pedestals cut out of a stratum of the conglomerate rock, which has been so great a subject of interest from the fossil remains it has preserved. Within the enclosure of the old castle, the remains of a tank and well are visible, broken pieces of Hindoo sculpture strew the ground, and a hamlet, consisting of about a dozen huts, occupies nearly the centre. At the south western corner of the fortress is an elevated piece of ground, formerly, probably, the site of the citadel, but now occupied by a lighthouse. From this point the value of Peerum, as the stronghold of a maritime or piratical power of former days, may be vividly perceived. On the one side is seen the coast of Gohilwâra, the port of Gogo, and many villages nestling among groves of trees, with the whole of the country sloping upwards towards the Khokurâ hills, on the other side may be clearly distinguished the mouths of the Nerbudda and of the Tunkâreea river, while, north and south, the eye sweeps the waters of the gulf of Cambay so completely, that of all that pass from ocean to the ports of wealthy Goozerat, no white sail by day, nor glimmering lantern by night, can escape the glance of the watchman of Peerum.

In these positions Mokherâjee Gohil at length established himself. "Rân's son, the powerful, the raja of rajas, built a new city for his residence. On a hill he constructed a strong fortress, the waves of the sea washed it on all sides. He made it famous under the name of Perumbh, did the lord of earth, seizing the kingdom of the Koolees. The Bârea was then the lord of it—of both Ghoghâ and Perumbh. Both Perumbh and Ghoghâ took Mokherâ, seven hundred manners he put to the sword, he slew all the Koolees. Subduing the two cities, he made splendid the throne of Perumbh, did this great practiser of austerities in former birth, this chief of great fortune. At Perumbh he kept many a ship, for the roads to

"many countries lay there; many a vessel did he plunder, in every port he was an object of terror From all that sailed he exacted tribute, did the raja seated on the throne of Perumbh The image of Hunoomân he wore upon his armlet, the figure of Kaleekâ was impressed upon the hand of Mokherâ"

The exactions and piracies of the King of Peerum at length drew upon him the weight of the imperial arms. His enemy is described in Hindoo tradition simply as Toghluq Shah, but though the Mohummedan historians mention nothing of the fall of Peerum, there can be no danger in identifying this Moslem leader with the prince, the outline of whose story, as far as it affects Goozerat, we have just related,—Mohammed, the son of Gheias-ood-deen.

It was, no doubt, while employed in restoring order to this part of his dominions that Mohammed Toghluq Shah turned his arms against Mokherajee Gohil. The immediate cause assigned by Hindoo legend is the ill treatment of a merchant of Delhi, who brought fourteen vessels laden with gold-dust to Peerum, which Mokherâjee plundered, though he had promised to protect them, and given the God of the Sea as his security

"Much troops of Ghuznee came against Perumbh and Ghoghâ, the kettle-drums and horns sounded, it seemed as if ocean had deserted his bounds Many Mohummedans of different races were there—foot soldiers, horse, and elephants With the ocean lord to fight, they pitched their tents at the edge of the ocean. The Gohil alone in his den at Perumbh roared like a lion His austerities had been great, so he feared not a whit The armies prepared, the arrows flew into the sky, but no blow struck the city of Mokherâ. Many days fought the Toghluq Shah with treacherous artifices, but a lakh of attempts failed, the shah was tired with his labors, in the water of the ocean his sight failed to reach, but Mokhera grasping his sword in his hand, maintained the honor of rajas."

The enemy could not reach Mokhera at Peerum, being unable to pass the strait, though the aggrieved merchant fasted, and adjured the God of Ocean, who had become security to him, to withdraw his waters, and leave a passage for the Moslem army Mohammed Shah then drew off his troops, hoping to entice the Gohil from his impregnable position, a stratagem which the Moslem often practised, and to which the Rajpoot chiefs as often succumbed.

"Between Ghoghâ and Goondee the Mohummedans frightened remained. Then considered the raja, 'death must come some day without doubt.' Ascending a ship, he came in the night from Perumbh to Ghoghâ, he prepared to fight, taking in his hand his

" sword, he bound upon his brow the crown of dying Causing the
 " gate to be thrown open, the high minded one led his army out,
 " giving his soldiers encouragement Mokherâ, the Muroo, attacked
 " the padishah's army, he trampled the Mohummedans in the mud
 " The pipe and the horn sounded, standards fluttered in the air,
 " streams of blood flowed The warriors of both armies mingling
 " together, the sister's son of the padishah who led the Yuwuns was
 " perceived by Mokhera, he struck him from his elephant down to
 " the ground When Mokherâ Gohil began to strike, the Mohum
 " medans thought of Allah On the Usoor's army his blows rained,
 " half of Toghluk's soldiers did the son of Ran slay with the sword
 " The enemy's array, torn by the sword of the king seemed like a
 " mountain which the lightning had riven. Then Mokherâ fell, he
 " fell at the gate of Ghogha. The trunk of his body rushed on
 " brandishing a sword, from the head which fell to the ground issued
 " the cry, 'Kill! kill!' The army of the enemy fled in a body,
 " many of the Yuwuns fell The padishah himself escaped with
 " difficulty A charmed string, blue in color they laid on the ground
 " then fell the trunk, then ceased the sword to move The other
 " warriors then turned back Perumbh's lord fell on the earth
 " having performed to the full all his vows. Sejuk's grandson was
 " proved to be of the race of Devs, his life was swallowed up in
 " life, while the army of the padishah cried as it fled, 'Well done,
 " Hindoo! well done, Hindoo!'

The fortress of Peerum was destroyed by the Mohummedans upon
 the death of its founder, and was never afterwards restored Its as
 sociation with his name is, however, still freshly preserved The
 Hindoos delight to place a few grains of opium under the name of
 a cup of Kusoomba, on the monumental stone erected to his honor,
 and the mariners who sail past the island of Peerum seldom neglect
 to cast an offering of food into the sea to propitiate the shade of
 Mokherajee Gohil

CHAPTER III

MOOZUFFER SHAH I — SHAH AHMED I

MOOZUFFER KHÂN, immediately on his accession, undertook the task
 of reducing the Hindoo chiefs to the position of tributaries, and his
 first expedition of this nature was directed against Eedur

Row Sonungjee had been succeeded, in their turns, by Emuljee,

Dhuwulmuljee, Loonkârojee, and Burhutjee, of whom nothing is recorded, except the remark, that "until the time of Row Burhutjee, "the kingdom was neither increased nor diminished." Runmul, the son of Burhutjee, is better known. He it is whose guard room is pointed out, overtopping the fortress of Eedurgurh, and by him, and the eleven Runmuls who attended him, the bard is supplied with many a theme for romantic story. "Row Runmul took from a Yâduv "family the country called the Bhâgur, between Eedur and Mewar, "the capital of which, Jhârud-gurh, he made for some time his residence. From thence he removed to Panowrâ. Runmul gave the "Bhâgur to a *puttâwut*, or feudal vassal, of the Solunkhee blood, he "received also a chief of the Sonuggera Chohâns who came to Eedur "from Jhâlôr, having been despoiled by the Mohummedans, to him "the Row assigned the *putta*, or fief, of Jorâ Meerpoor. This Chohân family for some time intermarried with that of the Row, but "after a time they connected themselves with Bheel women, and "became outcastes."

"In the year A.D. 1393," says Fenshta, "the Ray of Fedur having "refused to pay the customary tribute, Moozuffer Khân marched to "enforce it. Several skirmishes ensued, in which the new governor "was generally victorious, until he arrived before the town of Eedur, "which he closely invested. The siege being protracted, the garrison "became so distressed for provisions, that it is said they consumed "cats and dogs—not before these animals had begun to feed upon "each other. The Ray, at length, sent out his son to prostrate him "self before Moozuffer Khân, and to beg the lives of the inhabitants, "a boon which was granted on condition of the payment of a quantity "of jewels, and a large sum in specie."

Moozuffer Khân was next engaged in vindicating the right of the sovereigns of Goozerat—a right dating, probably, at least as early as the reign of Sîdh Râj—to the districts of Sultânpoor and Nundoorbâr, in Candeish, now attempted to be occupied by Adil Khân. On his return to his capital, he learnt that the Ray of Jehrend, in the western Puttun district, "an idolater," had refused allegiance to the Mohummedan authority. Moozuffer Khân accordingly marched against this chief, from whom he exacted tribute. He then proceeded to Somnâth, and once more overthrowing the Hindoo temples, converted them into mosques. The Governor of Goozerat next marched to Mundulgurh, which was surrendered to him, he then visited Ujmeer to pay his devotions at the shrine of a Mohummedan saint, and he returned home by Julwârî, where he destroyed the temples, and exacted contributions.

In A.D. 1398, we find him engaged in another attack on Row

Runmul, of Cedur, who was obliged, as on the former occasion, to purchase forbearance by the payment of tribute. The terrific inroad of Teimoor having just occurred, the court of Dehli was now in a state of the utmost confusion, and many rivals were contending for the crown. Moozuffer Khân and his son appear to have advanced pretensions to the imperial throne, but these were not pushed to extremity, and the Governor of Goozerat contented himself with assuming royal state in the kingdom of which he was already the real sovereign. It was about this time that he caused himself to be proclaimed king, under the title of Moozuffer Shah, struck coin in his new name of royalty, and caused it also to be inserted in the Khootba, or public prayers.

In A.D. 1401, Moozuffer Shah again marched to levy the tribute of Cedur, but Row Runmul fled to Veesulnugger, leaving the king to occupy his capital. Next year the shah gained a bloody victory, at Somnâth, over a Hindoo prince, then apparently residing at Diu. The place was surrendered after the battle, and its prince and the greater part of the garrison were murdered in cold blood.

The last achievement of Moozuffer Shah was an invasion of Malwa, where he engaged Hooshung, its ruler, near Dhâr, defeated him, and took him prisoner. He died on the 27th July, A.D. 1411.

Moozuffer Shah was succeeded by his grandson, Ahmed Khân, but Feroze Khân, the cousin of that prince, disputed his title, and caused himself to be proclaimed king, at Broach, by an army of seven or eight thousand men, encamped on the Nerbudda. The rebellion was, for the present, easily extinguished, and Ahmed Shah, "who had always professed himself extremely partial to the air and situation of the town of Yessawul (Ashawul), situated on the banks of the Sâbhermuttee, inaugurated his reign by laying the foundations of a new city, of which Yessâwul formed a suburb, and which afterwards became the capital of the kings of Goozerat, receiving, from its founder, the name of Ahmedabad (A.D. 1412).

In the latter end of the same year, however, Feroze Khân again set up his pretensions to the crown, and assembled a considerable force, among whom he raised his standard at Morasa. He was soon joined by Row Runmul, of Eedur, with five or six thousand horse, and their complement of foot soldiers. On the approach of Ahmed Shah, a garrison was left in Morâsa, and Feroze Khan and the Row retired to Rungpoor, a town ten miles further off. Here they were besieged by the shah, and, the town being at length carried by storm, were compelled to fly for refuge to the hills. It is said that soon after Row Runmul and Feroze Khân had some disagreement, upon

which the Râthor chief seized the horses, elephants, and other effects of his late ally, and sought, by delivering them up, to conciliate the favor of the shah

Ahmed Shah was now engaged in a war with Sultan Hooshung, of Malwa, who supported the faction opposed to his succession to the throne. The shah was successful, and his enemies were dispersed. One of them took refuge with the Râ of Soreth, at Girnâr, and the attention of Ahmed Shah was thus directed to that Hindoo principality.

The country of Soreth has always been one full of attraction for the Hindoo, it is to him an earthly paradise, a land of clear rivers, of well bred horses, of lovely women,—it is more, it is a holy land, to the Jain the land of Âdeenâth and Urisht Nemee, to the orthodox Hindoo the country of Muhâ Dev and Shree Krishn. The follower of the Teerthinkers turns his pilgrim thoughts towards the holy mountains of Girnâr and Shutroonjye, the servant of Vishnoo thinks of Soreth as each morning he places on his forehead the teeluk of Gopee Chundun, the worshipper of Shiva sounds with a conch shell of Soreth the praises of the victorious Shunkur,¹ while the Rajpoot and the bard extol the gallantry of Râ Khengar, or lament the fate of Rânik Devec, or, perchance, at evening, meeting beneath the village tree, when the hooka bubbles, and the wandering stranger tells his tales of other lands, repeat the verse,—



"In Soreth are jewels five,
Horses rivers, women,
Somnath the fourth,
Fifth Huree's presence"

Nor is the Mohummedan less eager in his praise. "Fortune," says the Meerat Sekunderee, "seems to have selected this territory from the most fertile spots of Malwa, Candeish, and Goozerat, to present to the view at once all that was valuable in those countries, but to all the advantages which it derives from its soil, in common with those provinces, it possesses in its ports another, which they

¹ The port of Verâwul, on the coast of Soreth, is called by Hindoos "the field of lamentation" because on the death of Sree Krishn and the Yâduv his companions, Rookmuncie the bride of Krishn and the Yaduv ladies sacrificed their lives there on the funeral pile. Near Verawul is a tank, called in memory of Krishn's favorite, the Shepherdesses of Vruj, the Gopees or Shepherdesses' tank. The slime of this reservoir, which is white, and bears the name of Gopee Chundun, or Gopee sandal wood ointment, is used by Vaishnavites, and especially by the Kâmâ Nandee ascetics, to make the mark of the god upon their foreheads.

The shunkhs or conch shells, which are used as horns in the temples of Shiva, are picked up on the coast of Soreth about Dwarkâ.

"cannot boast of, from which its merchants obtain wealth, and the inland countries many of those luxuries so much in demand."

We have unfortunately little material for the history of "the race of Huree,"—the Yaduv princes of Girnâr.¹ We have described their capital, we have related the story of Khengâr, we have seen the Gohils and others entering Soreth as vassals of the Râs, and the family of those princes itself subdividing into petty chieftainships, we shall now have little to record but long-continued and, at last, successful attempts at conquest by the Mohummedans, until we come to the closing scene, when, for a mere pittance, the Choodûsumû waives his sovereign rights, and under title, derived from all that remains of the ancient line of Khengâr, the banner of the union crosses is unfurled in Soreth.

"Ahmed Shah," says the Mohummedan historian, "having a great curiosity to see the hill fort of Girnâr, pursued the rebel in that direction, and as none of the rajas had yet bent their necks to the Mohummedan yoke, he took advantage of the circumstance of the raja having afforded an asylum to Sher Mullik, to make it a plea for invading his country. On his arrival at the hills in its vicinity, the king was opposed by the Hindoo prince, who, unaccustomed to the brunt of Mohummedan warfare, was defeated, and pursued to the fortress of Girnâr, now called Joonagurh. After a short time, the raja, having consented to pay an annual tribute, made a large offering on the spot. Ahmed Shah left officers to collect the stipulated amount, and returned to Ahmedabad, on the road to which place he destroyed the temple of Somâpoor, wherein were found many valuable jewels and other property."

In addition to his attempts against the more powerful Hindoo princes, the efforts of Ahmed Shah were directed also against many of the numerous chieftains who held lands of greater or less extent in different parts of Goozerat. Some of these, sheltered in inaccessible natural fortresses of forest or mountain, were with difficulty compelled to pay a tribute, which was, from the first, always withheld, except when enforced by the presence of superior military power, others

¹ In the first volume of the Transactions of the Royal Asiatic Society (Bombay Branch) is a fragment of an inscription on a tablet at the entrance of Ra Khengar's palace at Girnâr, which mentions the name of Nowghun, Khengâr, and Munduleek, and alludes to Sidh Râj Jye Singh Dev, "whose eyes were moistened and intoxicated with the stream of the enjoyment of the bright pleasures afforded by earth, the magnitude of whose glory dazzled the enemies, and whose feet were washed by the fluid radiating from the gems on the brilliant crowns of kings who humbled themselves before him." There is unfortunately no date

who were less favorably situated for defence were driven wholly from their lands, and lived the life of outlaws, until their continual harassing incursions drove the proud conqueror to a composition, and they regained, on terms which included submission and tribute, a part of their hereditary domains. Some there were, who, urged by persuasion or compelled by force, exchanged the creed of their fathers for Islam, and, treated on this account with more consideration, assumed the position of Mohummedan zumeendars. The work, however, was never fully accomplished, it was a labor of Sisyphus, allegiance sat as lightly on zumeendar as upon Thākor or Row, and notwithstanding many a boast of the arrogant Moslem, the restoration of peace and unity to Goozerat was reserved for other hands, a wiser and more merciful policy, and a long future time.

"It must be known, says the author of Meerāt Ahmudee, that at the time of Allah-ood-deen, the Mohummedan faith was introduced into the country extending from Nehrwala Puttun on the west, to Broach on the east, but infidelity was still established in many places. These, however became purified and enlightened by degrees, through the efforts of the Goozerat kings, and many of them acquired the light of the faith through the labours of Shah Ahmed." In the year A.D. 1414, one of the king's officers, ennobled by the title of Tīj-ool inoolk, received a special commission to destroy all idolatrous temples and establish the Mohummedan authority through Goozerat, a duty which he executed with such diligence, that as Ferishta is anxious to believe "the names of Mewās and Gras were hereafter unheard of in the whole kingdom."

If was not to be supposed that the bardic chroniclers should have passed over, without notice such a revolution as was now attempted, nor have they done so, and though, in their usual temper, they have made the domestic features more prominent than the political or the religious they have given us a picture of the times which we could not afford to lose, and much of the spirit, if not of the accurate details, of history, in the following picturesque tale of

THE COURTSHIPS OF AHMED SHAH

When the padishah, says our present bardic authority, had taken the kingdom of the Waghelas, there arose of that race two brothers named Wurhojee and Jetojee, who went out in rebellion.¹ In the

¹ The original term is 'Bāl rwutoo' the rebel himself is termed "Bāh r watecā." This term "says Colonel Walker, 'is derived from Bāh r, out of

country called Thul, near Unhilwârâ Puttun, there are two villages, named Bheeluree-gurh and Surdhâr, at which they placed their families for shelter, on which account the descendants of the former are called Bheelâreen, and of the latter Surdhâra Wâghelas. The chiefs left their families, and used to make forays as far as Ahmedabad, with about one hundred and fifty horsemen. Sometimes in the daytime and sometimes at night they plundered the villages of Ahmedabad, sometimes they carried off men. The padishah, Sultan Ahmed, took great trouble to apprehend them, but without success. At last, their means of subsistence being much reduced, they suffered greatly, and gradually lost most of their horsemen. There is a village called Nâshmud, on the road between Ahmedabad and Kuree, near Santuj. At the tank of that village the brothers arrived one night. In the early morning, a Râjpoot of the village, named Bhundaree Ukho, was driving out a cartload of manure to his field. One of the Waghelas' followers seeing him approach, concealed himself. The peasant who drove Ukho's cart perceiving this, said, "Sir! I think 'the outlaws are come to the tank, we had better move on quickly.' Ukho said, "Fear them not, there is no Rajpoot among them like 'me, or they would have recovered their lands (grâs) within three 'days.'" The Wâghelas' follower hearing this speech, went and told his chiefs, they sent him to invite the Rajpoot to come to them. Ukho Bhundaree having come to them, the brothers asked him what it was that he had said. He thought within himself that he had

"and *wist*, a road." "The offence consists in the Rajpoots, or Grassias, making 'their ryots and dependents quit their native village, which is suffered to remain 'waste, and the Grassia with his brethren then retires to some asylum, whence he 'may carry on his depredations with impunity. Being well acquainted with the 'country, and the redress of injuries being common cause with the members of 'every family, the Bahirwuteea has little to fear from those who are not in the 'immediate interest of his enemy and he is in consequence enabled to commit 'very extensive mischief, until he may be extirpated, or his principal forced to 'compromise the dispute. The number of small fortresses in the country, the 'want of artillery, and little skill in its management, render it easy for a person 'to obtain an asylum where he may defy the attacks of his enemies, while the 'safety which these holds afford causes the commission of numerous acts of depredation which otherwise would not be committed.' In the hill country of Cedar, in the north-east of Goozerat, it is said of such an outlaw that he is "Wukhé," or "in trouble." We shall have many examples to produce in the following pages. A very similar course of proceeding to that of the Bahirwuteea is described in the 14th chap II Samuel—"Therefore Absalom sent for Joab, to have sent him to 'the king, but he would not come to him, and when he sent again the second 'time he would not come. Therefore he said unto his servants, see Joab's field 'is near mine and he hath barley there, go and set it on fire. And Absalom's 'servants set the field on fire."

meant it merely as a jest, but he would not deny his words. "Yes! my lord," he said, "if you had a Rajpoot like me with you, you would recover your lands in three days." The brothers said they would mount him on one of their horses, which was worth a hundred pounds, and give him anything else he asked for. They took him with them towards Ahmedabad.

The Hoormâ, or queen of the padishah, and the Begums of the Mohummedan chieftains, went every Friday to the holy place at Mukurbo, near Sirkhej, with five hundred chariots and a numerous escort. The attendants, however, remained at a short distance off, and the ladies alone went to the tomb of the saint. Ukho Bhundree said to the brothers, "Unless you seize these ladies, you will not recover your lands." When the ladies' carriages had entered the precincts of the tomb, the Rajpoot horsemen surrounded them. The Hoormâ asked who they were, they said they were Wurho and Jeto, who, having lost their hereditary estates, were determined to die, and announced their intention of driving off the carriages. The Hoormâ said, "If you take away my honor I must die. I will go into the city and procure the recovery of your lands for you immediately." She swore to this solemnly, and the horsemen then retired. In the meanwhile the escort discovering the Wâghelas, prepared for an attack, but the Hoormâ forbade them to molest the Rajpoots. They obeyed her commands. The Hoormâ went into the city, and at night sat moodily in the palace, forbidding the lamps to be lighted. The padishah, being apprised of this, came to her, and asked what had happened. She told him the whole, and said, "I have given my oath, therefore you must send for the two brothers, and reinstate them in their lands. If they had driven off my carriage, where would have been the padishah's honor?" The padishah invited the brothers with great respect into Ahmedabad, and promised them dresses of honor. The Hoorma had told them to remain at the white well near Palaree, and that she would send a hostage (bândhur) for them in the morning. They did accordingly, and in the morning the padishah sent his ministers, Mânichund and Moteechund, who went to the spot, and, with the assistance of a gardener, called Wurhojee and Jetojee to them. The Wâghelas asked what security they had that they should not be seized and cast into prison. The ministers said they were securities for them themselves, and taking oaths to this effect, brought them towards the city. It was nearly sunset when they arrived at the gate, and observed a woman seated by the roadside in an indecent posture. The Wâghelas enquired of what caste the woman might be, the

ministers said they supposed she was a Brahmin or a Wāneco. The Rajpoots enquired further, of what caste the ministers themselves were, they answered that they were Wāneels. Wurho then said to Jeto, "Brother! these ministers are the sons of women who behave thus in open day—what shame will they feel if the padishah throw us into prison, or what hold can they have upon him? We had better turn back from this place." They said to the ministers, "We cannot rely upon your security," and then turning, went back to the white well. The ministers related what had happened to the padishah, who sent to ask the brothers the reason of their distrust. The Waghelas said that they would not come without better security. The padishah then sent some of his Umeers as security, and the Rajpoot horsemen again advanced towards the city. It was evening, and the way was somewhat narrow. As they turned a corner they came suddenly upon a Puthān woman who was passing along, with her face veiled, and who, seeing the horsemen, endeavoured to conceal herself, but found no place. She considered with herself that it was not right that any man should see a Mogul's daughter, and having no other resource, jumped into a well. A number of people hearing the noise, ran together. The Rajpoots also stopped. When the woman was taken out, it was discovered who she was, and what was the reason of her falling into the well. Wurho and Jeto then felt confidence that the honor of the sons of such women would be a safeguard to them. Thus they came to the padishah's court. He ordered their old clothes to be taken from them, and presented them with new ones. From the old garments four pounds' weight of lice were taken out—such calamity had the Rajpoots endured in the jungle.

The brothers considered in what way they could please the padishah, they gave him their sister, Lāla, in marriage. Ahmed Shah gave them the five hundred villages of Kulol, and asked them how they would divide the estate. Wurho and Jeto said the elder brother would take the larger share, according to custom. The padishah asked what foundation the custom had, to which the younger brother replied, that its foundation was "force." Ahmed Shah said that as they had suffered alike they should share equally. Wurho, upon this, took Kulol and two hundred and fifty villages. The chief of his descendants now holds Lembor, and junior branches hold Pethāpoor and Penduroo, with twelve villages apiece. The rest have been expelled by the Koolees. The younger brother had the two hundred and fifty villages of Sanund. The brothers had arranged that the elder should have the best land, but by and bye

the younger brothers land began to produce fine wheat, while the elder could hardly grow vetches

After these things a Thākōr, or chieftain, who possessed three hundred and fifty villages, named Beeolā Sāmunt Singh, was one day passing along the road beneath the padishah's palace. It was the hot weather, and, as the sun was very powerful, he had thrown a cloth over his head, for at that time chutrees were not in use, and only the great Mohummedan omrah were permitted to use āstāb-geerees¹. Wurho and Jeto were at this time seated in one of the windows of the palace. They said, in ridicule, "Who is it that goes along hiding his face? Sāmunt Singh, hearing this, said, "Why should I hide my face? They may well hide their faces whose daughters and sisters have been given to the Mohummedans." Wurho and Jeto were very much enraged when they heard this, they swore that Sāmunt Singh should give his daughter to a Mohummedan, or they would no longer call themselves Wurho and Jeto, but would submit to be dishonored. Sāmunt Singh, meanwhile, went on to his lodging. The W ghela brothers on the first opportunity, told the padishah that the chieftain of Beeol had insulted them and that the only remedy was that Ahmed Shah should take to wife the Beeolā's daughter, a young lady fourteen years of age, and celebrated for her beauty. The king assented to their proposal, and said to some of his Mogul officers, 'When Sāmunt Singh comes to court, demand his daughter for me in marriage.' They answered "Your Majesty! this Sāmunt Singh is a dweller in the forest, he will not easily be brought to listen to what we say, and, indeed, it is a difficult matter for us to speak to him on the subject." The padishah said, "Well, when he comes remind me of the matter, and I will speak to him." One day Sāmunt Singh came to the court. The Mogul officers reminded the sultan and he asked "Sāmunt Singh, what children have you?" The chief answered, "Your Majesty! I have one son and one daughter." Ahmed Shah asked how old the daughter was. He said, "She is seven years of age." The padishah enquired why the Rajpoots delayed so long marrying their daughters. The chief said, that it would cost him two or three hundred pounds to marry his daughter, and that it was difficult for him to spare so much, and further, that if he married her at too early an age, and she were to die, the money would be thrown away.

¹ Chutree here means the common parasol or umbrella of modern days, āstāb-geeree a magnificent state umbrella. Chutree however, equally means the royal canopy; it is the Hindoo, as the other is the Mohummedan word.

The king said, "Well! Sâmnt Singh, marry your daughter to the padishah's throne." The Thâkor replied, "You say well, sire, I know that many Hindoo raja's daughters are in the king's harem—the Kulol Raja's, the Eedur Raja's, and others, therefore, if my daughter be there too, it will be well, but she is too young as yet, and, in appearance, far from worthy of the king. There may be among my kinsfolk some maiden worthy of the king—her I will marry to your majesty." The padishah said, "Marry me your daughter, however things may be." Sâmnt Singh made many excuses as to her youth, but the padishah continued to insist, until he promised his consent. The chief went to his lodging, and the king calling for Wurho and Jeto, told them that Sâmnt Singh had agreed to give his daughter, notwithstanding their predictions to the contrary. They said, "He has so far agreed certainly, but among Raypoots it is the custom for the bridegroom to present a dress and jewels to the lady, which we call '*wusunt*,' if the Beoolâ receive '*wusunt*,' we may then reckon the affair as settled."

Some days afterwards, Sâmnt Singh having come into the court, Ahmed Shah said to him, "Sâmnt Singh, receive '*wusunt*' on behalf of your daughter." He said he would after his return home. The king said, "No! take it away immediately to your lodging." The chief was then forced to receive it. The king told the brothers that their prophecy, in regard to the Beoolâ's refusing to receive "*wusunt*," had proved as untrue as their first prediction. They said, "He has received '*wusunt*,' but he will certainly not fix the day."

forced from Beool. The remains of these still exist, and people say that there is much treasure buried there, but from fear of the bees no one can enter.¹ About two miles from the same place is Kedāreshwur Muhā Dev, which is believed to be of the time of the Pānduvs, and twelve miles further on is Oontāreeya Muhā Dev, which is far older than the time of the Pānduvs.

The king, taking a force with him, went towards Beool, and pitched his camp four miles from the place. Sāmunt Singh sent his brother and nephew to the king to enquire whether he intended to be married in the Mohummedan fashion or as a Hindoo. The king said he had never seen a Hindoo marriage, and would prefer that fashion. They said, "The king has come to our home to be married, we must, therefore, perform the ceremony in a handsome manner. We will fire off guns, and cast red powder into the air, and it is our Hindoo practice to ridicule the bridegroom's party, and to sprinkle them with salt and sand. If, perchance, your followers do not take it in good part, and strike any one, there may arise a great fight out of the marriage. You must, therefore, make them understand that they are not to quarrel with any Beool man who may ridicule them." The king gave orders accordingly to his followers. Sāmunt Singh's brother next said, "Sure! there is not room enough near Beool for your army to encamp. Let the great chiefs and nobles, therefore, be sent on in advance, do you come yourself after them, and let the troops come last. Having delivered the whole of their message, they returned into the town. The king sent on his chief officers, following them himself, his troops being in the rear. When they arrived near Beool, they found five thousand Rajpoots waiting for them,

¹ In an eastern country and in such a local ty *the bees* are an enemy by no means to be despised. Moses reminds the Israelites, in Deuteronomy how the Amorites who dwelt in the mountain came out against them, and chased them "*as bees do*." And Joshua relates how the wasps or hornets, "*the forerunners of God's host*," drove out the same enemy from before them. In his Western India, Colonel Tod tells a story of Mahmood Begurra Sultan of Ahmedabad, and his iconoclastic attempts upon a brass bull of colossal size at the shrine of Uchulshwur upon Mount Aboo. In descending from Aboo after the reduction of Uchulgurh his banners 'fanned by conquest's crimson wing,' confusion waited on them from an unlooked for source. *A legion of bees*, issuing from their junctioned retreats, attacked and pursued the invaders even to Jhālor. To commemorate this victory over the spoiler the name of *Bhunur Thul*, or 'Bees Valley' was given to the spot. A temple was erected and from the captured arms thrown away in their flight a vast trident was formed, and placed in front of the divinity who thus avenged the insult to Nundee. *Vide p. 87 Tod's Western India*.

Not many years ago at Kaira, in Gozerat the funeral procession of a British officer was as effectually put to the rout by an army of bees.

with guns loaded with ball. They closed the gate, and fired a volley from the ramparts, slaying many of the king's troops, but Ahmed Shah for a long time continued to think they were in sport. When he saw many men fall, however, he perceived that it was treachery. The fight went on for seven days, at the end of which time Sāmunt Singh having sustained a severe loss, carried off his family to Dhoree Pawutee. The king's army entered Beool, and plundered it, Ahmed Shah remained there three months looking after the wounded, preparing military stores, and collecting troops. At length he set off for Dhoree Pawutee. He cut down many trees there, and continued to attack the place for two months. People say, that at last Sāmunt Singh fired balls of gold and silver at the Mohummedans. In the end, Sāmunt Singh, flying from Dhoree Pawutee, took refuge at the mountain called Ghoonwo, and married his daughter to the Row of Cedur. The king seized his three hundred and fifty villages.

Samunt Singh remained in outlawry for twelve years, during which time he caused the Mohummedans much annoyance. At last the king sent security to him, offering an accommodation. Samunt Singh said he would live in peace if his lands were restored. The king then gave *uān'ā* lands in eighty four villages in the Dehgām Pergunnah to Sāmunt Singh, and settled the dispute. Samunt Singh returned to Beool, and took up his residence there, and, at the present day, descendants of his are existing under the name of Beoola Rajpoots, who hold *uān'ā* lands in Dehgām.

Lālā, the sister of Wurho and Jeto died—some people say from drinking hot milk, which scalded her internally. The shah, who was very fond of her, and enchanted with her beauty and accomplishments, became distracted. He sent his ministers into different countries to procure him such another Hindoo wife, but they could find no beauty like Lālā among Hindoos or Mohummedans. The king, coming to Ahmedabad, made proclamation to this effect, and was more distracted than ever. He deserted the management of his affairs, and sat in a stupor of sorrow. The ministers thought there was no remedy but to procure for him another wife such as Lālā, the Wāghelānee. They sent a Brahmin, employed for such purposes, to seek another fair one. The Brahmin, after travelling through many countries, came at last to Mātur, where there was a Seesodeea Raja, of the house of Cheetor, who bore the name of Sutrasuljee, and the title of Rāwul. He possessed sixty six villages, and had a daughter, named Rāneeabā, and two sons, Bhānjee and Bhojee. Rāneeabā was very beautiful. The Brahmin when he saw her was much delighted, thinking that, when he carried to court the good news that he had discovered her,

he should receive a dress of honor. He went to the king's ministers, and told them that he had found a successor for Lāla Waghelanee. They gave him a dress of honor and made him detail the particulars. He said he had found at Matur, in the Churotur, a beautiful maiden, the daughter of Rāwul Sutrāsuljee. The ministers sent for Sutrāsuljee to Ahmedabad and with much respect, solicited him to marry his daughter to the throne. Sutrāsuljee answered that the daughter of a Hindoo could not be thus married. The ministers urged that the harem of the shah contained many Hindoo rajas' daughters. Sutrāsuljee merely answered, "They and I are different." The Deewans said that if he did not give his consent willingly they should be compelled to extort it. The Rawul still refused, and, at last, was thrown into prison. His wife when she heard the news, considered within herself, "I must look upon this daughter as one who is dead, but, by some means or other I must save the Chief's life and our *grāś*." She sent her daughter accordingly, to Ahmedabad. When the lady, wearing her ornaments was introduced to the king he was astonished at her beauty, and exclaimed "Is this Lālā returned?" She answered, "That Lālā has gone." The king recollected himself. The next day he held a court. He caused the fetters to be struck off Sutrāsuljee, and calling him into court, presented him with a dress of honor. Sutrāsuljee thought lightly of his imprisonment, congratulating himself that he had escaped giving his daughter to the Mohummedan. He returned cheerfully home. When the time came for sitting down to dinner he called for Rāneeabā. The Rānee pretended to go out for her, and, returning said that Rāneeabā was amusing herself, and would not come. Sutrāsuljee declared he would take no food until she arrived. Then the Rānee said to him "My lord! when Rāneeabā was sent to the king at Ahmedabad your prison doors were opened." Hearing this Sutrāsuljee was overpowered with grief. He said, "What mattered it had I died there? I am of the race of Cheetor, 'I have myself been called Nukulunkee,' such a stain was never before cast upon the Seesodeeas honor. Fie upon you that you have spotted it thus!" The Rānee said "Your life would have been lost, let us then look upon our daughter as one who is dead." The Rajpoot rose, quick as thought, and seized his sword, his wife cast her arms round him, but he dashed her from him down to the ground, and, drawing the weapon, plunged it into his belly, and fell a corpse.

Sutrāsuljee's sons Bhānjee and Bhojjee carefully performed his

obseques, they began to rule at Matur. When the matter became known at Ahmedabad, Raneebâ performed ablutions, and was very sorrowful. Beholding her grief, the king said kindly to her, "When any one of the Hindoo rajas dies, and his sons succeed to the throne, is there anything which a relation can do to help them?" Raneebâ said, "A rich relation may send a dress of honor, and replace with it their white habiliments of mourning." The king said, "Let me send for your brothers here to make them presents, and remove their mourning." So was it done, the Thakors came to Ahmedabad, and alighted at their own lodging. The king sent them hay, grain, and other necessities, he said to the lady, "I will this day present your brothers with dresses of honor." She said, "What brothers, and what sister? I am no longer related to them." The king asked, "How? Are they not your brothers?" Raneebâ answered, "I am now a Mohammedan, they are Hindoos, we cannot eat together or drink of the same cup of water. How then any longer are we brothers and sister!" The king replied, "Do you prepare dinner for them to-day." Hearing this, the lady reflected 'I meant well, but it has turned out otherwise.' When the king sent for the brothers, they came in expectation of receiving dresses of honor, and sat down at their sister's mansion. The lady, when they were alone, said to them, 'Shame on you, brothers that though our father died on account of his grief at my being given up to the Mohammedan, you are come here to be made outcasts!' She then explained the intentions of the king. The younger brother, Bhojee, at once dropped from the window and made his escape, the elder brother, Bhanjee, remained. The king came out, and said, "Eat of the food which your sister has prepared." Bhanjee said, "Sire! I cannot." The king said, "Why stand you thus aloof?" Bhanjee said, "Sire! if I eat here, no Rajpoot will give me his daughter to wife." The king said, "Think not of that, I will bring as many Rajpoots as you please, and make them eat with you." He compelled Bhanjee to partake of the repast. The Thakor was much grieved at this, and to assuage his grief, the king caused Rajpoots from fifty-two villages to be brought to Ahmedabad. At this time many Rajpoots hearing that the king meditated their forcible conversion abandoned their villages and "gras," and went away into other countries. Such as fell into the king's hands were compelled to forfeit their caste. Things went on in this way for many days, many a battle was fought, and many a Rajpoot lost his life.

Near Châmpaner is Râjplepâ, which is the capital of three hundred and fifty villages. The rja of it was Thakor Hureesunghjee

Gohil On one occasion a set of pearls of great value having been presented to him, he had made a necklace of them for his Thakorine. He said to her, "There is water, truly, in these." When the struggle with the king occurred, the Raja of Rajppeepla, with the other chiefs, was compelled to fly into the jungle. At a time when they were suffering dreadfully from thirst, the Ranees, looking sorrowfully at her necklace said "Thakor! you once told me there was water in these." On this incident the Chârûns made the following verses —

"O! shah, sultan, friend, when you became angry, the Shesh could not support its burthen, the earth began to tremble. You slew the warrior Rajpoots, full of pride—them of the Rewa. On all sides the dust was wetted with blood. O! sultan, from fear of you, blistered were the feet of the Bhoomeeas' Ranees, they wandered, eating esculent roots, Upsuras in form they tore the pearls from their necks and, squeezing them into their husbands mouths, cried, 'You said there was water in these.' After twelve years spent in outlawry, Hureesunghjee Gohil recovered his 'gras' from the shah, and his descendants still rule at Râjpeepla.

The Rajpoots who were thus put out of caste concludes the bard, formed a separate caste called Molesulam, because they had bowed (or made sulâm) to the Mohol or palace of the sultan. These still dress as Hindoos, some of them practice the Hindoo religion, and some the Mohummedan, but among them the corpses of the dead are always buried and not burned. Their women also dress as Hindoos. Other Hindoos look down upon them as Mohummedans, but they retain the names of the clans they formerly belonged to, and have Bhats for their Wyewunchas who read their pedigrees. At marriages they do not use the fire-sacrifice, but are united with prayers, they retain, however the "Gunesh pooja" and some other Hindoo rites. Some Rajpoots, who escaped notice from their unimportance, retained their caste, and are known as Kârudeeas, others, who were too powerful to be subjected, but agreed to become tributary to the sultan, remained rajas and were still addressed by the title of Jee. A number of poor Rajpoots, remaining aloof "nurwa," and seeking nothing further than permission to cultivate the land, became Nârodas. The Wâneeas and Brahmins who were made outcaste at the same time, joined the sect of the Borahs.¹

¹ "But there is another tribe of Mohammedans, which cuts a considerable figure in this collectorate (Broach) as agriculturists—these are the Borahs, but they are quite a distinct sect from the trading Borahs. Agriculture is their sole pursuit and occupation although they sometimes hire out their carts, and accept of pany them as their drivers. They are the most active, industrious, and skilful

The elder branch of the Wāghelas soon after these times melted away. Anund Dev, the grandson of the first chief, held the undivided estate of Kulol, but his younger son, Rānik Dev, received as his patrimonial inheritance Roopāl, with forty two villages. In A.D. 1499, when Mahmood Begurra, the grandson of Shah Ahmed, was upon the throne, Roodā Rānee, the consort of Veer Singh Wāghela, the then Lord of Kulol, constructed, at an expense of "five lakhs of tunkhas," the magnificent well which still exists at the village of Udāley. Veer Singh and his brother Ujetra Singh were at war with the Mohummedans, who slew the elder brother, and placed a garrison in his

"cultivators in the Zilla, as the appearance and resources of their villages fully indicate, their dress, manners, and language are the same as those of the Koonbees and other Hindoo cultivators, they were, indeed, themselves originally Hindoos. Their ancestors are supposed to have been for the most part Koolees and Kajoos, with perhaps a few Koonbees, and their conversion, they think, took place in the time of the Mohammedan monarch of Goozerat, known by the name of Sultan Mahmood Begurra. The Goozeratee is the language spoken among these Borahs, and not the Hindostanee, as in the case of those among the Mohammedan cultivators, called Mulleks, Khans &c. All the cultivating Borahs are Soonees."—*Colonel Williams's Memoir on the Zilla of Baroche*, p. 91

The following account of the origin of the Borahs is from an article on Oujein by Connolly, in the Journal of the Asiatic Society (Bengal), vol. vi. p. 842 —

"A man, named Yakub, obliged to quit his country from some domestic or party feud, was the first of his sect who put his foot in India having left Egypt and landed at Cambay, A.H. 532 (A.D. 1137). At this time the chief Mulla of the sect (which had been for some years settled in Yemen) was Zohribbin Musa. Egypt obeyed the rule of the Caliph Mostemsir Bilah and Sadras Singh governed the Hindoo kingdom of *Pirān pattan*. Now Mostemsir, say most authorities, died A.H. 487, and his grandson Hasedh, the 11th caliph reigned from 524 to 544. The Guzerat chronicles though very confused at this period, agree better with the above date for Siddna or Jaya Singh, of which Sadras may be a corruption, was king of Anbulwara patan in 1094."

See, however, the remainder of the article. It appears that Yakub landed at Cambay, and lived with a gardener, whom he converted. He subsequently converted the son of a Brahmin "The King Sadras," and his two dewans, the brothers, "Tarmall and Barmall," used frequently to visit a temple at Cambay, where an iron elephant was suspended in the air by a magnet. Yakub removed the magnet, and was also victorious in a contest with the Brahmins. "Sadras and his court, won by such a succession of miracles, embraced the religion of their author." Their example was soon followed by many others. The sect kept up an intercourse with Arabia, and assumed the name of Vyvuharees, or Borahs.

There seems to be a strange jumble of real names and events in this story. "Sadras Singh" may well be *Sudlerā Singh*, the name by which Sidh Rāj is popularly known in Goozerat but the two dewans, Tarmall and Barmall must be the brothers, Tej Pal and Wustoo Pal, the ministers of Veerdhuwul Wāghela. Again, the story of the king's conversion would apply better to Koomar Lal, or Ujje Pal, of whom such tales are elsewhere related.

patrimonial town Kulol was however, held for several generations after by Veer Singh's descendants until it was at length lost in A.D. 1728 by Bhugut Singh. That chief retired to Lembodurâ a village which he took from the Ânjuna Koonbees and which is still held by his descendant who claims and apparently with reason, the honor of being the chief of the Wâghelas.

Two or three generations after the death of Rânîk Dev the younger son of Ânund Dev the estate of Roopal was subdivided between the sons of Sîmunt Singh the then chieftain, the eldest Wuje Kurunjee, retained Roopâl but a mansion was built at Kolwurâ for the younger son Someshwur who received fourteen of his father's villages. Wuje Kurunjee appears to have lost Roopal for his eldest son Bheemjee retired into the Ledur country where he founded the families of Poseena and Hur d vassals of the Rows of Ledur while Wunojee the younger son settled at Âloowâ on the banks of the Sâbhermuttee at which place his descendants still remain.

Someshwur's grandson Chandojee still held Kolwurâ. He had a son Heemâlojee whose mother's brother Pethoo Gol possessed the estate of Sokhuroo near the Sâbhermuttee river. Pethoo Gol was afflicted with an incurable disease and as he had no offspring he looked with an eye of apprehension on Heemâlojee it being no uncommon thing in those times says the bard for nephews to put their uncles to death for their gras. Pethoo's fears were not without foundation but the precautions taken by him prevented any open attack by his nephew. At length however Heemâlojee pretending a pilgrimage to Sokhuree Mubâ Dev entered Sokhuroo with a band of Rajpoots concealed in the closed carriages used for the conveyance of women. These warriors made their way into the mansion of the chief whom they put to death. Sut " having then come upon the Rânee she cursed Heemâlojee and prophesied that the children of even his daughters should meet an untimely death. The Thakor implored her forgiveness and said Mother! you have no child I

am your son, what has happened has happened be kind to me and I will obey any order you may give. The Sutee commanded him to found a new village in the name of his uncle and promised that his descendants in the male line should maintain themselves there but declared that as her word could not be altered the daughters of his race should be childless. Such was the origin of Pethapoor a handsome town on the Sâbhermuttee river a few miles to the north of Ahmedabad distinguished to the present time by its manufacture of matchlocks and by the valor and fidelity of its mercenary bands. The curse of the Sutee has however been accom

plished, and the daughters of the Lords of Pethâpoor, it is said, have never reared a child.

The Sâkund branch of the family has been more fortunate than that of Kulol, and still retains its possessions, subdivided into the two principal estates of Sâkund (called also of Kot) and Gangur¹

CHAPTER IV

AHMED SHAH I.—MOHAMMED SHAH I.—KOOTB SHAH

In the year A.D. 1418, Ahmed Shah was drawn to the defence of the districts of Sultânpoor and Nundoorbâr, then threatened by the ruler of Asseer, in conjunction with Sultan Hooshung, of Malwa. When the rains had already set in, the shah received intelligence that during his absence the Row of Ledur, the Rawul of Champâner, the chiefs of Mundulgurh and Nadot, had combined to invite Sultan Hooshung to an invasion of Goozerat and that the Râ of Soreth, having heard of the projected invasion, had refused to pay his tribute

¹ There is much confusion, which it is now impossible to remedy in the bardic account of the Wâghelas. One authority makes the first holders of Kulol and Sâkund to be sons of Kurun Waghela, and even mentions the names of their mothers. The account is as follows — 'Kurun's sons, Sarung and Wurshung, "were born at the same time and were therefore both 'Pâtunces' Sarung's mother was Tâj Koonwurejee daughter of Gajvanghjee Bhatee of Jesulmer, "Wurshung's mother was Umur Koonwerbâ, daughter of Desuljee Jhareja of "Kerookot. Wurshung had Surdhar assigned to him in the life-time of his father, "with six hundred and fifty villages. Sarung received in like manner, Bheeluree, "with six hundred and fifty villages. Meeting at Bheeluree, the brothers took "Kuree from the Mohummedans, but continued the Begum on the throne, and "and went to meet the pādishah at Puttan without taking any security. The "pādishah was pleased, and gave them five hundred villages. Sarung Dev took "Kulol with two hundred and fifty villages and Wurshung took Sâkund with "the like number'. The inscription on the well at Udaley gives the following pedigree — 1 Mokul Singh 2 Kurun 3 Mool Raja, 4 Mahip, whose sons were Veer Singh and Ujitra Singh the former Roodâ Rânee's husband. These two brothers are doubtless the Wurho and Jeto of the bards, to whom a family tradition has been assigned. Another inscription is to be found in a well at Mânsa. It gives the following pedigree — 1 Mool Râj 2 Vijay Anund, 3 Velo, 4 Dhuwul, 5 Wankâ, 6 Chumpuk, who married Chumpa Devjee, daughter of Loonkâ, the son of Sâkund Devjee and had by her a son Dharâ, the person who constructed the well A.D. 1526. This branch of the Wâghela family was seated at Oganej, near Kulol.

Ahmed Shah immediately crossed the Nerbudda, notwithstanding the unfavorable season and encamped his army on the banks of the Myhee, from whence he himself, with a light force, rapidly advanced to Ahmedabad, and thence to Morasā. Troops were detached against the Rā of Soreth the Raja of Mundulgurh, and others of the confederates, and the shah himself, when the season opened, advanced from Morasā into Malwa, where he defeated Hooshung and pursued him to within a few miles of Māndoo. In the following year a peace was concluded between the Kings of Goozerat and Malwa, and the former seized the opportunity of revenging himself upon his nearer neighbours. He occupied Eedur, and he invested Champaner, and compelled the Rawul to consent to an annual tribute. He next "re-
 ' turned to settle the boundaries of his own country, dispersed the
 ' refractory, and destroying the Hindoo temples built mosques in their
 " place. Having also founded forts in such places, he left garrisons
 " in them, among which may be mentioned the fort at the town of
 ' Jinoor in the Pergunnah of Bareah and that of Shivpoor. After
 " this he established the market town of Dahmod among the moun-
 ' tains where he erected a fortification. After this the fort of Karieh
 " (Kaira or Kuree?) built in A.D. 1304 by order of Alp Khān who
 " governed the country for Allah-ood-deen Khiljy, was repaired, and
 " named Sultanabad.

Ahmed Shah was subsequently engaged in a war of some duration with Malwa, in which he was on the whole, successful, though his troops suffered so much during the campaign as to oblige him to abstain from any foreign attacks for some years. In A.D. 1426, he marched ' to retake Eedur but being apparently convinced of his inability to hold that capital the citadel of which it is probable, had never been surrendered to him he on this occasion, with the view of more fully overawing the country of the Rows, commenced the construction of a large and handsome fortress on the banks of the Hāt muttee river and within sight of the mountain peaks that rise above Eedur gurh to which he gave the name of Ahmednugger. Tradition states that he also founded the fort of Sadrā, situated about half way between Ahmednugger and his capital, in a strong position on the banks of the Sabhermuttee, defended by deep ravines. Row Poonja, the then chief of Eedur however, obstructed the shah's operations by night attacks on Ahmednugger and by marauding expeditions into the country held by the Mohummedans. A reward was therefore set upon his head. On one occasion when he had attacked Ahmednugger, the Row was repulsed, and pursued by the Moslem cavalry. He galloped towards Eedur, but as he passed at a rapid pace along a

sul at Dii Gogo and Camlay, which, in co-operation with an army advancing along the northern Konkun, attacked and recovered Tannah. The Bahmuny general retreated to Mahim, and on the face of that island, which was exposed, constructed a very strong walled breast work. This stockade was carried, not without considerable loss, by the troops of Ahmed Shah, who now found themselves opposed to the whole of the Dekkan line. A bloody and indecisive action ensued, which was terminated at nightfall, but while darkness lasted, the Dekkan general abandoned his position, and retreated to the contiguous island of Moomlai Devel. The Goozerat fleet blockaded the island, and effected a landing upon it for the troops, and the general of the Bahmuny shah was compelled to fly to the continent. After another action fought under the walls of Tannah, the Dekkan troops were ultimately defeated and dispersed and the fleet of Goozerat returned home, carrying with it some beautiful gold and silver embroidered "muslins," taken on the island of Mahim.

The Bahmuny sovereign in A.D. 1431, sought to revenge his defeat by an intrusion into the Goozerat provinces of Candish but he was encountered by Ahmed Shah in person, and met with his former ill success.

Next year Ahmed Shah marched into Rypoolana, exacted tribute from the Rāwul of Doonurpoor, proceeded through the Pheel country into the territories of Rana Mokuljee of Mewar, and levied contributions from the Rows of Kotah Joondie, and Nudoolhye. The close of his reign was occupied by an unsuccessful attempt to preserve the throne of Malwa to the descendants of his ancient enemy Sultan Hooshung. He died at Ahmedabad on the 4th of July, A.D. 1443, and was buried there in a sumptuous tomb in front of the Friday mosque.

Mohammed Shah the son and successor of Ahmed, in the year of his succession led an army against the Row of Pedur, who for a time took to the hills but having soon after sent ambassadors to ask 'pardon for his faults' was accordingly forgiven, and gave his daughter in marriage to the sultan. Mohammed Shah continued his advance into Bhāgur and after exacting tribute returned to Ahmedabad. In A.D. 1449, he marched against Rāwul Gungadās of Champāner, and, defeating him, drove him to take refuge within his fortress. The Rāwul, however, prevailed upon the Khiljy sovereign of Malwa to march to his assistance and Mohammed Shah made a disgraceful retreat before this new enemy.

Sultan Mahmood of Malwa now threatened the subjugation of Goozerat, Mohammed Shah died or was poisoned, and his son, Koth

Shah, succeeding, found the invader between the villages of Sirkhey and Butwa, within a few miles of his capital. An action was fought, and the Sultan of Malwa, though nearly successful, was compelled at last to retire. A peace was concluded between the two sovereigns, who bound themselves by a special article to wage henceforth perpetual war against Hindoos, an engagement afterwards partially redeemed by an offensive alliance against Rânâ Koombho of Mewar.

Koombho Rânâ was one of the best of the many energetic princes who successively ruled Mewar, and to him is attributed that augmentation of her resources which enabled her to make so gallant a stand against the Mohammedan power under Sung, his heroic grandson. To Koombho Rânâ are attributed thirty two of the eighty four fortresses erected for the defence of Mewar. The greatest of these was Koombhomer, or Komulmer, whose natural position, aided by the works which he constructed, rendered it impregnable to a native army. He also erected a citadel within the ancient fortress of the Purnârs at Aboogurh, in which he often resided. Its magazine and alarm tower still bear Koombho's name, and, in a rude temple, his effigy, in brass stills receives divine honours. Koombho Rânâ also fortified the passes between the western frontier and Aboo, he erected the fort of Wusuntée, near Seerohee, a second at Koombhâreea, beside the shrine of Umbâjee, and others which protected his territories against the Mairs of the Ârâwullee, or the Bheels of Jharol and Pânorâ. The temple of Koombho Shâm, on Mount Aboo, is another monument of the Seesodeea prince, who contributed largely also towards the erection of the celebrated shrine of Rishub Dev, which occupies the Sâdree pass, "a deserted glen running into the western slope of the Ârâwullee, below his favorite fort of Komulmer." He was himself a poet, and the husband of a poetess, the celebrated Râthor princess, Meerâ Bâee.

Kootb Shah was called upon for assistance against the Rânâ of Mewar by his relation, Shums Khan, the descendant of a brother of Moozuffer Shah, then possessing Nâgor. The first expedition in which

¹ There is an inscription on this temple which furnishes a pedigree of Koombho Rânâ, or, as he is there called, Kânâ Shree Koombh Kurn from Shree Bupya or Pâppa, for an account of whose origin see p 235. In this inscription (which is dated A D 1440) among other epithets applied to Koombho Rânâ, are the following: he was "The eagle which destroyed the crowd of snake like barbarian princes, the forest conflagration which burned the jungle of injustice, the Sultan of the Hindoos." The temple stands at a village called Rânpoor about five miles from the town of Sadree, or Sâduree in Marwar. For a description of it, with illustrations, see Ferguson's Illustrated Hand Book of Architecture, vol. 1, p 79 and the same author's Illustrations of Indian Architecture.

the shah was not himself personally engaged was eminently unsuccessful the troops of Gozerat being completely defeated by the Rānā Kootb Shah, hearing of this disaster, advanced in person he defeated the Rajpoots of Seerohee, at this time vassals of Mewar, entered the hills, and made his way to Komulmer. In this position he was attacked by the Rānā, who, being unsuccessful in several engagements at length sued for peace.

Sultan Mahmood of Malwa now proposed to Kootb Shah the partition between the two Mohammedan powers of the whole territories of Lānā Koombhā and a treaty to this effect was solemnly signed by *their respective envoys at the town of Chimpāner*. Next year Kootb Shah marched towards Chettor carried the fortress of Abogurh in which he left a garrison again reached Seerohee and entered the hills where, after two successful general actions, he a second time compelled the Lānā to submission. In the following year, A.D. 1458, Lānā Koombhā was however again in arms with the view of reducing Ngor. Kootb Shah after a long delay marched against him, and continued his victorious progress until it was once more arrested by the impregnable fortress of Komulmer. He returned to Ahmedabad where he shortly afterwards died and was buried by the side of Mohammed Shah his father in the mausoleum of Sultan Ahmed.

CHAPTER V

MAHMOOD BEGURRA.

Kootb Shah was succeeded by his uncle Dāwood who proved wholly incapable and reigned only a few days and then by his younger brother Mahmood surnamed Begurra, the greatest of the Mohammedan sovereigns of Gozerat. Though fourteen years of age at his accession he speedily evinced the courage and ability which distinguished his future career. Having displayed a determination to protect against his enemies a faithful minister, whose destruction would have been but the prelude to his own the young sultan was assailed in his palace by a body of thirty thousand rebels. His friends thought only of shutting themselves up in the citadel, or of escaping with the royal treasures but Mahmood was of a different temper. The gates of the citadel were thrown open, and the boy

king gallantly sallied forth, with quiver at his back and bow in his hand, and proceeding through the main street, in slow procession in the midst of his enemies, the royal music sounding before him, gave his faithful nobles an opportunity of rallying round his standard. The commanding points were, under his personal direction, quietly and skilfully seized, and the rebellion was at once rendered hopeless.

Three years after this brilliant commencement of his reign, Mahmood assumed in person the command of an army, with which, marching into the north of Candesh, he saved the Bahmuny Shah of the Dekkan from the Sultan of Malwa.

In A.D. 1468, the holy prophet, Mahomet, having appeared to him in a dream, and invited him to the conquest of infidels, by spreading before him, in a vision, a magnificent banquet of the most delicious viands, Mahmood Shah prepared to achieve the conquest of Soreth, which Mohammed Toghluks, and his own great ancestor Ahmed, had attempted in vain. The most magnificent preparations were made for this expedition: the treasure chest contained fifty millions of gold, the commissariat was supplied with eighteen hundred gilded handled swords, the manufacture of Egypt, Arabia and Khorsan, with three thousand eight hundred of the celebrated blades of Ahmedabad, and the daggers in similar profusion mounted with gold and silver, the master of the horse led with him two thousand steeds of Arabia and Toorkistan: and lest these rewards should be insufficient to recompense the warriors who attended him, Mahmood promised also the plunder of Soreth as the prize of their victorious valor.

On arriving within eighty miles of Gurnar Mahmood detached a force of seventeen hundred men under his uncle Toghluks Khan, to occupy two outworks called Mohabilla before his arrival. The Rajpoots, who were entrusted with the post, were surprised and cut off, but the Ra of Soreth, hearing of the event, descended from his hill fortress and attacking Toghluks Khan, was upon the point of repulsing him, when the arrival of Mahmood Shah in person changed the fortune of the day, and the Ra retreated, himself severely wounded. Mahmood cleared the country in the neighbourhood, sent out forage parties, who procured abundant provisions for his camp, and prepared for a siege, but the difficulties were probably greater than he had anticipated, and the Ra was allowed to purchase a cessation of hostilities by present submission, and by the payment of a large amount in jewels and in specie.

Mahmood, however, only required a pretext for attacking Gurnar

a second time, and next year discovered one in the fact that "the Row Munduleek visited the temples of idolatry, and went there "with all the ensigns of royalty" An army of forty thousand horse marched to Gurnir to punish this presumption, and the Râ, who was neither able nor willing to oppose the Mohammedan arms, paid the tribute which was demanded of him, and surrendered his royal umbrella and other kingly ensigns to the sultan. These concessions, however, were unavailing. The Râ of Soreth might have exclaimed, with his predecessor in misfortune, the gallant Irtuheerâj Chohân, "Take a fly scared away again and again the enemy returns" In the latter end of the same year Mahmood again marched in person to Soreth. The Râ declared his willingness to pay any sum of money he could produce to protect his subjects from the horrors of war, but Mahmood replied that there was no greater fault than infidelity, "and that if he was to expect tranquillity he must acknowledge the "unity of God." The Râ made no answer but shut himself up in the fort of Joonaguth to which Mahmood laid siege. Finding his position untenable, the Râ leaving Joonaguth retired to the upper forts, on Gurnir but his garrison was starved into submission, and seeing no end to his misfortunes he quitted the fort delivered the keys to the sultan and repeated the confession of faith in imitation of the conqueror. His conversion is however, by the author of the *Meerât Sekunderree*, made subsequent to his fall and owing to the example of the saint rather than of the sovereign. 'The Munduleek Raja' says that author "being taken prisoner, was sent to Ahmedabad "One day perceiving a grand procession going towards the residence "of the holy Shah Alum, at Russoolabad the Raja enquired who "Shah Alum was, and in whose service. He was told that this holy "person acknowledged no master but the supreme Being. Struck "with admiration at the reply he resolved to visit him, and was "afterwards persuaded by him to become a proselyte to the faith" The last of the Râs of Soreth was dignified by the title of "Khân Jehan," or "lord of the universe," by the Mohammedans, and, under the guise of a saint of Islam, is to the present day, at his tomb in the city of Ahmedabad worshipped (like many other saints) by the descendants of those who had unrelentingly persecuted him throughout his life.

Mahmood Shâh having effected this much desired conquest, called together the Syuds and learned men of every quarter in order to settle them in Soreth. He caused also a city to be built, which in a little time also equalled the capital, and was called Moostufabad. While superintending the building of this new city, the sultan heard

that the inhabitants of Kutch had made inroads upon Goozerat. In the year A.D. 1472 he therefore proceeded against them, and compelled their submission, and soon afterwards marched against the Jutts and Beloochees of Sindh, on which occasion he penetrated as far as the Indus.

The following bardic relations belong to the times at which we have now arrived —

Gohil Bheemjee, the descendant of Sârungjee, possessed Lâtee and Urtela. He had three sons, and a daughter who was married to the Râ of Soreth, and, on account of this connection, the family usually lived at Joonagurh. When the army of the Mohummedans, breaking down the Hindoo temples as they advanced, came near Lâtee, Humeerjee, the youngest son of Bheemjee Gohil, was the only male of the family who was at home. The bad news having arrived, Humeer said to his brother's wife, "The Mohummedan army is coming on with the intention of destroying Somnâth, but if there were any seed of the Kshutrees left, the Mlech would not be able to destroy the Hindoo temples." His sister in law replied, "If there be no other seed of the Kshutrees, there is one seed at least—"yourself" When he heard these words, Humeer's blood boiled within him. He said not a word, but off he went, taking two hundred followers with him, to a hill called Surod, a few miles west of Seehore, where his friend Veguro, the Bheel, lived. Humeer told his story to Veguro, but the Bheel said, "None of the great râjâs are setting forth to the battle, why should you go? This Mohummedan army is very powerful, you cannot hope alone to drive it back." Humeer said, "I am going against them, that I may die in the fight, but I am troubled much about this one thing—that I am still unmarried." Upon this, Veguro Bheel, with the consent of his wife, married one of his daughters who had attained the age of puberty, to Humeer Gohil. Humeer staid there one night, and left his wife pregnant. Descendants of theirs are still to be met with at Nâgher, in the Dia district, bearing the name of Gohil Koolces.

Veguro Bheel collected three hundred bowmen, and, joining Humeer and his two hundred Rajpoots, hastened to the defence of Somnâth. When the battle was at its hottest, Humeer cried to Veguro, who fought outside, to come in by a postern door, but the Bheel replied, "I am the Veguro (the long horned bull), why should I enter

¹ The Shâstras have laid it down that

"The son less obtains not liberation,
"Paradise is not for him—not for him."

"the postern?" So they fought on, each in his own fashion, until Veguro fell—

"Veguro the great fighter,
 "Within the fort's postern entered not,
 "Put, tossing aloft his horra,
 "Against the sky he struck them."

Humeer, too, was slain very soon after in the same battle:—

"Come quickly, brother?
 "To the aid of Somaiyo?
 "Drive them as the wind drives the waves,
 "At the point of the spear
 "O! son of Bheem.

"To Shiv-Pattan advanced the flood
 "Of rattling weapons.
 "Among them sported the Soor,
 "Like an unfamed lion,
 "D-d! the son of Bheem."

"Like a wave, O! Veer,
 "Advancing, you turned not back,
 "Against the cliffs you dashed,
 "Of the army,
 "O! son of Bheem.

"Sieve like though became
 "The form of your body,
 "Your steps still, as befitting your race,
 "Kept advancing,
 "Son of Bheem!"

"A forest of thorns, O! Veer,
 "They who survived beheld,
 "For the eye-protecting lid—Humeer
 "Was first destroyed,
 "Was the son of Bheem!"

Chāmpā, the son of Ebhul Walo, Lord of Jetpoor, near Joonagurh,

1 "Many powerful Mahometan chiefs followed the example of Mahmood (of Ghurnee) Sultan Mahmood Begurra, of Ahmedabad, is stated as the last who sent an army against this place. On this occasion, the Gohil chief of Latee, opposed the sultan, but without effect. He was killed, and Mahmood succeeded in reducing it, when he built a mosque on the spot where the temple had formerly stood. Another temple was lately built by Ahilya Bacc, a wife of "one of the Holkars, in which another symbol of Mahā Dev has been placed" — *Colonel Walker's Reports*

died in the same battle, leaving a name at which the Mohummedans long afterwards trembled.—

“ O ’ padishah, rest not secure,
 “ That that flower has departed ;
 “ The Chumpâ¹ from the basket,
 “ May start once more,
 “ May the son of Ebhul ”

In the time of Mahmood Begurra, says another bard, Rânpoor was held by a Gohil chieftain named Rânjee, who resided in a fort situated at the confluence of the Gomâ and Bhâdur rivers, upon the spot where stands the present edifice, subsequently erected by Azim Khân Oodâee.² Rânjee Gohil and the padishah had, it is said, married sisters, daughters of a raja of Marwar. The queen of the padishah, being once at her father’s house on a visit, met there Rânjee’s Thâkorine,³ whom she invited to dine with her. The Gohil’s wife excused herself, saying, “ You have married the padishah, and my husband is “ called his servant, therefore I am not worthy to sit at dinner with “ you.” This, and many other excuses, she offered, but the elder sister, pressing with great urgency, she entreated her forbearance, and then confessed her real reason—that the queen, having married a Mohummedan, she should lose caste by eating with her. The queen, however, was very angry, and determined that she would, by whatever means, have her sister brought to Ahmedabad, and there cause her to dine with her.

After her return to the capital, Rânjee Gohil, being then present upon duty, the queen related the story to her husband, and begged him that he would send for her sister in any way that would secure her attendance. At this time Rânjee’s groom of the chamber, having fallen into disgrace with his master, had been dismissed. The queen took him into her service, and instructed him to go for the Thâkorine.

The Thâkor’s servant said that without a letter from Rânjee the lady would refuse to come. Upon this, the padishah one day asked Rânjee for his sword to look at, another day for his dagger, and again

¹ A play upon the words Chumpâ and Châmpâ, the former being the name of a flower tree (*Michelia Champaca*).

² Azim Khân Ghâzee was an officer of the later Mohummedan governments. In addition to the handsome fort of Ranpoor, he erected (in A. D. 1630) a building intended for a college, at Ahmedabad (which has since been degraded to the condition of a jail), and other edifices so numerous as to have given rise to his popular surname of “ Oodâee,” or “ the white ant,” in allusion to the constructive habits of that insect, which is said never to move without building a house over its head.

³ The usual title of a chieftain’s wife in Goozerat is “ Thukurâloo,” or “ Thukurânee,” but as that employed in the text is also used, we have preferred it, as being more agreeable to European ears.

for his armlet. These he gave to the servant and sent him off. The servant went to Rânpoor, and said to the Thâkonne, "I am your groom of the chamber, as you are aware, Rânjee has sent me to summon you, and has given me these three articles as tokens. If you disobey Rânjee, he will abandon you. You should, therefore, join him speedily." The Thâkonne, hearing these words, ordered her chariot to be prepared, and set off with the servant. When they reached the neighbourhood of Ahmedabad, some of Rânjee's people met them, and recognizing the carriage, went up to it. The discharged servant then took to flight. Rânjee's followers conveyed the lady to his lodging, and when he enquired the cause of her coming, she said that it was at his order, and produced the tokens she had received. Then Rânjee knew that there had been treachery.

Soon after the padishah sent to say, "Let your Thâkonne come hither to pay a visit, if you refuse, I will bring her by force." The Gohil refused, and a fight thereupon ensued, but Rânjee soon found that resistance was hopeless, and therefore had recourse to stratagem, and, with the aid of a Chârûn's daughter, who remained to personate the Thâkonne, he brought her off in safety.

This Chârûn's daughter was no common woman, but was, in truth, a Shuktee. She was the daughter of Doodo, of Oometâ, and Rânjee had become acquainted with her powers when on an expedition to collect tribute in that part of the country. A storm of wind and rain coming on, he was separated from his horsemen, and wandered alone to Oometâ, and being very much afflicted with thirst when he arrived there, he called to a girl who stood near for some water. She extended her arm from where she stood until she reached him as he sat on his horse, and thus handed him the cup. Rânjee, beholding this prodigy, dismounted from his horse, and, performing circumambulation, prostrated himself before her. Râj Bâee, for such was her name, upon this, said to him, "Ask a boon." He answered, "That I may call upon you for aid whenever a time of calamity occurs." She consented, and when Rânjee found himself in such straits at Ahmedabad he bethought himself of her, as has been related. On his return to Rânpoor, Rânjee prepared a place for Râj Bâee in his fort, and installed an image of her there as his Kool Devee, or family goddess.

After these things an old Mohummedan woman, with her son, lodged one night at Rânpoor, on their way to Mecca on pilgrimage. The boy rose early in the morning and began, as was his custom, to cry the "bâng," or call to prayers. Some Brahmîns, hearing it, went to the Gohil and said, "This barbarian's crying the 'bâng' at such a time, portends that the sovereignty of this town will pass to the barbarians." The Gohil was enraged at the idea, and seizing the old

woman and her son, asked them how they presumed to cry the "bāng" at his gate. The woman entreated pardon, and protested that no harm was meant; but Rânjee was not satisfied, and he slew the boy with his sword. In revenge the old pilgrim retraced her steps to Ahmedabad, and laid her complaint before the padishah. Mahmood Begurra mentioned what had happened to all his Umeers, but they received the news very coolly, and no one thought proper to set out to fight with the Gohil. At length the padishah's own sister's son; Bhunderee Khân, notwithstanding that his nuptials had only that day been celebrated, determined to go forth against Rânpoor. The padishah and his officers spoke to him to dissuade him, but he said that he would certainly strike a blow for Allah. He advanced with an army as far as Dhundhooka, where he was met by Rânjee Gohil, and a desperate conflict ensued. The fight lasted for a long time, and Rânjee was driven continually backwards, until he reached the gate of Rânpoor. He sent to his Thâkorines, to order that when they beheld his royal umbrella go down they should destroy themselves, to avoid being captured by the Mohummedans. As the fight went on, the bearer of the umbrella set it down for a moment to drink water. The ladies thought their husband had fallen, and at once precipitated themselves into the well of the fort, and perished. Rânjee continued the battle after this catastrophe, but fell at last at the gate of Rânpoor, and the Mohummedans entered the fort, not, however, without the loss of their brave young leader, Bhunderee Khân. Mahmood Begurra afterwards presented Rânpoor to Hâloojee Purmâr, of Moolee, who was the son of the sister of Rânjee.

The story of Hâloojee is as follows — A chief of the Jutts, who at that time lived in Sindh, had a very beautiful daughter, named Soomuree Bâee, whom the Sindh padishah attempted to take by force into his harem. The Jutts, therefore, fled from Sindh, about seventeen hundred in number, and came to Moolee, then held by two brothers of the Shodâ Purmâr blood, named Lugdheerjee and Hâloojee. The Jutts said that the padishah would certainly pursue them from Sindh, and that if the Purmârs could protect them they would remain, otherwise they would go on further. The Purmârs swore they would not allow them to be injured as long as their own heads stood on their shoulders. So the Jutts remained at Moolee.

The Sindh padishah's army soon arrived, and as it was very powerful, the Purmârs considered that having no fortress they would find difficulty in holding their ground. They retreated, therefore, to a hill named Mânduv, thirty miles to the west of Moolee, and strengthened themselves in the jungle there. The

Padishah's army followed them, and the fight went on for a length of time, until at last a link bearer of the Purnmars treacherously went over to the enemy, and pointed out to them the single well which supplied the Purnmârs with water. The Mohummedans cut off a cow's head and cast it into the well. The Purnmars were now forced to come to terms, and Lugdheerjee, the elder brother, gave Hâloojee as a hostage instead of the Jutt's daughter, whom he told to make her escape. She fled, and buried herself alive at Wunod, where her tomb may still be seen.

Lugdheerjee, going to Ahmedabad, procured the aid of the King of Gozerat whereupon an army advanced from Ahmedabad. A battle was fought in the Bhooj country, when the Sindhis were defeated, and Hâloojee released and carried to the capital.

Hâloojee Purnmâr became a convert to Islâm, upon which Mahmood Begurra offered him lands in several districts. He refused them, however, saying that his family would wonder what had become of him and begged for the wasted town of Rânpoor, which had belonged to his uncle, Rânjee Gohil and had been ploughed and sown with salt by the padishah. This being given to him, Hâloojee begged for a grant on copper plate but the padishah said that the fact of his conversion was not likely to be forgotten, and that no grant was required.

Lugdheerjee Purnmar retained his religion and the Moolee estate acquired by his ancestors. The following story explains how he met his death —

The Chief of Sanund had given the village of Râneesur, as rent free land (*pusaetâ*) to a Chârûn, from whom descended Ruleeo Guduvee, who was celebrated for his wit and sarcasm. At this time there was much plundering in the country, but no one molested the Charun's village on which account people of the surrounding villages placed their property there for protection. Being aware of this a Mohummedan leader named Boree Mogul, came to plunder Raneesur. After sacking the village, the assailants bound Ruleeo Guduvee with his children and family, and other people of the village, and carried them off. The first night they halted, Ruleeo at midnight began to howl and weep. The Mohummedans asked why he wept: he said it was for a great cause of mourning with which he would acquaint none but their commander. Boree Mogul's servants told him of this, and he came up in person. Then the Guduvee told him he would give any sum that might be demanded for the ransom of himself and family. The Mogul asked where he could have any money left to him now. He said he had discovered a note in a locket, in which

was described a place where his father had buried a hoard. The Mogul sent five hundred men with him, ordering that he should be released on giving up a lakh of money. After two or three marches they arrived at the edge of the Runn at Teekur, near Hulwud. The Guduvet then said that his property was buried in an island to which he pointed, and proposed that the party should gallop over the intervening level ground, and reach their destination at once. He set his pony in motion, and the heavy horsemen followed him at a gallop, but he led them into a quagmire, and when they were fairly entangled he got clear away, and ran off to Wudwân. He represented to the raja that he was the Rajpoot's Chârun, and persuaded him to recover his family from the Mogul. The Wudwân Raja bade him seek further assistance from the Shodâs of Moolee, and said that he would in the meantime march against the Mohummedans, which he did. Ruleeo went to Moolee, and told his story, and Lugdheerjee immediately set off in pursuit, with five hundred Purmârs. There is a tank called Punungsur in the Null Kântâ, near which Lugdheerjee met Boree Mogul—the Wudwân Raja not having yet come up—and fought with him a great battle. At last the Mogul was left with but few men, and he therefore fled, taking with him, on his horse, the daughter of a Brahmin of Râneesur. Lugdheerjee pursued, and came up with him at about a mile's distance. The Mogul turned and looked round, and perceiving that Lugdheerjee was alone, he wheeled round his horse and aimed a blow at him, but missed him. Lugdheerjee struck also, and missed his opponent, both of their horses rearing, they fell to the ground, and, getting up, wrestled. First Lugdheerjee was down, but the lady assisting him, he got the Mogul below him, the Brahminee then told him to use his dagger. He drew it, and stabbed the Mogul, but not before he had himself received a thrust from his antagonist's weapon in the belly. Both perished. Lugdheerjee's men plundered the Mogul's camp, and then searching for the corpse of their chief, committed it to the pile, and set up a monumental stone (pâleeyo). The Brahminee they restored to her father, at Râneesur.

The Moolee Purmârs are to this day celebrated for their courage, and treated with peculiar respect by the Jutt chiefs, in remembrance of the protection afforded them. A younger brother of Lugdheerjee and Hâloojee, following the example of the latter, became a Mohummedan, and received a grant of the twenty four villages of Botad, which his descendants held for several generations. They were in subsequent times well known in Goozerat, under the title of Falookdars of Dholka.

CHAPTER VI

MAHMOOD BEGURRA.

MAHMOOD's next effort, after his expedition to Sindh, was an attack directed against the pirate chiefs of Jugut and Beyt, to which he was induced by the injuries they had inflicted on a holy man—"one of the most learned philosophers of his age," who, being on board a vessel bound to his native country of Ormuz, had been driven into the port of Jugut, and there plundered "by the infidels, misled by the infernal minded Brahmins." The Mohummedans, with considerable difficulty, made themselves masters of both Jugut and Beyt, and Raja Bheem, the chief of the Rajpoots, being taken prisoner, was, at the instigation of the philosopher, dragged around the city of Ahmedabad and put to death, "in order to deter others from similar conduct."

Shortly afterwards a conspiracy was set on foot among the Mohummedan nobles, having for its object the destruction of Mahmood, and the elevation of his son, the Prince Moozuffer, to the throne. It was at this time that the king was recommended to give employment to his officers, by proceeding against the fortress of Châmpâner. The conspiracy, however, proved abortive, and Mahmood's proposed expedition was postponed for some years. In A.D. 1482, he prepared for its accomplishment, but at this time his attention was diverted to the pirates of Bulsar, on the coast below Surat, who had gained an ascendancy at sea which had not only interrupted trade but even excited apprehensions of invasion. Mahmood now appeared in the character of a sea captain—he collected a fleet at Cambay, on board of which he embarked a force consisting of archers, musketeers, and gunners, and giving chase to the enemy, sustained a running fight for some hours, during which several of the piratical vessels were captured. It was not until the close of the year that he was prepared to march against Châmpâner. Before we accompany him to the siege of this fortress, however, it is necessary to revert for a time to the affairs of Eedur.

Row Bhân, the brother of Narondas, appears to have been the prince who was compelled to give his daughter in marriage to Mohummed Shah, the father of Mahmood. The Mohummedan historians speak of him under the name of Beer, or Veer Raja. He is

mentioned in an inscription on a well at Jebhârâ, in Eedur wârâ, which not only furnishes us with a date, but also with a solution of the discrepancy regarding his name. The Row, it appears, had accidentally killed a cow, for which crime he endeavoured to atone by building the well in which the inscription is preserved. "In Sumwut, 1532 (A.D. 1476), on the fourth of the moonlight half of the month of Phalgun, on Monday, Kâmdooghâ Mâtâ,—O Râm, Shree Râm!—having come to drink water, Raja Shree Shree Bhan Vcerjee forced her to take shelter with Ram. Therefore, to remove his sin, a gold cow, as a gift, he presented, a place of water he caused to be constructed" * * * "Row Bhân, 'say the birds, "soon after he had assumed the royal cushion, began to fix his boundaries. He first struck the Seerohee village of Lâs, and fixed a stone (paleeyo), with a horse sculptured upon it, which still remains at a spot between Roherâ and Poseenâ. Next he fixed his boundary at Row Jethee's funeral temple, on the Nyhee river, and beyond that he took the Chupun pâl land, which now belongs to Oodepoor. Thence he advanced to Thâno, formerly called 'the Row's Thâno,' on the Somâ river, about four miles from Doongurpoor. Thence he continued his march along the banks of the Somâ, to Malpoor and Mugoree, which he included in the Eedur territory, as well as Kup perwunj and the Bâwun districts, as far as the river Sâbhermutec. That river he made his boundary line as far as Taringa, which he included, and thence he went again to the stone at Seerohee." The boundaries thus laid down include, we may observe, a very ample territory.

Iaringâ, here alluded to, is one of the celebrated sacred mountains of the Jains. Though it possesses neither the magnificence of Shutroonjye, nor the beauty of Tulajā, it is yet picturesque and interesting. The temple of Ujeetnâthjee, built by Koomâr Pal, stands on a considerable piece of flat elevated land, in the bosom of a chain of mountains. It retains more of the venerable appearance of age than either of the shrines of Paleetanâ, though, like them, it has suffered much from the modern innovator, it is surrounded by several small temples of recent date, and in its vicinity are, as usual, reservoirs of the purest water. On the hill there remains a shrine sacred to the Dehee Târun Mâtâ, from whom is derived the name of Taringa, it is associated with the times of Venee Wuch Râj, and his Nâg Pootree consort, and the site was probably occupied by a building long before the royal convert of Unhulwârâ installed Shree Ujeetnâth. A jungle, of the thickest character, surrounds the hill on all sides, and renders access difficult to all, and nearly impracticable to a party un-

provided with a guide, much more to an invading enemy. Two easily defensible paths alone give access to the plateau on which the temples stand, and which, like that at Eedur, is fortified by the filling in of the few gaps nature had left exposed. On three of the surrounding peaks are built little whitened chutrees or pavilions, which, from their exceeding brightness, when a glimpse of them is now and then obtained through black ravines and tangled forest, serve as lanterns of the day, pointing out to the way worn pilgrim the site of the holy dwelling of the "Invincible Lord."

In A.D. 1471, Mahmood Shah having withdrawn his court to his new city of Moostufabad, near Gurnâr, a powerful officer, ennobled by the title of Mohafez Khân, occupied a viceregal position at Ahmedabad, and his son, Mullik Khizr, in the king's absence, marched without orders and exacted tribute from Row Bhan of Eedur, as well as from the chiefs of Wâgur and Seerohee.

Row Bhan was about this time engaged in a contest with the Rawul of Champaner, whom he took prisoner, and carried with him to Eedur, but released after a six months captivity. The cause assigned for the feud is characteristic, it is said that Row Bhan was attenuated in person and swarthy in complexion, and that the Râwul enraged him by causing a buffoon to personate him in some dramatic entertainment, in which the company were amused at an exposure of the Row's defects. The following verses, supposed to be spoken by the consort of the Rawul, express the terror with which the prowess of Row Bhan had inspired his enemy —

- When wearing ankle bells I walk,
- * He thinks 'tis armour clanking
- "When ornaments I wear
- * They seem to him to be mail,
- * When my bracelets clatter
- He thinks 'tis the clash of swords,
- * My ear rings, when they glitter
- Remind him of the blaze of fire,
- * From fear of Row Bhan my husband starts,
- Even when safe in his home remaining,
- * How can I sport with my husband
- * Who has no moments respite from fear'

To Row Bhan and his Rânee, is attributed the construction of the Bhansur and Raneesur tanks at Eedur, with that of several other reservoirs at Wuralee, Dudhâleer, and other places. The bards further assert that Row Bhan was mainly instrumental in the conquest of Champâner, effected by Mahmood Begurra and though no mention of the circumstance is made by the Mohammedan historians, it is very

probable, especially considering the former feud, that the forces of I edur formed part of the army of the shah

The fortress of Châmpâner, so called from Jîmb or Châmpa the companion of Wun Raj, and its reputed founder, is also known as Powan gurb, "the castle of the winds," a name not undeservingly attributed to it from the stormy blasts that continually howl around it. It has the reputation of being a favourite residence of the goddess Kâlee, whose temple occupies its summit, and more than one Rajpoot chieftain regarding himself as her feudal vassal, bends with respect to the authority which holds possession of the venerable hill. The mountain rock of Powan-gurb stands nearly isolated, frowning over the eastern districts of Goozerat, and on some sides presents to view little but perpendicular cliffs, its steep ascent is everywhere strongly protected, and that which to the observer from the plains appears an artificial fortification is found to be a natural defence, consisting of rock scarped to a depth most formidable. At its northern base lie the remains of the city of the Hindoo princes, and there a remnant of falling domes and broken minarets, protruding through the dry and dusty jungle, evinces that as a Moslem capital the city once bore the name of Mahmood abad

Of the Hindoo princes of Châmpâner as of the great Scottish house of Marr, it may be said their origin is lost in its antiquity. At what period the castle of Châmpa passed into the possession of the Chohans it is needless to conjecture but the "Pawutchas of ' Powan gurb it may be asserted were not unworthy scions of a race to which has been assigned the palm of martial intrepidity among all the royal houses of India. Rawul Gungadas we have mentioned as the opponent of Mohammed Shah the prince of whom we are now to speak was his son Jye Singh by Ferishta entitled ' Beny Ray, and widely known in Hindoo tradition under the name of Phutace Rawul

The Rawul of Champaner, hearing of Mahmood's preparations to attack him at first sallied fiercely forth and carried fire and sword into the territories of the shah, and then, as if terrified at his own temerity, sent ambassadors to implore forgiveness. Mahmood, irritated by the devastation which had been committed, refused to listen to any terms of accommodation and the advanced guard of the Moslem army arrived at the foot of the hill of Kâlee on the 17th March A.D. 1483. The shah himself soon afterwards joined with the main-body of his army. Râwul Jye Singh once more made offers of submission, but as these were not received he commenced a desperate resistance.

The lines of the besiegers were continually attacked by the Rajpoots,

congenial to the blood loving Kâlee—have been preserved by the bards —

- " In Samwut, fifteen hundred and forty-one,¹
 " In the month of Iosh, on the third day, the day of the sun,
 " Six rajas perished First, Vershee fell,
 " Then Sarung Jhâreja, Kurun an I Jetmil.
 " Survalyo Chundral han, for I hutâee gave h's life,
 " When Mahmood Shah the great king, took Pawâgurh."

It would seem, however, that the city only, and not the fortress on the mountain, had been as yet captured by Mahmood, and though the Mohummedan historians say nothing further on the point, there is probably truth in the common Hindoo traditional account, which states that the castle of the winds yielded only to a lengthened blockade.

Phutâee Rawul, says another bardic tradition, was king of Châmpaner. Once at the festival of the Nowrattra, he went to see the women, singing "gurbhos. Kaleekâ Devee, of Châmpaner, on this occasion having assumed a human form was singing among them. The raja, beholding how beautiful she was, fell desperately in love with her, he laid hold on the Mâta's scarf, with lustful intention. Kâlee pronounced the curse upon him, that his royalty should pass away.

Once on a time the padishah, in the course of a journey, passed within sight of Châmpaner, and, when he beheld the fortress, he stroked his moustache with his hand. There was a Brahmin in the city who had a son called Lowo, which Lowo witnessed this action of the king and knew thereby that the king had formed the intention of taking Champâner. He went to Phutâee Rawul, and told him that the padishah would take his throne that year. The raja constructed five lines of fortification around the city—of stone, of water, of wood, of mud, of jungle. He prepared ammunition also, and sent Lowo to Ahmedabad to keep a watch upon the padishah. Lowo hired a mansion, which belonged to a merchant, opposite the padishah's palace. Once on a time the king sat at a window, looking in all directions. When he looked towards Champâner he stroked his moustache with his hand, and spoke of preparing an army. Lowo became aware that the padishah was now about to attack Châmpaner,

¹ On this occasion the bards are accurate in the date, Châmpaner fell according to Ferishtâ, in A.D. 1484. If Mr Prinsep's opinion be adopted and fifty seven years allowed as the difference between the Samwut and the year of our Lord, the bardic date will exactly agree with the Mohummedan. If fifty six years be allowed as is more usual, there will be a difference of one year between them.

he returned to Phutāce Rāwul, and told him that the padishah's army was coming against him. The Rāwul took all possible precautions with a view to defence. The army of the padishah, five hundred thousand in number, advanced to within a short distance of Chāmpāner, but no one knew what the object was which the king had in view. At midnight the padishah assembled his Sirdārs, and commanded them to plant his flag upon the city. The army attacked the city, and cannonaded it, but the fire from the city was heavier than the fire of the assailants, and the city could not be taken, so the padishah blockaded it for twelve years, but still without success. He then made peace with Phutāce Rāwul, and called him to his own quarters to an interview, in the course of which he enquired of the Rāwul how he had discovered his intention of attacking him. The raja answered that his priest, Lowo, had discovered his intention, and informed him of it. The padishah agreed never to interfere with Chāmpāner, and asked to be presented with Lowo. Phutāce Rāwul agreed, and the king caused a paleeyo to be sculptured with the figures of two donkeys, and underneath to be written, "If my Mohummedan take this city, there is the donkeys oath (gudheree gāl) to him." He carried Lowo away with him, and made him his minister, and though he did not take the city of Chāmpāner, he seized the districts and surrounding villages, and established it as a rule, that no one should carry anything into or out of Chāmpāner. The inhabitants were distressed on this account, and took shelter in Ahmedabad.

The padishah, continues the bard, went from Chāmpāner to Oomrālā, and seizing the raja of that place carried him to Ahmedabad, where he threw him into prison. The raja remained in confinement for two years, and at the end of that time a potter, of the village of Bhundāreeo, in his territory, went to Ahmedabad, and made acquaintance with a potter of that city who was employed about the prison, with whose assistance he succeeded in bringing the raja out in a donkey's panniers, and placed him among a band of Uteets, who carried him to his father's sister, at Chāmpāner. She paid his ransom to the sovereign of Ahmedabad and replaced him on his throne of Oomrālā. From that day the Oomrālā rajas took the name of Rāwul, in imitation of Phutāce's title, and they still retain it, and at their enthronement a descendant of the potter of Koombhareeo makes the royal mark upon their foreheads.

The latter part of this tradition carries us back to the Gohils of Peerum.

Mokherājee Gohil had by his wife, Wadun Koonwurbā, a Rāj

pootnee, of the Suraiyo clan, and of the family of Hâhsunee, near Pâleetânâ, a son, named Doongurjee, who succeeded him. He had also two other sons, Semursunghjee and Gormâljee, both of them born at Peerum. Semursunghjee went to reside with his mother's family, at Rajpeepla, and eventually succeeded to its possessions. Gormâljee left no descendants.

Doongurjee, the elder brother, abandoned Peerum, and made Gogo his residence. He was succeeded by his son, Veejojee, who left three sons, Kânjee, Râmjee, and Roodojee. Kânjee succeeded, and left two sons, Sarungjee and Gemuljee, who were minors when their father died.

Râmjee, on the arrival of a Mohummedan army under the leader whom the Hindoos call Boree Mogul, made submission to that officer, and, surrendering his nephew, Sârungjee, as a hostage, seated himself on the royal cushion at Gogo as if in his own right. Sârungjee was conveyed to Ahmedabad, but a potter, named Pancho Goojur, of the village of Kooleyâk, having gone thither, succeeded in carrying him off in a pannier, on the back of one of his asses. The escape of Sârungjee becoming known, some horsemen followed the fugitives. At a time when he was nearly overtaken, the potter fortunately fell in with the jumât, or band of a gosâee, named Pertâp-gur Bhawo, and, having explained to their leader that the boy was the Gogo rya's heir, who would be able at a future time to recompense a service now paid to him, he placed him under the Gosâee's protection. The potter, continuing his route with his asses, was overtaken and seized by the horsemen, but these disappointed in their expectations of discovering Sarungjee, went on but a little further, and then giving up the pursuit, returned. Pertâp-gur Bhâwo conveyed the young prince to Phutâee Râwul, of Doongurpoor, who had married his father's sister, and Sarungjee remained in concealment there until he had attained the age of twenty years. He then begged of his aunt that she would give him a few attendants and allow him to proceed homewards. Râwul Phutâee supplied him with a force for his protection, and his aunt dismissed him, saying "Go and recover your rights, and your descendants shall bear the title of Râwul as a memorial of the protection you have received from Doongurpoor." Sarungjee, agreeing to this set out, and made his way to Oomrîlâ. His uncle, Râmjee, at Gogo, hearing of his arrival, sent for the Lords of Gâreeâdhâr and Lâtee, the descendants of the younger sons of Sejukjee, and heads of the two earliest branches of the Gohil house and offered to resign to them twelve villages each if they would assist him against Sârungjee. Trapuj and eleven other villages he passed to the chief of

Gāreeîdhār, and to the Lātee Thākōr he offered the twelve townships of Wālookur. These leaders at first assented to Rāmjee's designs, but afterwards, while returning together from Gogo, they considered that they had not done well in making such an agreement, and preferring a cadet's right to the cushion to that of the lineal heir, they determined, therefore, to go together to Oomrālā. Having arrived there, and being admitted to an audience of Sārungjee, they said to him, "Rāmjee Ghoghāree has sent us to oppose you, promising us 'twelve villages each, but as you are the owner of the royal cushion, 'we present the grants to you'." Sārungjee said, "Bring me the 'grants, I will sign them." He did so, and secured their loyalty. Rāmjee Ghoghāree, hearing of what had occurred, felt that his opportunity was lost, he therefore set off for Oomrālā, and himself also made submission to Sārungjee. The chieftains drank the red cup together, and agreed to forget the past. Sārungjee advanced to Gogo, and took possession of the royal cushion. His uncle, Rāmjee, making obeisance before him, received as a grant for his subsistence the villages of Ookhuloo, Ugeealee, and Bhurelee, the grāssās of which still bear the surname of Ghogharee. Rāmjee held also the village of Monpoor.

In A.D. 1494, a revolted officer of the Dekkan government, having seized some Goozerat trading-vessels, and also taken possession of the island of Mahim, Mahmood Shah sent a fleet and army against him. The fleet, having arrived off the island, was destroyed by a tempest, the admiral, and as many of his sailors as escaped, were washed ashore, and either made prisoners or massacred by the enemy. The officer who commanded the army, having marched through the northern Konkun, as on a former occasion, heard of the naval disaster on his arrival near Mahim, and, halting his troops, despatched a messenger to Mahmood Shah for instructions. The rebels were afterwards subdued by the King of the Dekkan, and their fleet delivered over in compensation to the Goozerat admiral, who was released from prison.

Next year, Mahmood Shah "marched towards the countries of Wāgur and Eedur, from the rajas of which places he exacted large offerings, and returned laden with treasure to Mahmoodabad Chām pāner. Soorujmuljee, the son of Rōw Bhān, appears to have been at this time the Prince of Eedur, he reigned eighteen months, and left a son, Rāeemuljee, whose throne was, in his minority, usurped by his uncle Bheem.

In A.D. 1507, Mahmood Shah again appeared as an admiral. "The infidel Europeans, who had of late years usurped the dominion of

"the ocean, endeavoured at this time to occupy for themselves some part of the coast of Goozerat, on which they wished to settle." Umeer Hoosein, the admiral of the Turkish emperor Bajazet II, arrived off the coast of Goozerat with a fleet of twelve sail, carrying fifteen hundred men, and Mahmood Shah, anxious to aid in the expulsion of the foreigners, sailed in person with his fleet to Damaun and Mahim. The Umeer ool Oomra Mullik Eiaz Sooltany sailed also, from the port of Diu, and, having united his squadron with that of the Turkish admiral, attacked the Portuguese fleet, then lying off the harbour of Choul, a few miles to the south of Bombay. Victory declared for the Mohummedans, and the Portuguese fled, with the loss of "three thousand or four thousand infidels," as their adversaries assert, or, as they themselves admit, of their flag ship, their admiral Don Lorenzo Almeida, and one hundred and forty men. The combined fleet was, however, afterwards defeated, and the Mamlook part of it annihilated in a battle fought close to Diu, on the coast of Soreth.

Sultan Mahmood, if not the greatest, is certainly the most popular of the kings of Ahmedabad, he is to the Moslem as Sidh Râj is to the Hindoo—a nucleus around which gathers romance and tale. His personal bravery and strength, his justice, his beneficence, his strict observance of Mohummedan ritual, and the excellence of his judgment, are alike extolled. He was also, it is said, "a great eater." Many are the anecdotes which are related of him, nor is there a fragment of Moslem architecture in Goozerat which popular feeling does not connect with the name of the great king—Mahmood Begurra. In addition to the two Mohummedan cities of Moostufabad and Mahmoodabad Châmpâner, he founded a new city on the banks of the Wâtruk, which, also, he called by his own name, "and having fortified a rising ground on the banks of the before-mentioned river, he ordered noble palaces to be built, of which the marks and remains," says the author of Meerât Ahmudee, "are yet to be seen at the time of writing, being the year A.D. 1756." At one or other of these he frequently resided, but he was punctual in "going to Ahmedabad during the hot season of ripe melons, and returning again after enjoying himself there for six months." The same writer goes so far as to assert that "all the fruit trees in the open country, as well as those in the city, towns, and villages, were planted in the reign of this sultan." It is said that his surname was derived from the capture of those two, as yet impregnable, Hindoo fortresses—Girnâr and Châmpâner, a derivation which

¹ Be meaning two, and *gurh* a fort.

appeared to Ferishta to be "sufficiently rational and probable," and which, as we have none equally good to offer, we may adopt upon his authority. It was, perhaps, his naval warfare which won for him an European reputation. "The travellers of his day," says Mr "Elphinstone," seem to have formed a tremendous idea of this monarch. Barterna and Barbosa are both full of him. One of them gives a formidable account of his personal appearance, and both of them agree that a principal part of his food consisted of mortal poisons, and so impregnated was his system with this diet, that if a fly settled upon him, it instantly dropped down dead. His usual way of putting men of consequence to death was to blow upon them after he had been chewing betel. He is the original of Butler's 'Prince of Cambay,' whose

" ————daily food

" Is asp, and basilisk, and toad "

The following account of his death is derived from the Meerât Ahmudee — "In the close of the year A.D. 1510, the sultan set out for Puttun, and, as this was the last time he appeared in public, having collected together all the great men of the state, he told them that his life was near a close. On returning from Puttun he came to Ahmedabad in four days, when, having made a pilgrimage to the burial place of Sheik Ahmed Khuttoo, he wept tears of repentance over his own tomb, which had been built at the foot of the Sheik's mausoleum. Subsequently to this, having entered the city of Ahmedabad, he fell sick, and continuing so for three months, sent for the Prince Khuleel Khân, from Baroda. After informing him of his approaching dissolution, he finally took his leave for another world on Monday, the 3rd of Rumâzan, in the year of the Hîjra 917 (A.D. 1511), and his remains were deposited in the mausoleum which still exists at Sirkhey."

CHAPTER VII

MOOZUFFER II — SIKUNDR — MAHMOOD II — BUKHÂDUR SHAH — MAHMOOD LUTEEF KHAN — CLOSE OF THE DYNASTY OF AHMEDABAD — THE EMPEROR AKBAR.

MAHMOOD BEGURRA was succeeded by his son Moozuffer II, whose opening reign was rendered remarkable by an earnest appeal to him

¹ Vide History of India, vol. ii., p. 206. Edit 1841

for assistance, which proceeded from the Sultan of Malwa. Mednee Râee, the Hindoo minister of that prince, had, it was represented, acquired such authority, that nothing beyond the name of king was left to the sultan, and infidelity was therefore rapidly regaining its dominion. Moozuffer II., moved with zeal for the true faith, immediately commenced his march for the land of Bhoj; and Ein-ool Moolk, the Governor of Unhulwârâ Puttun, was ordered in consequence to move his division to Ahmedabad. The opportunity was not neglected by the still unconquered chief of the Râthors. Row Bheem, of Eedur, the younger son of Row Bhân, whom we have beheld usurping the throne of his nephew, Râcemuljee, taking advantage of the governor's absence, plundered and laid waste the surrounding country as far as the river Sâbhermuttee. Ein-ool Moolk, on the receipt of this intelligence, marched to Morâsâ, where he was attacked by Row Bheem and defeated, with the loss of an officer of distinction and two hundred men. Moozuffer Shah hearing of this, instantly returned to his own dominions, and taking up a position at Morâsâ, laid waste from thence the whole of the Eedur territories. Row Bheem himself took refuge in the hills, but the garrison of Eedur, consisting, as the Mohummedans assert, of only ten Rajpoots, defended the place with obstinacy against their enemies. Eedur was, however, taken, its temples, palaces, and garden houses were levelled with the dust, and its heroic defenders put to the sword. Meanwhile, the Row, having deputed a Brahmin, named Mudun Gopâl, as his envoy to the Shah, had, through him, expressed his regret at the warfare which had arisen, and which he attributed to unprovoked outrages committed by Ein-ool Moolk. He sent also one hundred horses and two hundred thousand "tunkhas" as an offering, and Moozuffer Shah, in consideration of the deferred expedition to Malwa, thought proper to overlook his defection and accept the treasure, which was applied to the purposes of the projected campaign. Moozuffer Shah now proceeded into Malwa. Row Bheem, of Eedur, was at his death succeeded by his son, Bârmul,¹ that prince was, however, soon after deposed by Sung Rânâ, of Cheetor, whose daughter had been married to Râcemuljee, the son of Soorujmul, now grown up to manhood. Bârmul, in the year A.D. 1515, sent envoys to Moozuffer Shah to solicit his aid, and the Mohummedan

¹ There are two inscriptions of these princes on wells at Teentoe and Reetorâ. The first was constructed in Sumwut, 1566 (A.D. 1510) by order of "Shree Muhâ Râee Shree Shree Shree Bheem, and Koonwer Shree Bârmul," the second in Sumwut, 1599 (A.D. 1543). "when Muhâ Râee Shree Bârmul was ruling victoriously"

sovereign, displeased at the intervention of Sung Rânâ, and glad of the opportunity of asserting "that Bheem Row ruled Eedur by his authority," determined to send a force to the country of the Râthors. Nizam-ool Moolk, his officer, accordingly advanced, and replaced Barmul on the throne, but, having pursued Râcemuljee into the hills he was brought to action, and defeated with severe loss. The shah reproved Nizam ool Moolk severely for having exceeded his instructions, and recalled him to the capital, but on his arrival there, appointed him to the government of Ahmednugger. In A D 1517, Râcemuljee again appeared in the Eedur territory, and defeated, with the loss of two hundred and seven men, Zeher ool Moolk—the Jher Khân of Hindoo tradition—a Mohummedan officer who had been sent against him at the head of a body of cavalry. Mullik Noosrut ool Moolk was upon this directed to march to Veesnugger, and to plunder and lay waste the whole of the surrounding country, which the shah, in his orders styles "the receptacle of renegadoes, and the 'asylum of rebels'."

The two following years were honorably employed by Moozuffier Shah in restoring to his throne the Sultan of Malwa. The Rajpoots were more than once defeated. Mandoo-gurh was taken by assault, and Rânâ Sung, who had attempted its relief, was forced to retire. Moozuffier Shah, having received marked expressions of gratitude from Sultan Mahmood, returned to his capital which he had scarcely reached when he received intelligence that Râcemuljee, of Eedur, had sallied from the Veesnugger hills laid waste the Puttun district, and sacked the town of Gilwâra. The Râthor prince had at length, however, been compelled to retire by Mullik Noosrut-ool Moolk who commanded at Eedur. The shah determined to seize Râcemuljee, he advanced in person towards Veesnugger, and laid waste the country. He did not, however, succeed in effecting his object. Râcemuljee soon after died of disease, and Barmul, as his heir, acquired an undisputed title to the royal cushion.

At this time intelligence was received that Sultan Mahmood, of Malwa having ventured in company with his Goozerat auxiliaries to attack the combined forces of Mednee Râce and Rânâ Sung had been defeated and taken prisoner. Soon afterwards Noosrut ool Moolk having been removed from the government of Eedur, and Moobâriz ool Moolk nominated to that office, some person ventured to extol, in the presence of the new governor the bravery of Rânâ Sung. Moobâriz was incensed at this praise, and to show his contempt for the gallant prince of Cheetor, he caused a dog to be tied up at the fort gate, which he directed to be called by his name

Sung Rânâ, hearing of this insult, was so much enraged, that he immediately marched with the intention of attacking Eedur, and had soon pillaged the country as far as Seerohee. Having arrived at Wâgur, he was joined by the rya of that country, with whom he advanced to Doongurpoor. The Governor of Eedur now thought it necessary to send for reinforcements, but his enemies at court prevented their despatch, representing to the shah that Moorbariz, after having wantonly insulted the Rânâ, was now pusillanimously seeking for assistance, even before he had sustained an attack. Moorbariz-ool Moolk was therefore compelled to evacuate Eedur, and retire to the fortress of Ahmednugger. The next day Sung Rânâ took possession of the Râthor capital, where he was joined by several Rajpoot chiefs from the vicinity of Ahmedabad, who had fled from the oppression of its governor. With his new allies he advanced towards Ahmednugger, swearing that he would not draw rein until he should be able to water his horse at the Hâtmutee river. Moobârîz-ool Moolk, though his force was far outnumbered by that of his opponent, quitted the fortress of which he held command, and formed in battle array outside its walls, on the opposite bank of the stream. The troops of Rana Sung received an attack from the Mohummedans with great steadiness, and then charged. The array of Islâm was broken by the fury of the Rajpoots, several officers of distinction were killed, Moobârîz-ool Moolk himself was severely wounded, his elephants were taken and the whole force was driven in confusion towards Ahmedabad. Sung Rânâ now plundered the surrounding country at his leisure. he spared the Brahmîns of Wur-nugger, but finding Veessulnugger defended against him, he took it by assault, slaying the Mohummedan governor. Having thus revenged himself for the insult which had been offered to him, he returned, unopposed, to Cheetor.

The viceroy of Moozuffer Shah, then absent on the Malwa frontier, having succeeded in reinforcing his army, and the dog, Rânâ Sung, having retired, Moobârîz-ool Moolk attempted to re-assume his government. On the way to Ahmednugger he was opposed by a body of Rajpoots and Koolees from the Eedur territory, whom he defeated, but, having reached that city, he found the country around so enfeebled by the ravages to which it had been lately subjected, that he was compelled to fall back for supplies upon Poorantej.

Moozuffer Shah, determined not to allow of the abandonment of Ahmednugger, directed his officers to hold it at all hazards during the rains, and in December, A.D. 1520, he marched thither in person, with an army destined eventually for the reduction of Sung Rana.

The Fort of Lohur was again subjected to the ravages of Mahmood's medans; but no decisive success was obtained by them over the Hind of Chertor, with whom "a peace was patched up," as the author of Meerat Al-Hind relates, "in consequence of the hypocritical conduct of the officers commanding the troops."

The Pows of Lohur, during the occupation of their capital by the Mohammedans, lived, it is said, with their families at Surda—the village held by the descendants of Salmayn Sord, situated in the hills rising on the frontier of Mewar. Row Barmul, as the Rector's inquiry now proves, outlived Moosaffer II., as well as his sons, Sikander and Mahmood II., and was alive in A.D. 1528, when "Pihlaur Shah" marched towards the countries of Lohur and Wager, "from whence he returned, by Champaigner, to Broach," and also in A.D. 1530, when the sultan again "marched towards Lohur, but" "himself retired, after despatching two of his officers, with a large force, to Wager." Row Barmul died after A.D. 1543, and was succeeded by Row Poonjajee, respecting whose earlier incidents have been preserved.

It is unnecessary to our purpose to enter into a detailed account of the fortunes of the dynasty of Ahmedabad, whose history, as related by the Mohammedan writers, contains henceforth nothing which bears directly upon the story of the Hindoo princes of Goozerat. The reign of Sultan Buhâdur was one marked by the most violent contrasts. At one time we behold him emulating the glory of his great predecessor, Sidh Râj; his supremacy acknowledged by the kings of Carachish, Berar, and Ahmednugger, his rule extending over the kingdom of Malwa, once again subdued by the arms of Goozerat, and his victorious banner waving from the lofty battlements of Mândoa. At another time we find him driven from his kingdom by the Emperor Hoomâyoon, whom, in his prosperity, he had provoked. And, at last—a miserable affray with the Portuguese, sullied by more than the suspicion of treachery on either side, resulting in his death—we behold his murdered corpse cast upon the waters of the ocean, while the annalist who relates his story can close it only with admissions of weakness, and presages of decay. "After the death of Sultan Buhâdur, much disorder and sedition found their way into the affairs of Goozerat, and, from that time, the tribute from the kings of the Dekkan, and the ports possessed by the Europeans, was no longer received."

Several years afterwards, in A.D. 1545, Mahmood Iuteef Khan, the nephew of Buhâdur Shah, being then the occupant of the royal cushion, the extinction of the rights of the Hindoo land

holders, formerly attempted in part, and with circumspection in the vigorous days of Shah Ahmed and Mahmood Begurra, was now sought to be effected over the length and breadth of Goozerat, by hands as feeble as they were presumptuous, and a course of policy was entered upon, which, had other causes of dissolution been wanting, could hardly have failed in producing the total subversion of the throne of the sultans. "At this time the shah abandoned the pleasures of the harem, and the government having thus received an accession of power, both nobles and soldiers fell so completely under its management that they had not the power of disobeying. There was now some desire manifested of seizing upon Malwa, but when the sultan consulted his minister, Âsuf Khan, in this matter, he was told that he might obtain a country equal to Malwa by merely attaching a fourth part of the Goozerat province, or that part called the apportioned (Wantâ) lands, then possessed by Rajpoots, Grassiâs, and Koolees. 'If,' said the minister, 'that fourth was only brought under government management, it is sufficient, as a jagheer, to maintain twenty five thousand horse,' and the order was accordingly given for its resumption.' The result was one which might have been expected—an universal, and, as subsequent history proves, a successful insurrection, for whatever deeds of oppression and of blood may have been enacted at the time, and however the Mohummedan rulers may have chosen to believe, or the Mohummedan historians to represent, the Hindoos to be a crushed and subdued people, the fact remains beyond dispute that their descendants in spite of many a subsequent danger, still possess the soil of which it was sought to deprive them, while little but squalid poverty, and tottering ruins, represent the once proud sway of the dynasty of Shâh Ahmed. "The Grassiâs of Eedur, Secrohee, Doongurpoor, Banswâra, Loonâwarâ, Râjpeela, the banks of the Myhee, and Hulwud (Jhalâwâr), began on this account to disturb the country. The parties of soldiers stationed at Secrohee, Eedur, and other places, were therefore ordered to extirpate the very name of Rajpoot and Koolee from such places, excepting however, those who were the armed police of the country, or such as were engaged in trade, and who were to be distinguished by a specific mark on the right arm. Should any of this class be found without this mark, they were to be executed. In consequence of such orders, the Mohummedan faith obtained such a superiority in those parts, about the latter end of this reign, that no Hindoo was allowed to ride on horseback through the city, and those on foot were not allowed to wear clothing unless

"distinguished by a patch of red cloth sewed on the shoulder
 "They were, moreover, prevented from exhibiting any public marks
 "of infidelity—such as the idolatries of the Hoolce and Dewalee
 "festivals. It is, therefore, related that after the villain Boorhān
 "murdered the sultan, the Grassiās and Hoolcees set up an image
 "of the murderer, which they worshipped and addressed, saying,
 "'This is our protector, who has saved us from perdition'."

Whoever in the present day visits Goozerat, and in particular that capital city of Ahmedabad, which was the principal scene of these tyrannies, may behold the subterranean temple of the persecuted Hindoo and the tall minaret of the Moslem in his day of power and intolerance, and may compare the state of affairs which these recall with things that are. The falling mosque strewn the earth with its ruins while beside it, emerging from their dark hiding places, the images of Shiva or of Pārusnāth are installed in newly erected temples, and the descendants of the swaggering Putans and Moguls inlay the marble floors of the Hindoo shrines, or for a pitiful hire, wave the torch and beat the drum in those idolatrous processions which gaily move along to re-establish in state the mute gods which their fathers fancied they had destroyed.

Sultan Mahmood was put to death in A.D. 1554, his dynasty lingered through the reigns of two feeble successors until the 18th November, A.D. 1572, when the great Akbar displayed his imperial banner within sight of the city of Ahmed, and a crowd of its inhabitants, of all ranks, went forth to welcome him as their sovereign.

"The learned and observing says the author of Meerāt Ahmudee, "well know that a cause for the decline of every empire
 "which has existed since the beginning of the world may be found
 "in the animosities of its nobles assisted by rebellious subjects
 "whose mutiny and endeavours thank God! generally revert on
 "themselves so that some more fortunate rival steps in and profits
 "thereby. Such was the end of the Kings and nobles of Goozerat.
 "Fate having decreed the destruction of the government, its servants,
 "by disregarding all sacred ties in the midst of rebellions went to
 "war among each other, so, under the semblance of friendship, they
 "openly committed acts of hostility, until at length those parties
 "being set aside, the powers and seals of this kingdom were
 "transferred to the hands of the illustrious descendant of Feroor—
 'Jelal ood-deen Mohummed Akbar'.

The period which immediately preceded the establishment of

Akbar's authority was indeed one of the most melancholy in the history of Goozerat. At this time the Mohummedan nobles of the country, who had set up a supposititious son of Mahmood II under the title of Mouzuffer III, divided, in reality, the country among themselves. Itumâd Khan, the most powerful of their number, held the capital city of Ahmedabad, with the port of Cambay, and the intervening territory, a second leader possessed the ruins of Unhilpoor, with much of the country between the Sâbhermutee and the Bunâs, to a third had been assigned the harbours of Surat and Broach, the fortress of Châmpâner, and the provinces south of the Myhee, Dhundhook and Dholka had fallen to a fourth, and a fifth, seated in a fortress of Khengâr, affected to extend his rule over the peninsular of Soreth. Of Hindoo military vassals of the state there were at this time many. The northern districts, ranging from Kuree to Deesa, supplied a body of three thousand Rajpoot horse, Bohrjee, the zumeendar of Baglanâ, possessed the sorts of Mooler and Sahler, and, served with the same number of cavalry, the revenues of two districts in the province of Godhrah were settled on the zumeendâr of Sonth and "Chuttaral Koolee" for the services they performed, other "Wuttundars, or hereditary landholders, in the district of Nâgor, served with a large force of mounted Rajpoots, and Poonjâ Râthor of Eedur Râee Jye Singh of Rajpeepa, the Râwul of Doongurpoor, the chief of the Jhâlas, the Jâm, with his four hundred grâssri dependants and Khengar Jhâreja of Bhooj supplied contingents, which, in cavalry alone, were estimated at sixteen thousand men. These powerful Rajpoot chiefs, who had maintained their lands and much of their independence against all the encroachments of the dynasty of Ahmedabad had, of course, little to fear from the fragments of its shattered power, and the wild aboriginal tribes began again to break forth like a fire which had been restrained, indeed, by superincumbent weight, but had never yet been extinguished.

On the conquest of the country by Akbar, a viceroy or soubahdâr was appointed over the whole, under whom served the district revenue and military officers. The soubahdârs were usually men of the highest rank. The office was held by Khân Uzeez Kokâ, the foster brother, and by Sultan Morad Bukht, the son of Akbar, by Shah Jehân in the life of his father, Jehângeer, and by the Prince Morad, his son during his own reign. The annals of these times belong however, to the general history of the empire of Delhi, and the pages of the Mohummedan writers contain little information in regard to the Rajpoot chieftainships, whose story is the object

of this work We find that Raja Todur Mul, when deputed by the emperor Akbar to effect a revenue settlement in Goozerat, seized every opportunity of conciliating and attaching to the throne the Rajpoot chiefs, in furtherance, doubtless, of the wise and generous desire of his master to rule no longer only as the chief of the Mohummedans, but as the head of a great and united Indian nation. On his arrival on the frontier of Goozerat in A D 1576, "the zumeendâr of Seerohee, we are informed, "presented a tribute of "five hundred rupees with one hundred gold mohurs" Raja Todur "Mul gave him in return an honorary address, a jewelled head "ornament, and an elephant, after making an agreement with him, "on the part of the Delhi government, that he was to serve the "governor of Goozerat with two thousand cavalry Raja Todur "Mul went from thence to Surat, and on the way thither, having had "a meeting at Broach with the zumeendar of Râmnugger, who "presented a tribute of twelve thousand rupees and four horses, he "made him suitable presents in return. The zumeendâr was at "this time permitted to assume the rank of fifteen hundred horse, "and agreed to serve the Governor of Goozerat with one thousand "cavalry

On Todur Mul's return from Goozerat towards Delhi, "he received "a visit from Rânâ Sahsmul, zumeendar of Doongurpoor when this "chief was presented with an honorary dress, and the rank of two "thousand five hundred cavalry He was also permitted to take "leave at Meertha after having agreed to serve in the province "of Goozerat.

From a statement made in the Ayeen i Akbery, that Row Nâron dâs of Eedur, commanded five hundred cavalry and two thousand infantry, it would appear that he also like the chiefs of Seerohee and Doongurpoor, had been retained to aid the Viceroy of Goozerat with a subsidiary force In the bardic Churitra of Veerum Dev also, the Row of Eedur is represented as a military vassal of the Delhi emperor Ubool Fuzil alludes to others of the chiefs of Goozerat as similarly situated. "Chalawareh, he says, "formerly was an independent "territory, containing two thousand two hundred villages, which "extended seventy coss in length and forty coss in breadth, and it "had ten thousand cavalry, with the same number of infantry Now "it has two hundred cavalry and three thousand infantry, it is sub

¹ This must have been *nuzur* the usual offering made at a visit, and not a payment of tribute. Here and in the extracts which we shall afterwards have to produce, there is, however, much difficulty in regard to the numbers.

ject to the Governor of Goozerat, and inhabited by the tribe of "Chaleh (Jhâlâ) Although now formed into four divisions, it is only "reckoned as a single pergunnah of Ahmedabad It has a great number of towns" The four divisions here alluded to were those of Hulwud, Wudwân, Lugtur, and Limree, the formation of which will be described in a succeeding chapter Soreth was, according to the same author, divided into nine divisions. The first of these, commonly called "new Soreth," had not been explored for a long time on account of the thickness of the forests and intricacy of the mountains. Joonagurh was situated in this division. New Soreth, as well as the second division of Puttun Somnâth, was inhabited by "Rajpoots of "the Gehlote tribe," and the chiefs commanded, each of them, one thousand cavalry and two thousand infantry, "together with a number of Aheers (or cowherds), meaning, probably, Kâtees, of whom it is said in another place that they are of the Aheer caste, and that it is their business to look after horses Of the third division, Ubool Fuzil informs us that, "At the foot of the mountains of Sironj (Shut roonjje), is a large city now out of repair, although the situation is "very desirable." The allusion is, probably, to the remains of Wul lubheepoor "Maabidcheen, he continues "and the port of Gho "geh ire dependent upon it The island of Birum is also in this "division, it is a square hill of nine coss in the midst of the river, "and formerly was the seat of government. The zumeendar of this "division is of the Gohil tribe, and commands two thousand cavalry "and four thousand infantry The fourth division was inhabited by Wâlâ Rajpoots, it included the ports of Mhowa and Tulajâ, and supplied a contingent of three hundred cavalry and five hundred infantry We need not follow our author through the remaining divisions, his description of which is not at all times intelligible The Wadhels, he mentions, possessed the port of Arâmma, which was a very strong place, and their contingent numbered one thousand horse and twice that number of foot The kindred tribe of Wajâs held a seaport called Jhânjeer, and supplied two hundred cavalry and the same number of infantry By "the tribe of Cheetore" who mustered one thousand horse and two thousand foot, the author probably meant the Jetwas of Bhoomblee "The Bagheyleh tribe inhabited one division, and commanded two hundred horse and the same number of foot, while the Kâtees, of the same part of Soreth, mustered six thousand horse and ten thousand foot, and another tribe of Aheers, who lived on the banks of the river Doondy, and were called Poorunjah, mustered half that number The military force of the Jhârejas of Kutch Bhooj was ten thousand cavalry and fifty thousand infantry,

they were tall and handsome men, and wore long beards. The Jâm "Suttersal," a relation of the ruling family of Kutch Bhooj, was the grandson of a chief, who, having been driven out of that country by the Rawul, sixty years before, had settled in Soreth, "between the territories of Chatwah, Badhl and Nowneel," in a fertile country to which he had given the name of "Little Kutch," and in which he had founded his capital city of Nowanugger. The Jâm's contingent was seven thousand cavalry and eight thousand infantry.

In the Meerât Ahmudee we find it mentioned, that the Jâm of Nowanugger was at one time the supporter of Moozuffer III, the last of the sultans of Ahmedabad, but that he eventually betrayed him to his enemies. Moozuffer and the Jâm were defeated by the viceroy Khan Uzeez Kokâ, in A.D. 1590, and compelled to take refuge in the hills. The viceroy, subsequently to this victory, plundered Nowanugger, and besieged Joonagurh, which was defended by adherents of Moozuffer III, but being unsuccessful for a time in taking the latter place, he returned to Ahmedabad, when, as the historian remarks, the nobles were for once, permitted to remain quiet on their own estates. Next year, Joonagurh fell into the hands of the viceroy, and Moozuffer was driven to take refuge with Khengâr, the Row of Kutch who also had supported him. Uzeez Kokâ sent a force in pursuit of him under the command of his son, who during his march received the submission of the Jâm, and concluded a treaty with him and the forlorn sultan, being soon after seized by the aid of the Jâm, that chief received, as his reward, from the imperial officers, the Pergunnah of Moorbee, which had formerly constituted part of his territory.

The following notice of the Rajpoot chieftainships, which lay on the eastern frontier of Goozerat is to be found in the work of Ubool Fuzil — "Near to Merow and Mungreetch is a territory called Pall, through which runs the river Mehindery. On the Goozerat side of this territory is an independent zumeendar, who resides at Doongur poor. On the Malwa side of this country is Banswaleh, whose chief is independent. Those two last mentioned chiefs have each five thousand cavalry and one thousand infantry, and they were both of the Seesodyah tribe, and relations to the Ranna, but now the possessors are of another tribe.

"In the vicinity of Sirkar Putten is a country of which Serowhy is the capital. The chief commands one thousand cavalry and five thousand infantry. He has a fort on the top of a mountain called Iyugurh (read Aboogurh), encompassing twelve villages, with great plenty of water and pasturage. There is also another territory

"situated to the east of Nudcebar, to the north of Mendow, to the south of Madowt, and to the west of Chumpanceer, measuring sixty coss in length, and forty in breadth. The chief is of the Chowhan tribe, and his capital is Alymohan. Here are many wild elephants. The military force is six hundred cavalry and fifteen thousand infantry.

"Between the Sircars of Surat and Nuderbar is a mountainous country, well inhabited, called Buglana. The chief is of the Rathore tribe, and commands three thousand cavalry and two thousand infantry. Here are apricots, apples, grapes, pine-apples, pomegranates, and citrons in great perfection. Buglana has seven forts, of which number Mowleer and Saleer are exceedingly strong.

"Between Sirkar Nadowt and Nuderbar is a hilly country, measuring fifty coss in length, and forty coss in breadth. It is inhabited by the Gowhil tribe of Rajpoots. At present the management of public affairs is in the hands of one Tewary, a Brahmin, and the raja, who possesses nothing but the name, resides sometimes at Rajpeepalah and sometimes at Ghoolwa. He has three thousand cavalry and seven thousand infantry. The water of the latter place is very bad, but there is produced very good rice and honey.¹

The chieftainship last alluded to is that which, as we have seen, was founded by Semursunghjee, the son of Mokherajee Gohil, the king of Perumbh, who succeeded to it in right of his mother.

CHAPTER VIII

AFFAIRS OF EEDUR—ROW NARONDAS—ROW VEERUM DEV—ROW KULEEÂN BIUL

Row Poo\jâ, of Eedur, was succeeded by his son, Row Narondâs, who is mentioned (A.D. 1573) as having aided in creating disturbances against the government of Khân Uzeez Kokâ, the Mohummedan nobleman appointed by Akbar to the viceroyalty of Goozerat.² The insurrection was suppressed by the emperor, in person, and a large army was sent to punish the Row of Eedur. Two years afterwards,

¹ *Vide* Meerât Ahmudee, by Bird pp. 325 339 343, 349.

² *Vide* "Ayeen Akbery" translated by Gladwin vol. II., article, "The Soobah of Gujerat," pp. 75 to 96.

Uzeer Koka having been succeeded in his government by Meerzâ Khân, "a suitable army was sent to subdue Eedur," and in A.D. 1576, Row Nâronâs being overwhelmed by the multitude of the imperial army, took refuge in the mountains. At length, leaving his place of security, and advancing to give the Mohammedans battle, he was defeated, and his capital fell into the hands of the emperor.

The following notice of Row Nâronâs is to be found in the *Ayeeen Akbery*—"The Zumeendâr of Eedur, who is named Nâronâs lives with such austerity that his only food is grain which has passed through oxen, and been separated from their dung, and this kind of aliment the Brahmîns consider as pure in the highest degree. This Nâronâs is one of the principal chiefs of the Râthor tribe, and he commands five hundred cavalry and two thousand infantry."

Row Nâronâs was succeeded by his eldest son, Veerum Dev, a favorite hero of bardic tradition. A somewhat lengthy ballad poem records the adventures of his youth, and narrates how, at the age of five and twenty years, he found his way to Poongul, in the north of Marwar, how he won the love of the beautiful Punnâ, the daughter of a wealthy merchant of that place, how he triumphantly carried off the lady by force of arms, and how he slew many a valiant chieftain, when the array of Poongul 'came upon the war.' Another bardic account continues the story of Veerum Dev to its close, and this latter we propose to present to the reader, in as literal a translation as possible. It is entitled,

THE CHURITTRA OF ROW SHREE VEERUM DEV

A year and a half after Veerum Dev had returned from Poongul the Emperor Akbar summoned all the rajas of India to Delhi. The Princes of Oodeepoor, Jodhpoor, and Boondee, with others obeyed the command. They remained three or four months at Delhi. Row Nâronâs and Prince Veerum Dev also went there. One day a tiger, which the emperor had in a cage, made its escape. Akbar gave orders that it should be caught, but his warriors answered "Sire! a tiger cannot be laid hold on." Prince Veerum Dev said, "A Rajpoot might lay hold on him, but he could not be sure to do so. The tiger might kill the Rajpoot or the Rajpoot might kill the tiger." The emperor said, "You have well spoken." Then Veerum Dev went to lay hold on the tiger, he held a little shield in his hand and advancing it before him, soon came to fisticuffs with his enemy, he struck down the tiger, and wrapping a scarf round his left arm he

thrust it into the brute's mouth, and with his right hand stabbed it with the point of his sword, so that it died. Then the emperor was delighted beyond measure, and gave him a magnificent dress of honor Akbar said, too (alluding to Nâronâs, who was spare in person), that he had thought less than he ought of the grunt Row, not knowing him to be the father of such a son as Veerum Dev.

Now Veerum Dev asked only one boon of the emperor, "When I shall have come here, and it shall happen to be my wish to return to Eedur, let me have leave to go at once" Akbar promised that he should. The Row and his son then made their obeisance, and went home to Eedur, and soon after Nâronâs died, and Veerum Dev sat on the royal cushion. Nâronâs left four Rânees —one was the sister of the Rânâ Pertâp Singh, of Oodeepoor, who bore to him his two elder sons, the second was the daughter of the Bhâtec Prince of Jesulmer, and the mother of Râec Singh and Kishor Singh, the third was a lady of the Shekhâwut clan, the mother of Gopâldâs. The Row left, besides, a fourth Rânee, the daughter of the Hârâ of Kotah, and three concubines. The whole seven became sutees with Nâronâs. After this, a chief of the Row's, Hemut Singh, the Beeola, had gone to Doongurpoor on a visit, because his sister was married there to the Râwul Ram Singh. Dinner time having come, Râm Singh sent for him, and, with much urgency, pressed him to dine off the same dish with him. The chief had weak eyes, and they watered as he sat at dinner. Râm Singh said, "There's nothing I have such an aversion to as this, if I had known of it, I would not have invited you to sit beside me." Hemut Singh, hearing such insulting words, got up and left the room, he returned to Eedur, and said to Row Veerum Dev, "I am not strong enough of myself to strike Doongurpoor, may it please your highness to accompany me? If not, with the men and money I have, I will go and fight with Doongurpoor, and die there." Veerum Dev said, "Do you stay here until after New Year's-day, and then I will accompany you." After the festival they mounted accordingly, and set forth. Meanwhile, a famine having occurred in Marwar, two bard's sons, who were on their way from thence to Goozerat, met them. One of the boys was going along on the road carrying some food with him, when Veerum Dev's cavalcade came up, he then moved on one side, and stood close to the hedge till it should pass. The Row, seeing him, cried out, "Halloo there! who are you? and what are you standing beside the hedge for?" The boy answered, "Muhâraj! I am a bard's son, and I have heard that Veerum Dev rains gifts even upon the hedges, so I am looking to see

"what he has rained on this hedge." Then Veerum Dev took from his wrists his golden bracelets, and, throwing them into the hedge, said, "Go on looking, you'll find something in the hedge." As they went on, the boy's brother was standing by a well. The Row asked him, "Is this well yours?" He answered, "Sire! how should it be my well? the well is your highness's." The Row then gave order, "I have presented this well to you." Veerum Dev caused both of these boys to be suitably married, and descendants of their's still enjoy the said well. After this, the Row halted eight or ten days at Wurlee.

Now while Veerum Dev's camp was pitched beside the Sumulshur tank at Wurlee, it so happened that his brother Râee Singh also came by chance, as he was engaged in hunting, to that place. This Râee Singh, it must be noted, was a most eager sportsman. When Veerum Dev saw him, it came into his mind that if Râee Singh remained alive he would take his throne. Afterwards, when he had returned from Wurlee to Iedur, he involved that brother of his in some fault, and slew him with his sword. This Râee Singh had a sister who was married at Jajpore, and who, retaining this cause of feud in mind, put Veerum Dev to death, as will afterwards be related.

As things went on in this manner, another new year came round, and the Row collected his army, which with the following of his chiefs, amounted to eighteen hundred horse. They set out, and advanced by stages to Vincheewârâ, their warlike stores, such as armour for men and horse, cannon and swivels, being carried on the backs of camels. Hemut Singh, too, was with them with his force, for whose sake, indeed, it was that it became necessary to advance upon Doongurpoor. The Chief of Vincheewârâ, who was a vassal of Doongurpoor, made enquiries as to whether the Row's cavalcade was advancing. Answer was made to him that the Row was on his way to his father in law's at Rampoor, which is on the banks of the Chumbul, on the borders of Mewar and Malwa. However, the chief knew that Hemut Singh and his sovereign were at enmity, and he thought to himself, "Here is Hemut Singh with them, with all his men, and guns and other warlike stores what reason can there be for taking all these to Rampoor? So he was lost in doubt. Then the Eedur chiefs said to Veerum Dev, 'Some one will say that the Row came like a thief and struck Doongurpoor but if he had come openly he would not have struck it, therefore the matter should be made public.' The Row said, 'It is well!' Then

they told the chief of Vincheewîrâ that they were advancing agunst Doongurpoor, and that he should go and make known publicly that the Row was coming against them at Doongurpoor, and that they should get ready to fight with him. The chief went, accordingly, and made the matter known, and the Râwul called his vassals together, and got ready to fight, and sent a messenger to Veerum Dev to say, "Come at your leisure to fight, we are ready." The Row remained eight days at that halting place, and then advanced to the neighbourhood of Doongurpoor, and the battle commenced by a discharge of cannon on both sides. The assailants knocked down a good deal of the fort and palace of Doongurpoor, which remain in the same broken state to this day. After ten days spent in this way, they put armour on men and horses, and assaulted the place, upon which occasion each side lost a hundred men. The Râwul, with his family, fled, and the Row, having remained three days and a half at Doongurpoor, and plundered the town, and taken all the treasure he could find, returned to Cedur. When he was gone, the Râwul returned home.

After this the emperor's army came against Oodeipoor, and the Rânâ, Pertap Singh, fled to Venchâwâra (this is the Venchâwarâ, which is near Panowra) for the Rânas were, from father to son, in outlawry against the emperor, and that sovereign had carried away the doors of the gate of Cheetor, and had set them up in the gate of Delhi, fifty two rajas had perished and the Rânas, in their troubles, lay at nights on counterpanes spread on the ground, and neither slept in their beds nor shaved their hair, and if, perchance, they broke their fast, had nothing better to satisfy their hunger than beans baked in an earthen pot, for which reason it is that solemn practices are to this day observed at Oodeipoor, a counterpane is spread below the Rânâ's bed, and his beard remains unshorn, and baked beans are daily laid upon his plate. To this day, too, no new doors have been made for the further gate of Cheetor, and when the English government proposed to the Rânâ that he should cause new doors to be made, or that, if he liked, his own doors should be sent for for the purpose, the answer received was, that the Rânâ would set up his own doors again when he should have brought them from Delhi, by force of arms.¹ However, to return.—When the Rânâ fled to Venchâwâra, a Mewar Bheel, named Champo, who was in outlawry against the Rânâ, was making great disturbances in that part of the country.

¹ For the story of Rânâ Pertap Singh of Mewar, see chap. XL, of the Annals of Mewar. Tod's Rajasthan, vol. I., pp. 331 to 350.

The Rânî drove him out, and he lived in the wild part of the Eedur territory, where he maintained himself by highway robbery and breaking into houses at night. When he began to give great trouble in Eedurwîra, the Row, Veerum Dev, said to his chiefs, "I will give a reward "to any one who will seize this Châmpo Bheel." Then the chief of Dudhîleeâ said, "I'm the man, I'll seize him." So saying, he went off to his village. When Châmpo Bheel heard this, he left off all other excursions, and began to ravage Dudhîleeâ only. The chief thereupon sent privately to him to say, "You must not plunder "my village, I will not seize you." Some months after this the Row again spoke to his chiefs. This time the chief of Mohunpoor said he would seize the Bheel. After having so said, he was on his way home, and had arrived at the tank at Sâbulee, where he lay down under a sacred fig tree, putting off his arms. He sent also three or four horsemen that were with him into the village to procure necessities. As the shadow of the tree moved, so he moved also, pulling the coverlet spread under him until, at last, he had left his weapons at a long distance. Meanwhile, Châmpo Bheel came there, he had heard what had passed, and therefore thought he would kill the chief. He said to him, 'So you have come out to seize me, have you?' The chief was afraid, and said "It is not to seize "you that I want, but I have been very anxious to have an interview with you." So saying giving him confidence, he invited him to sit beside him, and gave him opium to drink. Afterwards, when Champo got up, and was going away, the chief considered with himself, "If he gets out of my hand at this time, when will such another opportunity arrive?" So considering immediately he sprang upon Champo, and seized the sword he had in his hand and the dagger that was in his waist, and with one hand stabbing him with the dagger, and with the other striking him with the sword, he put him to death. After this his own horsemen came up, and with them he sent the Bheel's head to Eedur himself returning home. The Row presented him with the place which had been the haunt of Châmpo Bheel, where he founded a village called Châmpânâlya which still forms part of the Mohunpoor estate.

At this time, Veerum Dev determined upon attacking the fort of Ahmednugger, and with that view assembled his vassals. Of these the principal was Rutun Singh Wâghela of Poseenâ. The force was got ready, guns and stores were prepared, and Ahmednugger attacked for ten or twelve days, and at last taken, the market place was plundered, and hostages were seized. When Veerum Dev returned

back, the merchants of the town began to repair their losses. The Row then said that he would not obstruct them, on condition of their preserving the name of Eedur, whereupon they called one of the gates of the town "the Eedur gate."

The Pethâpoor chief was with the Row on this expedition, and from enmity on that account, an army from Ahmedabad attacked Pethâpoor. The Row hastened to his assistance, and repulsed the Mohummedan army, upon which the Pethâpoor chief gave his daughter in marriage to Veerum Dev. The Row was very fond of this lady on account of her great beauty, so he presented her brother with the village of Gudhâ, which is still part of the estate of Pethâpoor, after which the chief continued for a length of time to act as the Row's minister¹.

After this, an army from Delhi came to levy tribute upon Râmpoor, the seat of Veerum Dev's father in law. The latter thereupon wrote to Veerum Dev to say, "This army comes against me to-day, but to-morrow it will come against you. Do you, therefore, hasten to my assistance." Veerum Dev assembled a thousand horse, which he sent with his vassals of Mohunpoor and Dudhâleedâ. At this time, Rutun Singh, of Poseenâ, staid at home in anger, the reason of which was this—Some one had said to the Row, "It was because your highness had such a follower as Rutun Singh, that you took Ahmednugger," to which Veerum Dev answered, "What can Rutun Singh do? Is it a kingdom founded by him that I rule over?" The chief, hearing this, was enraged. Now the two above mentioned leaders went to Rampoor. The Row of that place had sworn an oath that he would employ no Rajpoot who was either unwounded, or wounded in the back. A battle was fought with the invading army which was driven back, but many Rajpoots, both of Rampoor and Eedur, came to use there, and it is doubtful whether a single one escaped unwounded. Veerum Dev presented villages to the heirs of the deceased "for their heads." Some say that it was on account of the assistance thus afforded, that Veerum Dev obtained the daughter of the Row of Râmpoor for his wife.

¹ The Pethâpoor bardic account is as follows—"The chief Doodojee, with seven hundred Rajpoots was slain when Shukurdeen came to attack Eedur, at which time many Toorks also fell. Twelve Waghela chiefs a Gohul, and a Iurmâr fell with Doodojee. Eedur was victorious. The Eedur Row, on this, gave to Waghjee, the son of Doodojee, the twenty five villages forming the estate of Gudhâ, which is still enjoyed by Pethapoor."

After this, the Mohummedan army came against Cheetor, and the Rânâ of Mewâr made a desperate stand, fifty-two rajâs came to use, and Rânâ Pertâp Singh received many wounds; at last the imperial army was compelled to fly. This Pertâp Singh was the mother's brother of Veerum Dev, on which account the Row went to pay him a visit. He staid many days at Oodeepoor, until the Rânâ recovered. At Oodeepoor there is a great tank called "the Peecholoo," in the middle of which are grand palatial buildings, called "Jug Mundeer." The Rânâ and the Row used to go thither in a boat. One day a kingfisher, hovering in the air, dashed into the water after a fish. The Row was very much delighted, and said, "Wâh! wâh! what spirit the little bird has!" Then the Rânâ asked where the bird had dived into the water, upon which the Row, taking a jewelled armlet off his arm, pitched it into the water, and said, "There, that's the place." The Rânâ cried out, "The armlet's gone, the armlet's gone." Then the Row threw in the other, and said, "We must give a present that will please it to such a gallant little bird, must we not?" This the bards have celebrated as a great act of generosity.

Afterwards Veerum Dev returned to Eedur. At that time a Marwar bard, whose name was Âlojec, came to ask alms of Veerum Dev. Now it was the Row's practice not to go in turn to any Rânâ on the day of the full moon, but to stay at the palace of the Rampoor lady, and to sit at the eastern window till the moon appeared, when he distributed gifts, called "lakh pusâv." On this occasion he was seated, as usual, and called out, "Bring the lakh pusâv, here is some bard." The minister said, "Yes, there is this one bard come, call him." The bard came, accordingly, and said, "At night time a prostitute or a female ascetic might receive alms. I won't receive them at such a time." The Row said, "Take them now, for in the morning I will not give them." The bard swore an oath to leave Eedur at day break, and said, "If you would give me two lakhs, I would treat it as a defiled thing." The Row then said, "If it be my fault that you turn away, then may you get a subsistence, but if it be your own fault, and if you go away leaving me in blame without right, then may you get no subsistence." Thus he cursed him. At the same time he gave the lakh pusâv, and the village of Reheroo, to another bard. Now the first mentioned

¹ See, for a description and view of this reservoir, Todd's Rajasthan, vol. i, p. 373.

bird rose in the morning, and took the road, with him were forty horses, five camels, and tents and equipage of all sorts, but wher ever he went in Rajwāra he met with disrespect, and at last he found his way home to Marwar, having sold the whole of his equipage to fill his belly

Now, as to Rutun Singh, of Poseenā, who had been enraged —The Row, day by day, began more and more to hate him, on which account, the chief mounted his horse, and caused his cavalcade to get ready, and went off suddenly to Seerohee. Then the Row reflected, "If I were to seize on any of the seventy two villages of Poseenā, I should drive him out into rebellion, but, on the other hand, I get no service from him" Thus considering, he sent a bard to Seerohee to invite Rutun Singh to come in. The chief, however, refused to come to Eedur, but agreed to come to Gudhā. So the Row set off thither, and a meeting took place. Then Veerum Dev pretended great affection externally, and he and Rutun Singh sat down together in an old temple which is in that place, but two Rajpoots, of Seerohee, who were in the Row's service, had been prepared beforehand, and they, accordingly, all at once rushed in, and killed the chief with the sword. His estate was given to his son, who was eighteen years of age. A bard made a song on this, addressed to Veerum Dev, the meaning of which was—"Had you not entrapped Rutun Singh, and slain him, after inviting him, he would have swung you and the temple round with one hand, as Bheem swung round the elephant." The Row returned to Eedur, but this song rang in his ear. He set to work, and found out who had made the song. The Row swore he would slay the bard if he could get him into his power, and proclaimed that he would give a reward to any one who should bring news of him. One day when the bard had gone to Wuralee to buy opium, the Row, too, happened to come there. As soon as the bard knew of Veerum Dev's arrival, he started off at the top of his speed. Some one told the Row of this, and he mounted and pursued the bard, and, after going some distance, came up with him. The Row then said, "How far will you run away, mounted on that wretched pony of yours?" The bard dismounted, and drawing forth a dagger, and pointing it towards his belly, said, "Your highness will get no praise for killing a poor man like me. Better than that, that, if necessary, I should die by my own hand." The Row adjured him not to kill himself, and said "How is it that you knowing you were under my displeasure, should go about on such a poor animal as that?" The Charun said, "Sire! where should a poor man, such as I am, get a good

"horse from?" The Row gave him his own horse, and a dress of honor, and the village of Veevîvya, which his descendants still enjoy. He then returned to Eedur.

The Row, after this, made an expedition to Pânôwâ, the cause of which was that the Bheels of that place having made a night attack upon Delol, and carried off the cattle, the chief of Delol, one of the Row's vassals, mounted, and went on the "wâr", and, regaining the cattle slew many of the Bheels and the leader of the foray, whose head he sent to Eedur. The Bheels who escaped, and the heirs of those who died, began to plunder many villages of the Eedur territory, to balance this feud, and caused great annoyance to Delol. The Wâghela of Delol on this account made petition to the Row that he would effect a settlement. The Row Veerum Dev thereupon wrote to the Rânâ of Pânôwâ to restrain his Bheels, who made answer that they were not under his control. The Row then prepared to advance against him, and went by way of Pol to Surwan, and thence to Panowra. The guns played for one day, and next day they used the musket and sword, and the Rânâ of Panowra came to use 'with many other warriors, on both sides. The Row staid a month at Pânôwâ, and slew many of the Bheels of those parts, while others he seized and fined or released on their giving security. He then placed the Rânâ's son on the cushion, and returned to Eedur. The Koolee chief of Surwan was with the Row in this expedition.

After this the Row set off to perform pilgrimage at Dwarkâ, to expiate the sins of killing his brother, Raee Singh and the chief of Poseenâ. His Rânees and vassals accompanied him. They went to Dwarkâ and on their way home halted at Hulwud. The Row seeing there a vast number of Sutees shrines, asked the Râj of Hulwud, 'Have all these Ranees become Sutees? The Râj answered "These are the cobblers wives of this place, who became Sutees." The Row asked, 'Where, then, are the shrines of the Rajwara Sutees? The Râj said 'I never heard that any one in my family had become a Sutee. The Row said 'There must be some fault in this ground. Make yourself a palace on the spot where the cobblers houses are. The Râj had tried that, he said, but still there had been no Sutee. Then Veerum Dev said 'What! has no one of your family married a true Râjpootnee. See then, here is my sister, a virgin, you shall have her in marriage." The betrothal was soon arranged, and when the Row returned home, the Jhâlâ chief came to be married and the sister of Eedur, at her husband's death, followed him through the flames.

While the Row was absent at Dwarkâ, the son of Lal Meel, of

"in a place of pilgrimage like this I cannot give up the cows as long as there is life in me, but whatever price you may command me to pay for them I am ready to give." Then the shahzâda ordered his guns to open on the Row's party, but Veerum Dev and his followers immediately rushed upon them, and drove nails into the vents, and then the sword played. Many men fell on both sides, and after a time the Row retired to a place two miles off, where he halted. He had, before the fight, let the cows loose in the jungle, solemnly entrusting them to the care of Sooruj Dev. In the night time he reflected that there were very many butchers with that cavalcade, and that if he were to kill them, that would save the life of many a cow, so he fell upon them while it was yet dark, and slew numbers of the butchers. In this action a Khuwâs, of whom Veerum Dev was excessively fond, was killed. The Row, taking up his corpse, retired a few miles and committed it to the flames on the banks of the Rewâ. He then remained secretly at the village of Wudwane, belonging to a Seesodeea, which is in that neighbourhood, for some days, and every night he went and slew or plundered some of the shahzâdas' people. At length the cavalcade, which was going to Ahmedabad, suffered so much knocking about that it turned back to go homewards. The Row performed *Supindee shrâd*, and other funeral rites, on behalf of the Khuwâs, and erected a pavilion, which is still to be seen, over the spot where his body had been consumed. He then returned to Eedur.

Now the shahzâda, having gone to the emperor and complained, there was a mighty army sent against Eedur, which came and encamped at the Rumulesur tank, and erected batteries against the town. The contest of artillery went on for ten days, but the Row, remaining in Eedur gurb, the emperor's army found that no strength of theirs prevailed against it. They therefore set sentries, and encamped there for six months. At the end of this time, the Row, taking with him his Rânees, and their establishment, and eighteen hundred horse, left Eedur gurb by a secret way, and retiring to Pol, took up his residence there. He left, however, his younger brother, Kulecanmul, with a few soldiers, in Eedur gurb. The emperor's army took the town of Eedur, and plundered it, but could not take the fortress. They discovered, also, that the Row had retired to Pol. The shahzâda, therefore, leaving a small force at Eedur, advanced to Bheelora, and encamped there with another division of his army, having placed his posts at Wurâlee, Guloroo, Ahmednugger, Morâsâ, Meghruj, and other towns, and thus taken possession of the whole Eedur country.

The Row lived six months at Pol, provisions ran short, and for two whole days he had been fasting; on the third day he went to the temple of Muhâ Dev, and with the intention of performing the "lotus-worship," he aimed his sword at his throat. At this moment the word "forbear" issued from the temple. The Row looked round, but could see no one; he thought therefore that from his weakness of body, consequent on want of food, his mind had been playing tricks with him. He again prepared to kill himself, but three several times the word "forbear" issued from the shrine. The Row then asked, "Who is it that forbids me?" The answer was, "I am Muhâ Dev!" "why do you seek to slay yourself?" "Because I have nothing to support life with," said Veurum Dev. "You shall have that which you seek to-morrow," was the reply. The Row, upon this, returned to his quarters. At this time the formerly mentioned Alo Guduwee, the Charun, who had gone away, angrily refusing to accept the *lakh pusi*, came back to the Row, at Pol, in a state of destitution, and sang a good song in his praise, and begged for alms. Those who stood by said, "Are you not ashamed to ask alms at such a time as this?" To this the Chârûn only answered by an extempore stanza. Meanwhile news had been carried to Oodipoor that "Veurum Dev is in trouble (wukhé) at Pol, and has no food left." A supply of money and necessities was then put upon camels, and sent off, and at this very moment the convoy arrived. Veurum Dev gave all the treasure out of it to the Chârûn.

Afterwards the Row considered that it would be out of his power to defeat the emperor's army, and that even if he drove a post out of a position, it would be soon replaced, so he got up one morning, and put a knife and a dagger in his waist, and tied on his sword, and mounted his horse, and set out without telling any one. He took only a single horseman with him, and went to Bheelorâ. There was a high building there, upon which the shahzâda was seated. The Row pulled up his horse below, and gave the bridle to his follower, enjoining him not to stir from the spot. He went on and said to the sentinel, that he wished to have an interview with the prince. The sentinel made his request known, and he was directed to lay down his arms and proceed. He went up and engaged in conversation, when he perceived a cat that had seized a pigeon drop with it from the roof of the building to the ground. The cat was above and the pigeon below, so that the latter was killed while the former escaped. Veurum Dev thought within himself, "If I take him, and fall with him, I shall perhaps survive." He seized the prince by the throat,

and threw him down out of the window, falling himself upon him. The shahzâda was killed, but the Row, mounting his horse, escaped to Pol. When the shahzâda's death was known, the whole army retired. Then the Row returned home to Eedur, and lived there many days.

Meanwhile, a merchant brought horses to sell them, among which were two horses, named Nuthwo and Jâlâhur, upon which the merchant set a price of forty four thousand rupees. Veerum Dev purchased them. When the Dusserâ came, and they went to worship the Shumee tree, and kill the 'Chogânee buffalo,' these two horses were much admired. They set free, according to the Eedur practice, a large and well fed male buffalo, the Row struck it with the blunt edge of his spear so as to make it run and then the nobles galloped after it to spear it. The buffalo killed, and the shumee tree worshipped, each exhibited the excellence of his horse and his own skill in riding. This amusement finished, the Row and his nobles rested themselves on swinging seats fastened to the trees, until dark, when torches were lighted and the procession prepared, and the whole party marched in great splendour to the court. On the fourteenth, the Row presented the horse Jâlâhur, to Saya Jhoola Guduwee as a present, and kept 'Nuthwo' for his own riding. That day it was the turn of the Wâghelee lady of Pethapoor to entertain her husband. The Row having gone to her apartments said to her two or three times, 'To day I gave away my horse Jâlâhur, in a present. The Ranee said, 'Why do you keep on telling me time after time that "you have made a present of a pony?" The Row then grew angry, and said "When your father shall give the Chârûn a horse like "Jâlâhur, I will come back again to your apartments, and not 'before. So saying he got up and went out. The Ranee, directly she got up in the morning ordered her chariot, and, going to Pethapoor, told the story to her father. He then sent men to get a horse of similar value to Katewar, to Moolee, to Choteelâ, to Thân Râddhuroo and every other place he could think of where fine horses are produced, but a horse of such value was nowhere to be found. Then the Thâkor went in person to the Chârûn's house, and, buying the horse from him for a very large sum brought it home. Six months afterwards he sent for the same Chârûn, and (a thing which made every one stare and look angry) made him a present of the horse. When the Row was made aware of this, he went in person to the Pethâpoor, and, after saying 'bravo!' to his father in law, brought the Ranee home with him.

Afterwards the Charun wanted to give the horse to the Row to take

care of during the rainy season, but the Row said, "My Sirdār, Māljee " Dābhee, is on duty at the out-post, at Brumh Kheir, do you give the horse to him to take care of." So the Charun gave it to the Thākōr Māljee. Soon after this, Rānā Wāgh, of Tursunghmo, made a foray as far as Kheir, and the Dābhee, mounting the same horse, set off on the wār. He was successful, and recovered the buffaloes, but the horse was wounded, for the forayers had taken to the hill Mundowuree, near Widhuwā village, and the horse had galloped half way up the hill, as may be known by marks that are still existing in that place—and a difficult place truly it is—not such as a horse might ascend. Afterwards the horse died of his wounds; on which subject the Chārūn composed some verses. Thus Rānā Wāgh, it must be told, was very valiant, and he used to say—

"I am Rānā Wāgh,

"And up the Hurnāv is my share (bhāg) "

That is the river Hurnāv, which flows into the Sābhermutec, at Bhānpoor of the Bhātees, near Sutlāsunā, and the Rānā claimed it as his boundary.

After this, when another Dusserā came round, the Row, with his own hand, killed the "Chogāneco buffalo." That day it was the Rānee Chundrāwutjee's turn to receive her husband. The Row said to the Rānee, "To-day there was a very large buffalo, and I killed it " myself." Then the Rānee said, "A male buffalo is a different sort " of an animal—this was nothing of a buffalo." Then the Row became angry, and said, "When you can show a different sort of a " buffalo, then you may be pleased to return to Eedur, until then, be " so good as to go to your father's house, and stay there." So saying, he got up. Then the Rānee said, "Let your highness be pleased to " come to Rāmpoor before the next Deewallee. Make me a promise!" The Row made the promise and went away. The Rānee, too, in the morning set off to her father's house. When she arrived there she sent for a wild buffalo, as strong a one as she could get, and began to feed it up to the highest point. Afterwards, about the Deewallee time, the Row set out from Eedur, to go by way of Doongurpoor to Rāmpoor. Meanwhile, a cadet of Jodhpoor, named Umur Singh, when out hunting, wounded a boar, which, running away, got into the lands of Vikāner, the raja of which place killed it. Then Umur Singh got angry, and said that he would, without doubt, slay the man who had killed the boar wounded by him. He prepared to attack Vikāner, but, in the meantime, the Dēlhi Emperor, hearing of the matter, sent a shahzāda to put a stop to the feud. This shahzāda and

Veerum Dev met on the road. Then the prince thought of taking revenge for his brother, but, in the meantime, he received a letter from Umur Singh, who had heard of his coming, and thought he would take part with Vikiner, to say, "I am ready for you too if you choose to come and fight me," and so he was obliged to leave the Row unmolested and go to the aid of Vikiner. While the fight was going on between these two parties, the Row went on to Râmpoor. When he arrived within thirty miles of the place, he sent forwards to say that he was coming. Now the family bard of Râmpoor had some time or other been to Ledur, where he had not received the respect he was entitled to. On account of that enmity, when he heard that the Row was coming, he caused the above-mentioned wild buffalo to be let loose on the road by which he was to come, pretending that it was doing too much mischief at Râmpoor. When the Row saw the animal coming, he thought that it was let loose to meet him on his arrival, so he killed the buffalo. He then became very angry, supposing that it had been the intention to ridicule him. He said to himself, "If I had not killed it, I should have lost my character." In his anger, on this account, he turned back, and put up for the night at a village two miles distant. When the Râmpoor Raja heard of the matter he set out to meet Veerum Dev, and, making apologies to him, brought him back with him and said, "It was not I who caused the buffalo to be let loose." When they came to examine into the matter, they found that it was the bard who had set the buffalo loose, upon which he was reprimanded. After this the Row staid there a month, and then began to talk of going away. The Rânce said, "Since my father died, the Row of Boon-dee, knowing my brother to be a minor, has seized upon some of his districts. As your highness has come, be pleased to cause them to be given up." Then Veerum Dev wrote to the Row of Boondee to say, "Restore the districts, or else get ready to fight and come to the boundary line." The two chiefs thereupon met at the boundary line, and a battle ensued, in which many on both sides were slain. The districts, however, were won back, and the Row, returning to Râmpoor, took the Rânce home with him to Eedur. Afterwards he gave to Sayâjee Guduwee an elephant and "lakh puslî."

A very short time after this, Veerum Dev set off on a pilgrimage to Gungâjee, he bathed at the Sorum Ghât, and turned homewards. Now, his half sister (the sister of Râce Singh) was married at Jeipoor. She sent her own koonwur, her minister, and others to meet Veerum Dev, and invited him with great urgency to Jeipoor. The Row was apprehensive that she would poison him, to take revenge

for her brother, therefore he used every precaution in regard to what he eat or drank. At the time of taking leave, a very valuable dress of honor was presented to the Row, which, however, was poisoned. When Veerum Dev got back to Bheelorî, within the Fedur country, he forgot his fears, and put on the dress. He was immediately seized with excruciating pains, and within an hour became a corpse. His funeral pile was erected at the gate of Bheelorî, and the Rânees at Fedur, when they heard of the event, became Sutees.

Row Veerum Dev left no son. Of the younger sons of Row Nârandas, however, several survived—Gopaldas, Keshvâdas, Sâmulâdas, Kulcân Mul, and Pertap Singh. Keshvâdas and Sâmulâdas received the estates of Subulwad and Hatheâ Wussye. Pertap Singh, whose mother was of the Tursunghmo family, generally lived at Tursunghmo. On one occasion he was the cause of some injury to the Râna, who, thereupon, put him to death, and it was partly in revenge for this deed that Row Kulcân Mul, when he took possession of the cushion, struck Tursunghmo.

Previously to the death of Veerum Dev, Gopâldâs and Kulcân Mul had together made a pilgrimage to Dwarkâ, and, while they were worshipping there, the silver teeluk, on the forehead of the image of Shree Krishn, had fallen into the lap of Kulcân Mul, who was therefore considered to have been specially appointed by the god to succeed to the royal cushion. When Veerum Dev died, however, Gopâldâs, as the rightful heir, prepared to seat himself on the throne, and the astrologers were employed to calculate the auspicious hour. Kulcân Mul, then at the house of his mother's family at Oodeipoor, was summoned to be present at his brother's inauguration. When the proper time arrived, Gopaldas seated himself to be invested with the royal jewels. He put on first one and then another, and took them off again, and was not able to make up his mind. Meanwhile, the auspicious hour had passed away. The ministers and chiefs were complaining to each other that such a person as this was not fit to manage the kingdom, when, at the very moment, Kulcân Mul came up from Oodeipoor, attended by five horsemen. The whole court welcomed him, and placed him on the throne. When the royal drum began to sound, Gopaldâs enquired what was the matter, and was informed that Kulcân Mul had assumed the cushion.

Gopâldâs went to Delhi, and took service with the emperor, in the hopes of procuring assistance to enable him to regain Fedur. At length he advanced, bringing an army with him, and struck Mandoowâ, of which he took possession, and from thence he meditated advancing

upon Fedur Lal Meek of Mândoowâ, however, concealed his men in a ravine in ambuscade, and Gopâldâs fell into the net and was slain with fifty two Kappoots. He had left his family when he went to Delhi at the hamlet of a cowherd named Wolo and after his death they remained there and founded a village called Wulsunâ, after the cowherd. They gradually encroached upon the surrounding country and at length Hurree Singh and Ujub Singh, the two sons of Gopâldâs, divided their lands into the greater and lesser estates of Wulsunâ.

During Veerum Dev's absence at Benâres the districts of Panowâ, Pubâree Juwâs, Jorâ Patheekâ, Wullechâ, and others had been brought under Mewar. Kulceân Mul raising an army, conquered them back again. Rânî Umur Singh of Oodeepoor, opposed him with an army, a cannonade commenced the engagement and then the sword played, there was great slaughter on either side but victory remained with the Row. Kulceân Mul also struck Tursunghmo, for the following reason.

Rânâ Wâgh of Tursunghmo had heard that the Rânee of Kulceân Mul who was the daughter of the Row of Bhooj, was very beautiful. He therefore conceived a great desire of seeing her. On the Dhunâl estate there is a village named Gudheroo, in the lands of which the Row's Jhârejee Rânee had constructed a temple to Shamlâjee, at an expense of five thousand pounds. Hearing that the Rânee had come to that temple on a pilgrimage Rânâ Wâgh assuming the dress of a Brahmin went thither among a number of Brahmins. The Rânee marked the Brahmins on the forehead and made them presents, she offered a present to Rânâ Wâgh among others but he declined to receive it and when a discussion arose disappeared. Row Kulceân Mul became aware of what had happened, and, in revenge struck Tursunghmo.

Afterwards the Guduwee Sâjâjee formed the design of erecting a fort at the village of Koowâwoo. The Row was not pleased with this proceeding and therefore he persuaded the Guduwee's astrologer to tell him that his allotted term of life was expired for the Guduwee had enjoined the astrologer to inform him upon this point that he might retire to Vruj. The Guduwee thereupon set off to Vruj and presented to Shree Nâthjee a salver containing thirteen pounds weight of gold. Thence he went on to Benares and as he had faith in the astrologer's words he staid there awaiting his death. However, he had to wait ten years. When at length he fell very sick he wrote to the Row of Fedur to say that he greatly desired to see him. The Row set off to Benares, and was within one stage of that city

when news was brought that Sâyâjee had cast off the body. The Row then considered that if he were to continue his journey to Benares people would say that he had come on a pilgrimage, and not on account of Sâyâjee. He therefore sent for water of the Ganges to the place where his encampment was, and having bathed therein, turned homewards by way of Oodeepoor. From that place he brought Guduwee Gopaldas, to whom he presented the villages of Therâsunoo and Râmpoor, which are still held in twelve shares by his descendants. To another Chârun, who accompanied him, he gave the village of Thoori was, which his descendants hold, divided into four shares.

After this, the Row had a quarrel with Seerohee, and went to war about a boundary. Twenty or thirty men on either side were slain, between Roherâ and Poscenâ, at length the Thâkor of Poscenâ stepped between the combatants, and an arrangement was effected. Kul Mul was succeeded, at his death, by his son, Row Jugunnâth.

CHAPTER IX.

THE SHRINE OF UMBÂ BHUWÂNÉE—DÂNTÂ.

Immense of bulk, her towering head she shews,
Her floating tresses seem to touch the skies,
Dark mists her unsubstantial shape compose,
And on the mountain's top her dwelling lies.
As when the clouds fantastic shapes disclose,
For ever varying to the gazer's eyes
Till on the breeze the changeful hues escape,
Thus vague her form and mutable her shape
Illusive beings round their sovereign wait,
Deceitful dreams and auguries and lies
Innumerable arts the gaping crowd that cheat
In redactions wild and groundless prophecies,
With wondrous words, or written rolls of fate,
I retelling—when 'tis past—what yet shall rise,
And alchymy and astrologic skill,
And fond conjecture—always formed at will

Loren o De' Medici, translated by WILLIAM ROSCOLL.

THE temple of Umbâ Bhuwanee lies embosomed among the hills of Ârasoor, at the south western termination of the Ârâwullee range. From Unhilwârl and the sacred Sidhpoor, the river Sumaswatee may be followed up to its source, at Kotheshwur Muhâ Dev, near Umbâ

jee, through a wild, but picturesque, and fertile valley, upon which the forest-covered hills gradually close. Beside this lonely streamlet, when evening darkens around him, adding to the mysterious gloom of the untracked jungle, the hur of the hyæna and the tiger, with the dusky, unclothed forms of the children of the forest around him, and the harsh and wooden rattle of their drums, sounding from some distant village, the stranger need tax his imagination little to realize to himself his dreams of the Fetish haunted banks of African Niger. Nor long, perchance, before a strange illumination lightens up the scene. The Bheel is offering his rude lustration to the mountain under whose form he worships the goddess of his faith, and flames, feeding on the dry brushwood, creep from hill to hill, slowly undulating like a huge fiery serpent, and recalling the imagery of the Psalmist,—‘as the stubble before the wind, as the fire burneth the wood and as the flame setteth the mountains on fire’

Small bands of worshippers arrive daily at the temple of Umbajec, from the whole surrounding country and even from remote parts of India, but the great Sunghs, or caravans approach it three times a year, and principally in the month of Bhadrapud, during the rainy season, on the birthday of the Goddess. Not seldom from even Europeanized Bombay,—its air dusty with commerce, its waters white with many a western sail—from beneath the shadow of the Cathedral which bears the name of the great Eastern Apostle, perhaps from the very precincts of the Court where ermined judges sit to administer the strange law of a foreign land—a land whose shadowy form, if ever it rise before his mental vision, looms far beyond the horizon which his hereditary faith has drawn around this mortal scene—the Hindoo pilgrim, quitting as it were a phantom peopled world, for one, to him more real, measures with penitential feet the toil some road to Ârâsoor

The sacred caravan, which is usually very numerous, is entertained at whatever spot it makes its nightly halt, by members of it who have bound themselves by vows to consecrate sums of money to the service of ‘the mother’. The last halt is at Dantâ, a small town nestling at the base of wild and rocky hills, at which reside the Purnâr chief tains who have been the most favoured followers of “the illustrious Umbâ”. From thence the ascent to the shrine is lengthened, and for the most part very gradual, though occasionally sufficiently steep and rugged—for no human hand may smooth the difficulties which obstruct the pathway to Doorga’s throne. Proceeding along this varied route, he holy band shining in the bright sun light, with scarlet, and white, and yellow, with glittering steel, and softer gold, exhibits a gallant

show, now traceable in lengthened, winding line upon the broken plain, now partly hidden by many coloured rocks, or concealed from view by the tangled forests shade. At a place called "the wall of Nanābhace," about half way up the steepest portion of the ascent, the Sungh makes a temporary halt, and on quitting this spot, it soon emerges from amidst the gloomy rocks, and reaching more open ground, begins to scent the perfumed breezes of Arasoor. By and by a shout from the head of the line of march proclaims that the temple is in sight. Then, dismounting from their horses, or descending from their litters, the whole pilgrim band prostrate themselves upon the ground, and as they rise again, the hills re-echo with their cries of, "Conquer! Umbā, Mother!"—"Victory to the illustrious Umbā!"

The temple itself is small and much surpassed by many a less venerated fane, it is surrounded by a fortified wall, inclosing buildings occupied by the priests and servants of the Goddess, or tenanted by her pilgrim worshippers, it contains also a garrison, but that she may not be thought to owe the inviolability of her dwelling to any aid from an arm of flesh, Umbā Mother has refused to permit the erection of an external door. It is Doorgā, the daughter of Hemichul and Meena, the consort of the mighty Shiva, who is worshipped in this shrine, not, as in her storm-rocked temple on the hill of Chāmpāner, under the shape of the blood-delighting Kālī but rather in the milder and more mysterious form of an Isis or a Cybele, as Bhuvānee, the active expression of the self-existent principle, and as Umbājee, the mother of Creation.

The Shrine of Arasoor lays claim to the most remote antiquity. Here, it is said, was offered in vicarious sacrifice the hair of the infant Shree Krishn, and here, in after days, his bride, Rookmune, worshipped Devee when he bore her from the threatened embrace of Shushoopāl. The threshold has been worn away by the feet of the pilgrims of many a century. The worshippers, when they are admitted to a sight of the idol, lay before it offerings of garments, money, or jewels. They present also, among other articles, cocoa nuts, as vicarious offerings, instead of the lives of themselves or of their friends.¹

¹ The reason why the cocoa nut is constantly employed by Hindoos to represent a human being, is to be found in the strange story of Vishwāmītra. That saint, it is said, in imitation of Brumhā's creative power produced, himself several sorts of grain—he also formed a cocoa nut tree, and at length began to create men growing out of this tree commencing with their heads. Brumhā, fearful that his occupation of creating, would be taken from him worshipped the saint, who thereupon consented to desist but, in commemoration of his exploit, permanently affixed the human heads to the tree, under the form of its fruit.

The most solemn worship is performed on the eighth night of the Novaritra, when the Rânâ of Dantâ, in person celebrates fire-sacrifice before the Arâsooree Mother, and fills with sweetmeats a large cauldron which the wild Lheels of the mountain empty on a signal the Goddess gives by letting fall from off her neck her garland of flowers. The same chief receives the pilgrim tax and the duties levied for the protection of caravans. If a Thakor arrives as a worshipper, the best horse in his suite must be presented to the Rânâ. He removes also the whole of the offerings which are made by the pilgrims during their stay at the shrine, and which consist of vestments, banners, vessels of the precious metals, bells and other necessities for the service of the temple. Seven silver clogs stand continually before the idol.

Notwithstanding the more beneficent form in which the goddess here appears she receives the sacrifice of animals which are slain before her image and also offerings of spirituous liquors. The use of oil is forbidden in the service of the temple, nor may it be employed by a worshipper as long as his pilgrimage lasts. The lamps which illuminate the shrine and those which are waved before the idol are supplied with clarified butter. The Rânâ of Dantâ, when present at the evening worship himself fans the goddess with a "chamur" of horse hair but the ordinary officiating priests are three in number—Owdich Brahmîns of Sidhpoor, who farm their office paying a revenue to the Rânâ. It is their duty to mark pilgrims with the chândlo on the forehead at the commencement of the pilgrimage, and with a red hand on the shoulder, at its termination they are freed by the worshippers according to their means and sometimes it is said refuse the indispensable mark of dismissal until their claims are satisfied.

In a temple to "the Invincible Mother," on the edge of a reservoir near the principal shrine called Mânsurowur, is an inscription of the Muhi Rânâ Shree Mâl Dev dated Sumvut 1415 (A.D. 1359.) At the door of the adytum of the temple of Umbâjee is a tablet which records offerings made in Sumvut 1601 (A.D. 1545) by the Rânâ of Row Bârmul of Eedur probably on the death of her husband. There are several other inscriptions on the pillars of the temple principally of the sixteenth century recording the gifts of private individuals, and one dated in Sumvut, 1779 (A.D. 17-3)

* The numbers three five and seven are considered auspicious by the Hindoos and particularly the two latter. They represent heaven earth and hell the five elements and the seven Sages.

when "the lord of the land, Rāj Adheerij Rānājee, Shree one hundred and eight times repeated, Shree Prutesunghjee," was ruling, states, that a wealthy family built a dhurum sala, or house of accommodation for pilgrims, "for the sake of a son," and adds "by the kindness of Umba, the hope was fulfilled."

The Rows of Seerohee, whose territory approaches the shrine of Umbajee, once held a share in its revenues, but subsequently resigned it, on the ground, it is said, that Goslees alone can with credit receive the offerings made at a temple. A daughter of Dantā was once married to a bridegroom of the house of Seerohee. She proceeded to the house of her father-in-law, dressed in a scarf, which, as ill luck would have it, had been presented to the goddess by one of her bridegroom's family. Her husband therefore declared that as she wore the mother's dress, he could henceforth regard her only as a mother to him. The lady was compelled to return home,

"Widowed wife and wedded maid,

and, from that time, a rule was made that the daughters of Dantā should abstain from the use of garments which had been offered to Umbajee.

About two miles to the west of the temple of Umbā Bhuvānee, is a hill upon which a fortress was formerly situated called Gubbur gurrh. The rocks there form themselves, when seen from a distance, into the semblance of a huge arched portal, a fact which, perhaps, gave rise to the legend that Mother Umbajee keeps her state in the hollow of the hill. "At one time, it is said "a cow belonging to "the Mātajee used to graze with the shepherds' cattle all day, and "return into the hill at night time. A cowherd wondered whose "the cow could be, and gradually came to the determination that "he would, at all risks, discover the owner, and claim from him his "fee. One evening when the cow set off as usual homewards, the "cowherd followed, and with it entered the hill. He found himself "in the interior of a splendid palace, full of magnificent apartments. "In the principal hall the Mātajee herself appeared, reclining on a "swinging couch, and surrounded by numerous female attendants. "The cowherd, mustering up courage, approached her, and enquired "whether the cow was hers. She answered in the affirmative, and "the cowherd was encouraged to continue. He said that the "animal had been tended by him for twelve years, and that he had "now come for his fee. Mātā Umbajee directed one of her "maidens to give him some of a heap of barley that lay upon the

"ground The servant took up a winnowing fan full of the grain, and presented it to the cowherd. He took it, and went out disappointed and angry, and as he passed the threshold he threw the barley from him. On reaching home, however, he discovered some grains of the finest gold adhering to his dress. The cowherd attempted next day to regain the entrance of the hill but was unable to discover it, nor did the Mâtajees cow ever again make its appearance.

A more modern legend is attached to another hill hard by. "A few years ago, a cultivator belonging to the Seerohee country went from home to find a purchaser for a pair of bullocks. As he wandered about a gosâee met with him who said, 'If you will follow me, I will enable you to dispose of your bullocks.' The cultivator accordingly followed the ascetic who led him taking his bullocks with him into a cave in the side of the hill. After proceeding onwards for some distance within the cave they came at last to a magnificent hall with a large stable beside it, in which many horses were stalled. There were many men at work there, too, making armor for men and armor for horses and weapons guns and other warlike stores. There were also piles of cannon balls and heaps of musket bullets. The gosâee now asked the cultivator what price he expected for his bullocks and having ascertained it, brought the sum demanded from the hall and gave it to him. Then the cultivator asked Whose mansion is this and whose stores are these and who lives here? The gosâee said 'You shall know of this two years hence. These stores are for war with the English government. The cultivator returned home and made known in his village what he had seen. Other people of the village then taking the cultivator with them, went to see the cave but it was nowhere to be found."

"Traditions similar to these are to be met with in all countries. The Infernal dwell in Vallalla and at the destruction of the world are under the guidance of Odin, to come forth again in arms. King Arthur rests in the Isle of Avalon awaiting his destined time for the overthrow of his enemies. Frederick Earl Aronsa sleeps in the K. Mauser in Tiering a and the hour of his liberation strikes, and a better time comes, which will be it is said when the ravens will no longer fly over the mountains, and an old withered worn-out pear-tree on the hill will again send out shoots and bears foliage and blossoms. In the Wunderberg near Salzburg dwells the great emperor Charles V., with golden crown and sceptre attended by knights and lords. His grey beard has twice encompassed the table at which he sits, and when it has the third time grown round the end of the world and the appearance of An Christ will take place. The Jafoff inhabitants of the mainland of Africa, oppose the law of Greece

Near Umbājee, beside a rivulet, and among natural shrubberies of wild jasmine and other scented flowers, is a little village founded by Koombho Rānā, of Cheetor, and called after his name, Koombhāreea. Beside it are some handsome white marble temples of the Jain faith, constructed by Veemul Shā. "The Mātā," as the legend relates, "gave much wealth to Veemul Shā, and he constructed here "three hundred and sixty temples to Pārusnāth. The Mātājee "asked him by whose aid he had built them; he said, by the aid of "his spiritual preceptor. She repeated the same question thrice, "and each time received the same answer. She then said to him, "'Escape as quickly as you can.' The Shā fled into the crypt "below one of the temples which is connected with the crypts of "those at Dailwārā, and travelling by the subterranean passage,

believe in a species of beings called Yumboes, who resemble the Gothic fairies. Their chief abode is a subterraneous dwelling in the Paps, the hills about three miles from the coast. Here they dwell in great magnificence, and many wonderful stories are told of those persons, particularly Europeans, who have been received and entertained in the subterranean residence of the Yumboes, of how they were placed at richly furnished tables, how nothing but hands and feet were to be seen, which laid and removed the various dishes, of the numerous stories the underground abode consisted of, the modes of passing from one to the other without stairs, &c. &c. As to gifts made on such occasions, and rejected, compare the following story —

"A dwarf came down one night from the chesnut woods on the side of the "mountain over the village of Walchwyl (in Switzerland), and enquired for the "house of a midwife, whom he earnestly pressed to come out, and go with him. "She consented, and the dwarf, bearing a light, led the way in silence to the "woods. He stopped at last before a cleft in the rock, at which they entered, "and the woman suddenly found herself in a magnificent hall. She was thence "led through several rich apartments to the chamber of state, where the queen "of the dwarfs, for whom her services were required, was lying. She performed "her office, and brought a fair young prince to the light. She was thanked, and "dismissed, and her former conductor appeared to lead her home. As he was "taking leave of her, he filled her apron with something, bidding her on no "account to look at it till she was in her own house. But the woman could not "control her curiosity, and the moment the dwarf disappeared, she partly opened "the apron, and lo! there was nothing in it but some black coals. In a rage she "shook them out on the ground, but she kept two of them in her hands, as a "proof of the shabby treatment she had met with from the dwarfs. On reaching "home, she threw them also down on the ground. Her husband cried out with "joy and surprise, for they shone like carbuncles. She asserted that the dwarf "had put nothing but coals into her apron; but she ran out to call a neighbour, "who knew more of such things than they did, and he, on examining them, "pronounced them to be precious stones of very great value. The woman "immediately ran back to where she had shaken out the supposed coals, but they "were all gone."—*I*de "Keightley's Fairy Mythology," "Thorpe's Northern "Mythology," &c.

"emerged upon Mount Aboo Then the Mâtâjee consumed all the temples by fire, with the exception of five, which she left as witnesses to the tale, and the calcined stones of those which were destroyed may still be seen strewed over the ground" This legend probably contains a certain amount of truth, in as far as it relates the destruction of temples founded on the spot by Veemul Shâ, through a volcanic agency which has evidently at some time or other been very active throughout the hills of Ârâsoor The Shâ himself seems to have fully believed that his loss was occasioned by the vengeance of Shree Umbâjee, for the inscription on the temple which he subsequently founded at Daiwarâ, of Aboo, contains the following stanzas in propitiation of that goddess —

"IX Thou whose leaflike hands are red as the leaves of the Ushok tree, thou who appearest in resplendent beauty, borne in a carriage drawn by Keshree-Singhs thou who bearest two children in thy lap, such in person, Sutee Umbeekâ, destroy the calamities of virtuous men"

"X. Once on a time to that viceroy at night time, Umbeekâ the wise, give this order—'Upon this mountain do you erect a good temple for Yoogadee Nath, a place pure from sin'

"XI When one thousand and eighty-eight autumns had passed since the time of Shree Vikramadit (A.D. 1032) on Urbood's summit, Shree Âdee Dev was by Shree Veemul seated. Him I worship"

Among more modern inscriptions in the temple of Nemeenâth, at Koombhâreea, occurs one, dated Sumwut, 1305 (A.D. 1249), recording additions to the edifice made by Brumh Dev, the son of Châhud, the minister of Koomar Pal Solunkhee, who, as is here mentioned, "at the village of Pâdpurâ, caused to be erected the temple called Oon deer Wusâheekâ."

On a pâlceyo close by is another interesting record, dated Sumwut, 1256 (A.D. 1200), which states, that "Shree Dhârâwursh Dev, the lord of Urbood, the thorn to all Mundaleeks upon whom the sun shines," constructed a well "in this city of Ârâsanîpoor"

From these particulars, relating to the shrine of their patron goddess, we now turn to the story of the race of Rânâ Wâgh, the Purnmârs, of Dântâ, and Iursunghmo

¹ Or "the Rat's temple." It is mentioned in the Prabundh Chintâmune, that Koomar Pal caused a temple of this name to be constructed in commemoration of the injury he had inflicted on a rat, by taking away its pieces of silver *Vikr* p. 139.

Ruvpāljee Purnār was the fortieth in descent from Vikram. He went on a pilgrimage to Dwārkā, and thence was on his way to Kutch. He had a vow neither to eat nor drink without having first worshipped Mātā Umbeekā, on which account she was pleased, and permitted him to behold her, and promised to grant whatever boon he might ask. He asked for the throne of Nuggur Tatta and the rule over Sindh, which the goddess granted to him; and he erected three royal seats, at Nuggur Tatta, Bamunoowā, and Bell. Twelfth in descent from Ruvpāljee was Dāmojee, who, having no Koonwur, made vows to Umbājee for the purpose of obtaining one. The goddess drew blood from her own finger, and, with this and dust from her body, produced a prince, to whom she ordered the name of Jus Rāj to be given. She also declared that she had created him that he might protect the place where she was worshipped. Nuggur Tatta was in this reign invaded by the Mohummedans, who, after a struggle of nine years' duration, took the city, and slew Raja Dāmojee. Koonwur Jus Rāj, however, continued the contest, and recovered the city.

Raja Jus Rāj, also, was a devoted servant of Umbājee, and received great strength from the goddess. In his reign, however, the Mohummedans again returned, and, making wells with the bones of animals, and perpetrating other Mechisms, so polluted the land, that Umbājee said to Raja Jus Rāj, "I have no pleasure in remaining here any longer, I will retire to my dwelling which is at Ārasoor." The raja said, "I am your servant, wherever you go I will follow." She listened to his prayer, and said, "It is well! Come with me, and I will give you the throne of that country." So saying, she vanished. Jus Rāj after this again engaged the Mohummedans, but was defeated and lost Nuggur Tatta. He then, taking his family with him, went to the Mātājee, at Ārasoor. Umbājee gave him the tiger upon which she rides, and said to him, "Seat yourself upon this tiger, and make a circuit—whatever territory you encircle shall be yours." The raja did so, and made the circuit of seven hundred and sixty villages. On the south he included the Doturso Puttā, as far as Kherāloo, on the north-east the territory up to Koturā, on the east as far as Derol, on the north the country up to the Bhārjā's well, which is in the lands of Seerohee, on the south east he went as far as Gudwārā, on the north-west as far as the village of Hātheedurā. He found buried treasure in the Bhundharo hill, which people now called "Gubbur," with which he raised an army, and went to Nuggur Tatta to take revenge for his father. Jus Rāj drove the Mohummedans out of the city, and slew many of them, he remained in that country until his death, but his Koonwur was all this time at Gubbur gurrh with the Mātājee.

Meghjee and Wāghjee, were left with their mother's family at Hulwud, while Tursunghmo was entrusted to a Khuwās of the Rānā's, named Māroo Rāwut. The Row Bhan of Eedur had married the daughter of Āmbojee, and when he heard of the death of the two brothers, he collected a force, and went to Tursunghmo, which he took, and seizing Māroo Rāwut, carried him to Eedur. The Row left a garrison at Tursunghmo. Opposite to the palace at Eedur there is a prison, into which the Row thrust Māroo Rāwut, and every day he used to amuse himself, by sitting at the window, and ridiculing him in every possible way. At last the Khuwās made answer, "Row, you have seized upon the principality, because the Koonwurs are infants, but do not suppose that there is no one to help. A tiger even, when he's caged, can do nothing, but if you were to let me out, I would cause this palace of yours to be dug up, and thrown into the Rorā Hurnav river." The Row was enraged when he heard this, and cried to the guard, "Turn that dog out!" However, the Row's Rānee, Āmbojee's daughter, knew of the exploits that Māroo Rāwut had performed, so she would not permit that he should be let out of the prison. Another day, when she was not present, the Row released him. He remained two days at Kulnath Muhā Dev's, and then went to Hulwud. As he sat beside a tank a Wudharun, or female slave, of the Rānee Jhālee's suite, came there for water, through whom he made his story known. The raja sent for him, and soon afterwards Māroo Rāwut, with the two Koonwurs and a large sum of money, were on their way to Ahmedābad. Māroo first saw the padishah's minister, and arranged matters with him. Then he took the two Koonwurs, one on each hip, and, with a brazier of lighted coals on his head, went to make his complaint to the padishah. When the padishah saw him, he said, "The children will be burned, put them down. Both the Koonwurs then cried out with a loud voice, "Sahib! when we have got down where shall we stand? The Eedur Row has seized possession of our ground, and this is the padishah's ground, if we get down upon it, we shall make an enemy of him." The padishah told them to take courage, and having caused them to be set down, and made himself acquainted with their story, was pleased to send an army against Eedur, on the agreement that the Koonwurs should pay him ten thousand pounds as an offering. The army advanced and encamped near Eedur. Row Bhan then said to the leader of the army, "I am ready to pay the padishah whatever offering these Tursunghmo people have agreed to pay, so do you take your army back again." But the Mohammedan said, "I have the padishah's orders, and must act up to them." Row Bhan upon this fled with

tained Vegurno Jemâdâr, a Nagur Brahmin who had lost caste and become a Mohummedan, but had quarrelled with the padishah and leaving Ahmedabad had come to Eedur. The Row promised to entrust to this officer the village of Wuralee if he would seize Rana Wagh and give him up to him. Vegurno agreeing went to take charge of Wuralee and laid himself out to be the best of friends with Rana Wagh. Once on a time the Jemâdar invited Rana Wagh to drink opium with him at the ford of Lank, on the Sabhermutee. The Rana went there taking two horsemen with him. Munjee Wachawut Thâkor of Deepuree one of the Rana's sirdars thought with himself that the Rana setting out alone that day would surely be made prisoner, so he went to remonstrate with him. The sage's curse however lay on the family so the Rana could not see before hand to provide against the danger. He not only persisted in going but desired Munjee Wachawut not to accompany him. The Thâkor however was so impressed with the danger that he followed him at a distance. Rana Wagh reached the ford of Lank, and feasted with Vegurno and drank liquor. After that Vegurno's men seized him, one of his followers was slain and the other escaped. Munjee Thâkor came to the rescue and killed one or two men with his spear but was then slain. The Jemâdar carried the Rana to Wuralee, and threw him into prison and wrote off to the Row to say "I have seized Rana Wagh do you therefore confine his brother Jemul." When the Row received the letter he was playing at draughts with Jemul in an upper room and below at the foot of the stairs a Rajpoot named Saloo Bhoot Thâkor of Châmpoo and Khapurethâ was seated. The messenger going to him said "Where is the Row? I have brought this letter from Wuralee." The Thâkor said "What is the letter about? you need not fear to tell me for I am one of the Row's servants." The messenger said "The letter is about the capture of Rana Wagh." Then Saloo Bhoot said "The Row is lying down sit you here till I go and take a look. If he be awake, I will call you, but if he be asleep and you wake him by talking too suddenly, he will be angry." So saying he made him sit down and going up stairs stood behind the Row and in front of Jemul and drawing a knife across his throat, made signs to the latter that the Row would take off his head. Jemul not understanding this signal the Thâkor made signs to him to come down stairs. Then Jemul understood and making a pretence for his absence went below. Saloo Bhoot told him what had happened and he went home to his lodging and mounting his horse, galloped off northwards, towards Baleshee (Mhow). He kept his horse at full speed for twenty miles, so that

when he reached the gate of the village of Âkordeea, the horse dropped. Jeimul went into the village on foot, and took shelter with a Chârûn, named Wurjâng Bâdooâ Wurjâng's son, Sudhoojee, asked what had happened, and who he was. Jeimuljee said, "The Row's men are pursuing me, therefore, if you can protect me, do so, if not, forward me on to some distant place." The Charun said, "I will protect you with my head, but though I die, the Row will not quit you. Do you, therefore, take the better of these two mares, and make your escape, and when you get back to your country think of me." Then Jeimul took the mare, Keshur, and fled, and got safe to Kheraloo.

Now the Row, having received the letter from the messenger, and read it, sent in pursuit of Jeimul. When the pursuers got to Âkordeea, and saw the horse lying dead, they felt sure that the fugitive was in the village. They went to the Chârûn's house, and made great uproar there, saying, "Give up our thief to us." The Charun said, "He has deceived me and fled, taking my mare with him. I don't know who he is." The pursuers went after him to the distance of twenty or five and twenty miles, and then returned to Eedur.

Jeimul assembled men in the Kheraloo district, and went to Tursunghmo, of which he took possession, and began to collect stores there. Meanwhile Row Kuleean Mul came thither with an army. A battle took place, and the Row being unsuccessful, returned to Eedur. The dispute with the Row lasted a long time. There were in the Rânâ's service two brothers, Mehepo and Rajdhur, Thâkors of Muhâwud, and the Koollee Thâkor of Wujasunâ, named Depo, who had eighty men. This Depo asked permission to make an attack upon Eedur, which was granted him. He placed his followers in little hamlets in the Eedur country, and went himself, with two or three men, to Eedur. At this time some actors were playing before the Row, in his court. The Thâkor went, and sat down among the lookers on, and ascertained that the Row's brother, Keshuvâs, was present. The daughter of this Keshuvâs was throwing pebbles, from the window, at Rânâ Wâgh, and when they struck him on the head he uttered something like a cry, upon which all present, actors and spectators, laughed. The Rânâ Wâgh said, "I shall never be at peace in another world unless my heir, whoever he be, cause this woman to weep." Depo Thâkor was very much grieved when he saw the Rânâ suffering such affliction. Now when the play was finished, they brought the plate round, then Depo took the gold armlet off his arm, and threw it in. The actors said, "Who

his family, and the army struck Cedur, and cast the Rows palace down to the ground. Then Māroo Rāwut said, "I will give a gold mohur to every one who will take a stone from hence, and throw it into the Hurnā. Many of the soldiers therefore, took stones and piled them beside the Hurnā, and with these was built the temple of Shamlājee which is upon the banks of the river, near the village of Gudhā. From thence the army went on to Tursunghmo, the Fedur garrison abandoned the place and fled and it was restored to a prosperous state and made over to the Koonwur. Then the leader of the army said to Māroo Rāwut, "Now produce the money which you promised." Māroo answered "I have no money here my treasure is in the hills of Soo lasunā if you will come thither, I will pay you the money." So saying he put the Koonwurs under the care of Mātā Umbājee and set out himself with the army. He caused the army to encamp at the Wursungh tank, which is between Tembā and Bhātās in Gudwārā he then said, "I will go and get out the treasure and bring it. So saying he went into the Soo-dāsunā hills and there lay concealed. The Mohammedans for a day or two waited for him but as he did not come they set out to look for him. However they could not find him. At length he sent to the commander of the army and said, If you will give me a hostage I will come in and settle the matter with you. Having received a hostage, the Rāwut came into the encampment and said, 'I have not got the money, but here is this Kheraloo district I will mortgage it to the padishah and whenever I can pay the money the district shall be released. Thus saying, he passed a deed of mortgage for the Kheraloo district but retained 'wāntā lands in several villages.

In the time of Āskurunjee Rānā one of Akbars shahzādas fled from Delhi, having committed some offence. He went to Oodeepoor Jeepoor and other places in Rajwārā, but found no one to shelter him. At last he came to Tursunghmo. Āskurunjee offered him shelter and he remained there and built a fortress upon the hill called Kalwan, which is north of Tursunghmo about three miles. One day when the shahzada was very much pleased with the Rānā he began to give him his ring which was of great value and set with precious stones but the Rānā said 'I will not take it now when your highness's affairs are arranged and you go hence in peace I will receive whatever you may choose to offer. His servants however told the Rānā that he had made a mistake for that princes minds were not always the same and that he should have taken the opportunity while he had it. Then the Rānā recollected the Brahmins

curse upon his ancestor—that the lords of Tursunghmo should never have a provident mind. Next day he went to the shahzada, and said, "Will your highness give me the ring which you were going to give me?" but the prince replied, "When I am going I will give it." However, he went away to the west without giving it, and Bārmul Row, of Bhooj, seized him, and sent him to the padishah, at Delhi, for which service Row Bārmul got the Moorbee district.¹ Afterwards, when the padishah and the shahzada were on good terms again, the padishah asked him who they were that had given him shelter, and who that had entertained him hospitably. He said, "Askurunjee, of Tursunghmo, was the only one who sheltered me or 'treated me with hospitality'." The padishah, when he heard this, sent Askurunjee a dress of honor, and the title of Muhâ Rânâ. The shahzada also sent the before mentioned ring, which was set with diamonds worth a large sum of money. Askurunjee left three sons—Wagh, Jemul, and Pertap Singh.

In the time of Rânâ Wagh the two Rânees of Row Kulcean Mul, of Eedur, (that is to say), Bhânwunttee, of Oodeepoor, and Veenujâ-munttee Jhârejee, of Bhooj, used to come every Monday to worship at the temple of Muhâ Dev, at Brumh Kheir.² That place is called Bhngoo-kshetra, the Hurnâv river is there, and Rânâ Wagh claimed it as his boundary line—as the couplet says—

"I am Rânâ Wagh

'And up to the Hurnâv is my bhâg."

Some one told Rânâ Wagh that the Eedur Row's Rânees were very beautiful, and so he determined he would see them. He dressed himself like a Brahmin, and went with the Brahmins, one Monday, to Bhngoo-kshetra. The Rânees, after worshipping Muhâ Dev, made marks on the Brahmins' foreheads, and gave them alms. Among the rest, they marked Rânâ Wagh and offered him alms, which he refused to receive. They asked him what was the reason for his refusal. He said he had taken a vow at Benares that he would not receive alms from any one. The Rânees went away, and the Rânâ also returned, but the matter came to the knowledge of Row Kulcean Mul. The Row then entered into an alliance with Jemul, Rânâ Wagh's brother, whom he kept with him at Eedur. He also enter

¹ This is probably an incorrect allusion to the story related at page 302. The shahzada would then be Sultan Nooruzer III, of Ahmedabad.

² The account here given is the Danta version of the story as that given at p. 30 is the Eedur version of it. Each has been translated literally.

tained Vegurno Jemādār, a Nagur Brahmin, who had lost caste, and become a Mohummedan, but had quarrelled with the padishah, and leaving Ahmedabad, had come to Eedur. The Row promised to entrust to this officer the village of Wuralee, if he would seize Rānā Wāgh, and give him up to him. Vegurno agreeing, went to take charge of Wuralee, and laid himself out to be the best of friends with Rānā Wāgh. Once on a time the Jemādār invited Rānā Wāgh to drink opium with him at the ford of Lānk, on the Sabhermutee. The Rānā went there, taking two horsemen with him. Munjee Wāch-wut, Thakor of Deepuree, one of the Rānā's sirdārs, thought with himself, that the Rānā setting out alone that day, would surely be made prisoner, so he went to remonstrate with him. The sage's curse, however, lay on the family, so the Rānā could not see before hand, to provide against the danger. He not only persisted in going, but desired Munjee Wāch-wut not to accompany him. The Thakor, however, was so impressed with the danger, that he followed him at a distance. Rānā Wāgh reached the ford of Lānk, and feasted with Vegurno and drank liquor. After that, Vegurno's men seized him, one of his followers was slain, and the other escaped. Munjee Thakor came to the rescue, and killed one or two men with his spear, but was then slain. *The Jemādār carried the Rānā to Wuralee, and threw him into prison, and wrote off to the Row to say, "I have seized 'Rānā Wāgh, do you therefore, confine his brother Jemul."* When the Row received the letter, he was playing at draughts with Jemul in an upper room, and below, at the foot of the stairs, a Rajpoot named Saloo Bhoot, Thakor of Champoo and Khāpuretha, was seated. The messenger, going to him, said, "Where is the Row? I have brought 'this letter from Wuralee.' The Thakor said, "What is the letter 'about? you need not fear to tell me, for I am one of the Row's servants' The messenger said, "The letter is about the capture of "Rānā Wāgh." Then Saloo Bhoot said, "The Row is lying down, sit "you here till I go and take a look. If he be awake, I will call you, "but if he be asleep, and you wake him by talking too suddenly, he "will be angry." So saying, he made him sit down, and going up stairs, stood behind the Row and in front of Jemul, and drawing a knife across his throat, made signs to the latter that the Row would take off his head. Jemul, not understanding this signal, the Thakor made signs to him to come down stairs. Then Jemul understood, and, making a pretence for his absence, went below. Saloo Bhoot told him what had happened, and he went home to his lodging, and mounting his horse, galloped off, northwards, towards Baleshee (Mhow). He kept his horse at full speed for twenty miles, so that

when he reached the gate of the village of Ālordeeā, the horse dropped. Jeimul went into the village on foot, and took shelter with a Chārun, named Wurjāng Badooā. Wurjāng's son, Sudhoojee, asked what had happened, and who he was. Jeimuljee said, "The Row's men are pursuing me, therefore, if you can protect me, do so, if not, forward me on to some distant place." The Charun said, "I will protect you with my head, but though I die, the Row will not quit you. Do you, therefore, take the better of these two mares, and make your escape, and when you get back to your country think of me." Then Jeimul took the mare, Keshur, and fled, and got safe to Kheraloo.

Now the Row, having received the letter from the messenger, and read it, sent in pursuit of Jeimul. When the pursuers got to Ālordeeā, and saw the horse lying dead, they felt sure that the fugitive was in the village. They went to the Charun's house, and made great uproar there, saying, 'Give up our thief to us.' The Charun said, 'He has deceived me and fled, taking my mare with him. I don't know who he is.' The pursuers went after him to the distance of twenty or five-and-twenty miles, and then returned to Eedur.

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"is it that gives this, whose fame shall we celebrate?" but Depo made no answer. Then the by standers said, "Some drunken fellow has given it, but what business is that of yours, the Supreme Being has given it to you." Afterwards they brought round the plate again, then the Thâkor gave the other armlet. It was now midnight. At this time the Row's brother, Keshuvdâs, went out. Depo followed him, and struck the torch out of the hand of the torch bearer who was with him. He then stabbed Keshuvdâs, and, cutting off his head, made his escape with it. Then there arose a cry of "The Row's brother has been murdered! The Row's brother has been murdered!" The girl before mentioned now began to weep, and beat her breast, and Râna Wâgh, when he heard this, immediately killed himself. As long as the Rânâ was alive, the Row used daily to say to him, "If you will pass a deed assigning some of your villages to me, I will release you," but the Rânâ would never agree to this, and only answered—

"I am Rânâ Wâgh

'And up to the Hurnâv is my bhag'

Now, Depo, as soon as he had got clear off, set fire to a hull, upon which his men, posted in different places, directly they saw the glare, set fire also to the villages they were in.

Afterwards, Depo came to Tursunghmo, and having made obeisance to Jeimul, said, "Umbajee Mata has preserved my honor." Jeimul gave him the village of Bheemal. Depo's descendants are still to be found at Wujâsunâ, in the position of cultivators. Rânâ Jugut Singh took back the village of Bheemâl from the family, but left them a fourth share of it, which they still hold.

The Row sent for the Chârun, Bâdoâ Sudhoojee, and said, "You caused my thief to escape, therefore you shall not remain in my country." When Rânâ Jeimul heard of this, he sent for that Chârun to Tursunghmo, gave him the village of Panceâlee, and, making him his family bard, kept him near himself.

Now the two Gudheeâs, Mehepo and Râjdhur, who were in the service of Rânâ Jeimul, asked for a few days' leave, and set off homewards. Meanwhile they came to the river, at the gate of the village of Gothurâ, when a shepherd came out with some goats. They asked him whose the goats were, he answered that they belonged to the Rânâ. They said, "We belong to the Rânâ, too, so give us one of the goats." The shepherd refusing, they took one by force, and

1 The Chârun from whom this account was derived is a descendant of Sudhoojee's, and holds a sixteenth share of the village of Panceâlee.

killed it. Then he went to Tursunghmo, and complained to the Rânâ, that the Gudhees, though warned not to do so, had taken one of the goats by force, and killed it. The Rânâ when he heard this said, "These people are getting very proud, they must be looked after." Some friend of theirs wrote this information to the Gudhees, and told them that if they came back without making a thorough arrangement they would be put to death. Upon this the Gudhees remained six months at home idle, at the end of this time the Rânâ summoned them. They said they had not confidence in the Rânâ, but that they would come if they received Bîdooî Sudhoojee's security. The servant came back with this message, upon which the Rânâ called his minister, and assembled his sirdârs, upon whose advice he sent off a letter giving Sudhoojee's security unknown to the Charun. When they read this letter, the Gudhees, Mehepo and Râjdhur, came to Tursunghmo, and put up at a garden at the gate of the town, preparatory to presenting themselves to the Rânâ. Then Bîdooî Sudhoojee went to pay them a visit, in the course of which he observed, "It is a very good thing that you, master and servants, are at one again." They said, "Yes, but it was only on receiving your letter of security that we came." Sudhoojee answered that he knew not a word of any security, upon which they showed him the letter. He repeated that he knew nothing of the matter, and said that they had better determine upon what they were to do at once. The two brothers then made up a plan between them, and the younger soon after set off pretending that he had quarrelled with the elder. All the people then surrounded the elder brother, and said that he should go, and make up with his brother, and bring him back. Mehepo accordingly mounted his horse, and set off under pretence of bringing Râjdhur back again, and when they came together, they shook their horses' reins, and galloped off to Muhâwud. When the Rânâ heard that the Gudhees had gone back again, he asked what was the reason. Then the people told him that there had been a quarrel between them, and that one had gone away angered, upon which the other had followed him to bring him round. The Rânâ, however, thought within himself that some one must certainly have told them. He asked the Guduwee whether he had gone to visit them, and whether he was the person who had commenced the subject, or whether another had done so. Now there was a Koolee, named Waleeo, a servant of the Gudhees, who was given to opium, and who used to live about the Rânâ's presence, and make leaf plates. The Charun said that it was probably Waleeo who had told them, and that they had therefore made off in alarm. Then

the Rānā threatened this Koolēe very much, and turned him out, and he too went to Muhāwud. Afterwards Bādōā Sudhoojee said to the Rānā, "Well done, Thākori! you caused me to quarrel with the Eedur Row, and brought me here, and then you laid a plot to take away my character, by secretly sending security in my name, and bringing the Gudheēas here. Now, I am not going to remain any longer in your country." He then went off in anger, and the Thākors, Mehepo and Rājdhur, having secretly invited him, he, too, went to Muhāwud. Then the Thākors were considering about giving the Gudwee a village, but meanwhile the Rānā got information of the matter, and he sent to make friends with the Gudwee, and induced him to return, and replaced him at Paneeālee.

Now, the Eedur army came against Tursunghmo, and a battle was fought, and many on both sides were slain. At length the army turned homewards. At this time they seized a Nāgur of Tursunghmo, whom they took to Row Kuleean Mul. The Row ordered that his nose should be cut off. Then the Nagur said, "It is well! it will be known then that I was with Kuleeān Mul's army." The Row asked what was meant, the Nagur answered, "When you have cut off my nose, having taken me alone, it will be as if your whole army had lost its nose." The Row turned him out without maiming him.

As the army turned back a Koonbee woman was going along with her husband's dinner. The Row saw her, and, as he was hungry, he said, "What have you there?" She answered that it was rice pottage, He took it and began to eat, but, as the pottage was hot, his fingers were burnt. The woman said, "Why, you're as bad as Kuleeān Mul." The Row asked how that was. She said, "The Row, instead of taking possession of the outlying villages, attempts to take Tursunghmo itself, a thing which he cannot accomplish in ten years. So you, instead of beginning upon the pottage round the edges, which has become cooled, must needs thrust your fingers into the middle and get them burnt." The Row thought, "What she says is true, I have found my tutor!" He sent for the Gudheēas to his camp, and asked them to take the direction of the army. They said, "We have eaten the Rānā's salt, and drunk water from his wells for many a day. You must permit us to make one attempt to bring him to terms, and, if he will not listen, we will do as you desire." Mehepo then went to Tursunghmo, and said, "Cut away these sacred fig trees that overhang the fort of Tursunghmo, otherwise the enemy will climb the trees, and fire from them into your palace." The Rānā said, "Who is there strong enough to come as far as this? Besides, to cut down a peepul tree, and to murder a Brahmin, these

"two sins are equally abominable," therefore, I will not cut one." When the Gudheā pressed very much, the Rana said, "Go! do you too, climb up with them, I care not for you." Then the Gudheā returned to the Row's camp, and said, "The Rānā refuses to listen." They divided the army into three divisions, of which the Gudheās each of them led one, the Row commanding the third. They advanced upon Tursunghmo by different roads and invested it, and, climbing the surrounding heights, descended into the town. Then the Rānā, taking his family with him, fled to Dāntā. The following are the principal sirdars on the Rana's part, who came to use in this war — Khet, Mehedas, Pārkhān, Pertap, Gopal Singh, and Veerbhān. Jugmal, one of the Rānā's chiefs, slew Shenhān, a sirdar of Eedur.

The Rānā Jeimul and Koonwur Jetmāl, having retired to Dāntā, were followed thither by their enemies, upon which they took shelter at the Mātajees and went out against the Row. Kulecān Mul left posts at every village, and returned to Eedur. At Tursunghmo, Mahā Dabhee commanded the post, at Surra, the Rehwurs, at Thānā, Meghā Jāduv. Rānā Jeimul lost all his men and horses by degrees, and at last died.

After his father's death, Koonwur Jetmāl sat at the Mātajee's gate, and fasted for many days without procuring any sign from the Mātajee. At last he made preparations for performing the 'lotus worship.' Then the Mātajee seized his hand, and said, "Mount your horse, and set forth, I will be your helper. Whatever land you shall pass round in this day's ride shall be yours, and where you draw rein your territory shall cease." Then Jetmal with the few horsemen he had left, mounted, and set off. They came first to the post of the Rehwurs who perceiving the approach of an immense cloud of horsemen, took to flight, leaving their horses and baggage. The next post they came to was Meghā Jāduv's. Here by the Mātajees aid, the enemy saw a horseman in every bush on the hill side, so they fled in dismay, Meghā, who was engaged in washing his horse, was taken by surprise and slain. They went on to Tursunghmo, and drove away the post from thence, next they cleared Ghorad and Hurād of the enemy. Then Rana Jetmal was wearied, and prepared to dismount, the other Rajpoots entreated him to forbear, but he answered

¹ In the Bhugwat Geetā, Krishna declares that he is represented by the following —

"Among trees the sacred fig

"Among holy sages, Nard

"Among Gundhurs, Chitraruth

"Among Siddhs, Kupeela Moonee

that he could sit his horse no longer. He dismounted, and the Mātājee's gift was at an end. After this, Tursunghmo lay desolate, and the royal seat was removed to Dānīā, which town derived its name from Dantoreeo Veer, whose shrine is situated two miles to the west of it, on the road to Nowāwās, where the people make offerings of horses formed of clay. Soon after, Rānā Jetmāl died.

CHAPTER X.

EEDUR.

ON the death of Row Kuleeān Mul, of Eedur, his son Row Jugunnāth assumed the cushion. During the reign of Kuleeān Mul two parties had been formed amongst the Eedur ministers, the one consisted of the Desāee zumeendars, of Wusāee, Mondeytee and Kuree āduroo, who were supported by the Waghela Thākors of Poseenā, and the Derol sirdārs, the other was composed of Ghureebdās, the Rehwār Thākors, of Runāsūn, the chiefs of the Mohummedan Kusbātees, of Eedur, and Moteechund Shā Muzmoondār, of Wurālee. In these times the Mohummedans began to send armies to levy the tribute of Eedur with more regularity, and Vetāl Bhārot, of Baroda, who bore the title of Row was security to the emperor for the Rāthor princes. The imperial tribute was levied through the Governor of Ahmedābad. No annual payment was yet established, but every five or ten years, when the governor found himself in sufficient strength, he sent an army, and effected a levy. After the accession of Row Jugunnāth, however, the Mohummedan power increased every day, and the Eedur tribute became, by degrees, an annual levy—Vetāl Bhārot being still the go-between. The Bhārot at length became so large a creditor of Row Jugunnāth's, that that prince resolved to get rid of him. For this purpose he sent a female slave to his lodging and, exciting against him a false accusation of fornication, expelled him from the town. The Bhārot retired to Baroda, and subsequently went to Delhi, as will be seen in the sequel.

Row Jugunnāth¹ had, after this, a quarrel about precedence with the Seesodeea Rāwul, of Doongurpoor, whose name was Poonyā. About the year A.D. 1650, they met at the temple of Shāmīajee, which

¹ There is an inscription of Row Jugunnāth's on a well at Eedur, dated A.D. 1646.

is on the boundary of their dominions. On this occasion Râwul Poonjâ's handkerchief happening to fall to the ground, the Row, who was junior to the Râwul, took it up, and presented it to him. It was then pronounced that the Râwul had forced the Row to touch his feet. In this matter Mohund's Rehwur, Thâkor of Mohunpoor, did good service, for he attacked Doongurpoor, made the Râwul prisoner, and kept him in confinement until he compelled him to make submission to the Row, upon which he dismissed him with presents. It was at the time of worship that the Râwul was seized, and the image he used was taken by the Thâkor, and is now at Mohunpoor. Upon this, the bards have the following verses :—

“ Poonjâ he forced to submit,
 “ Did the Ledur Row ;
 “ Jugunnâth performed a deed of strength,
 “ He inflicted great disgrace
 “ The Row imprisoned the Râwul,
 “ He exalted the honor of the line of Kumdhuj,
 “ With his sword subduing the Lord of Powan-gurh
 “ The honor of Doongurpoor was lost,
 “ The Râwul trembled with fear,
 “ Taking the Seesodeea by the hand,
 “ Jugunnâth caused him to touch his feet.”

One day, while Row Jugunnâth was at Morâsâ, a physician came thither from Delhi, who gave him medicine to restore virility, telling him not to use it until he rejoined the Rânee. When Jugunnâth arrived within a few miles of Eedur, he took the medicine, which had nearly been the cause of his death. He escaped, however, but from that time forth was never able to stand upright.

Now Vetâl Bhârot, having gone to Delhi, presented to the padishah, as an offering, a gold dish filled with water, and containing the leaf of a mango tree, a piece of sugar cane, a leaf of a khâkuro tree with a representation of a squirrel upon it, which held in its mouth a piece of sugar. The padishah, enquiring the meaning of this gift, the Bhârot made answer,—“ There is a country which is like a gold dish, where there is plenty of water, and where mango trees and sugar cane flourish, but the animal that dwells among the khâkuro trees¹ eats the sugar. If your majesty will give me five hundred horse I will bring this country into subjection to you.” The padishah, upon this, sent orders to the Shahzâda Morâd, who was then governor of Ahmedabad, and commanded him to assist Vetâl Bhârot

¹ An allusion to the Khâkuro jungle, which then surrounded, and formed one of the defences of Eedur.

with five thousand horse. There was at this time at Delhi, a vukeel, or agent, on the part of the Row Jugunnāth, who sent off an express to say that an army, under Vetāl Bhārot, was ordered to advance against Eedur. The Row had by this time forgotten his ill treatment of the Bhārot, and he therefore wrote to him in a friendly manner, to say that he had perfect confidence in him, and to enquire whether the force were indeed directed against Eedur. Vetāl Bhārot returned answer, that the Row need feel no alarm, but the army under Prince Morad nevertheless advanced, and Eedur was taken without a blow being struck.

" In Sumvut seventeen hundred and twelve (A.D. 1656),
 ' On the third of the month on Sunday,
 " In the month of Āsho, in the light half of the month,
 ' The Shahzāda Morad came to take Eedur
 " To fight against him Jugunnāth prepared,
 " Treacherously the Bhāt prevented him from fighting,
 " Treacherously did Vetāl expel the Row,
 " But when Poonj Raj was slain then it was that the
 " Mohummedan took Eedur gurf."

The last line is an allusion to Row Jugunnāth's son, Poonjī, who "went out" against the Mohummedans. Indeed, as long as he lived they could not call Eedur their own.

" Poonjā slew many a Puthān,
 " His force to Eedur leading,
 " Night and day the Puthānees shed tears for their lords,
 " For Poonjā struck down the base ones in the field
 " Those whom Poonjā struck needed no physician
 " When in the field the Kumthuj warrior fights,
 " How can I retain any confidence in my bracelets?
 " Thus cried the Mogulānees, losing all hope,
 " Alas! alas! no one's lord will return."

Row Jugunnāth retired to Pol after his expulsion from Eedur, and died there soon afterwards.¹

Morād Shah having taken Eedur, continued the ministers in the management of affairs, and having placed a Mohummedan officer,

¹ There is a ballad account of this Row, which thus commences —

" Jugunnāth Row, you sunk your house,
 " Base son of Kulcein!"

The bard, who began to recite it to us, however had no sooner repeated the above two lines, than his arms, which had been raised for gesticulation, fell to his sides, his head sank upon his bosom, the tears started to his eyes; he murmured, "Why should I speak ill of the Rowjee?" and, neither at that nor at any future time, could be persuaded to resume his tale.

named Syud Hatho, in command, returned home Syud Hitho commenced his government by resuming all the grants (shasuns) which had been made by the Rows, and the Bhâts and Chiruns thereupon deserted their villages, and took refuge with the Thakor of Mulpoor, by whom they were protected

The following is a further account, given by the bards, of Poonjâ, the son of Jugunnâth —

Poonjâ, being a minor, proceeded to Delhi to receive investiture The Jeipoor Raja, remembering the old feud of the time of his great uncle, Veerum Dev, was unwilling that Poonjâ should be invested, and accordingly persuaded the padishah that the young Row of Eedur was very turbulently disposed, and that his present minority would be a good opportunity for seizing upon the principality The padishah asked how he could be satisfied that the young Row was turbulently disposed The raja advised that he should ask for a handsome horse, which the Row possessed, and remarked that if this were given up, Poonjâ would be proved to be loyal, but if not, that it would clearly appear he meditated treachery The padishah accordingly sent to demand the horse, but the Jeipoor Raja had meanwhile persuaded Row Poonja that the padishah intended a disrespect, and had indeed determined to destroy him, and that it would be better for Poonjâ to return home at once The Row, therefore fled He was pursued by the padishah's troops, and surrounded at a village twenty five miles from Delhi He managed, however to conceal himself in the house of a carpenter, and to join a band of Uteets, in company with whom he wandered about for a long time Meanwhile Eedur was taken by the padishah's troops and Row Poonjâ's mother, supposing that her son was dead, had retired to the house of her own family at Oodeipoor Some time after, Row Poonjâ found his way, in company with the Uteets, to Oodeipoor, where he made himself known to his mother, and to the Rânâ, who gave him a force to assist in recovering his hereditary dominions Row Poonjâ accordingly advanced and conquered back Eedur, where he took up his residence, placing however, his Ranees and treasure at Surwan It was in Sumwut, 1714 (A.D. 1658), that Row Poonjâ regained Eedur, he reigned there about six months, and was then taken off by poison

Ujjoond is, the brother of Row Poonjâ, lived at this time at Dhâmod nee-Nâl, where he gradually assembled a thousand men, with whom he harassed the Ahmedabad Pergunnahs. Once on a time, the Raj Koonwurs, or princes, of Dewulâ, Binswâl, Loonawâl, and Doongurpoor, were on their way from Ahmedabad to their own homes They halted at Runasun, where they were well received, and as they

continued their journey from thence, Row Urjoondas, hearing of their arrival, sent an express to invite them to pay him a visit. They went, therefore, to Dhāmōd. While they were there, it occurred to them that Runāsun, being a difficult place, would be a good point for the Row to take post at, and make incursions upon the lands of Ahmedabad and Eedur. They agreed further to take part with the Row, and mustering their united forces found that they amounted to five thousand men. They went, therefore, to Runāsun. Now the Reh wurs had been on the look out ever since the Koonwurs had seen Runāsun, lest they should join Row Urjoondas, and cast a longing eye upon the place. Though the Row and his confederates arrived suddenly therefore the Rehwurs were prepared, and under cover of the houses fired upon them as they were entering Runāsun. Four rajas were at once slain—Urjoondas Row and the Koonwurs of Doon gurpoor, Loonāwara, and Dewulja. The Koonwur of Bānsarī fled, carrying the corpses of his companions with him to Dhāmōd where he performed their funeral rites. Row Urjoondas left a son then five years old, whom the Koonwur took with him to Bānsarā where he gave him the putta of Tootecabul in Wagur for his subsistence during his minority and this putta is still enjoyed by his descendants.

Row Urjoondas having fallen Jugunnāth's brother Gopeen th, remained 'out' and made excursions as far as Ahmedabad. The padishah's power was at this time on the decline and Syud Hatho thought fit to call upon the Desrees and Muzmoondars to go to the Row, in order to arrange for the payment to him of a certain sum on condition of his forbearing to harass the country. The ministers said that such a purpose could not be effected without the aid of Bhāts and Chāruns. Syud Hatho therefore recalled the Bhāts and Chāruns who had held grants from the Rows and restored their villages. Jogēddās Chirun of Koonāwōo was then despatched to the Row and arranged for the payment of the 'Wol' which the Rows still hold upon Eedur. Syud Hatho was soon after replaced by Soubhāh Kumāl Khan an indolent person who paid no attention to his government. Gopeenāth Row was therefore enabled to drive him out and thus at length recovered possession of Eedur where he ruled for about five years. Ghureebdās Keshwur, the thakor of Runāsun was, however afraid that if the Row held Eedur he would, sooner or later, take vengeance for Row Urjoonda. Ghureebdās was, as has been mentioned at the head of a powerful party in Eedur, which included the Kustatees. With their aid he brought an army from Ahmedabad to expel the Row. Pōw Gopeenāth had two kānees, a daughter of Oodeipoor and a daughter of the Wāleela of

Pethapoor, he had also two concubines. Taking these ladies with him, he retired into Eedur gurb, but the Kusbâtees pursuing him, and forcing their way in, he was obliged to descend the hills, in the direction of Kulnath Muha Dev. The ladies, at the same time, fled to the "hill of murders," where they determined to die, supposing that all was lost, and accordingly perished, by drowning in the reservoir called "the broken tank." Row Gopeenath, meanwhile, was sheltered at Kulnath Muha Dev's. A Brahmin, of Wurálee, came there to worship Kulnath, and Row Gopeenath, who was accustomed to eat a pound and a quarter of opium every day, took two gold bracelets off his arms and gave them to him, saying that one was a gift, but that he should sell the other, and bring opium, to enable him to get on to Surwân. He also promised the Brahmin, that when he was restored to Eedur, he would give him a village. The Brahmin took the bracelets, and, going home, related to his wife what had happened. She advised that he should not return, for that the Row would some day lay claim to the bracelets if he survived. Gopeenath, being unable to procure opium, died, and from that time the Rows have never recovered Eedur.

The affairs of Eedur now fell into the hands of Moteechund the Muzmoondur of Wurálee, and the Desâees of Wusâee, Ghureebdâs Rehwur, holding the office of Prudhân or chief minister, Gopeenath's son, Row Kurun Singh, lived at Surwân until his death. He left two sons, Chando or Chundra Singh and Madhuv Singh, the mother of the former was a Jhala lady of Hulwud and that of the latter, a daughter of Dantâ. Row Chando grew up at Surwân, and Madhuv Singh, at Udheyrun which had been assigned to his mother. Madhuv Singh at length went out, and engaged the padishah's troops at the village of Champulpoor, in the Poseenâ district. From thence he went to Verabur, which he took possession of, and his descendants remain there still.

In the same year, Sumwut 1752 (A.D. 1696), Row Man and Gowind Rathor, relations of Row Chândo joined him from Mewar, and "went out" with him against Eedur, and in Sumwut 1774 (A.D. 1718) the Desâees brought Row Chândo back to Eedur, having driven out the Mohammedan garrison. Row Chândo however, did not rule well, and the Waghelas and Rehwurs encroached upon all the crown villages of Eedur, the former occupying the country as far as Wurálee, and the latter advancing their territories to Sabulee. At this time, the Thâkor of Pâlya having died, it became necessary to present a sword and dress of honor to his successor. Row Chândo attempted to leave Eedur, under pretence of making this investiture, but his

mercenaries interrupted his departure, and demanded their arrears. The Row gave them as security Sirdar Singh the Thâkor of Wolsuna, who was then at Eedur, and entrusting him with the government, as his representative, quitted his capital, never to return. Sirdar Singh ruled at Eedur for a time in the name of the Row, until, at length the Desâees and zumeendars placed him on the royal cushion. Sirdâr Singh's minister was Shâmlâjee Thâkor, of Lehee, a "brother" of Wolâsuna, a man of great ability and courage, who recovered the villages which had been encroached upon by the Rehwhurs and Wâghelas. His success roused him many enemies, and the leading men of the Kushâtees at length persuaded Sirdar Singh that Shâmlâjee meditated his and their destruction. The Row believed them, and dismissed Shâmlâjee, who went his way. Buchâ Pundit was invited from Baroda to be his successor. Soon after, however, a quarrel arose between Row Sirdâr Singh and the Kushâtees, and the former meditated attacking them, and openly declared that unless he were able to put them to death, he would not remain at Eedur. Finding himself unable to effect his purpose he retired in discontent to Wolsuna. Buchâ Pundit then ruled in Eedur, with the Kushâtees. Motteehund Muzmoondar and Rehwhur Udhey Singh, of Runâsun, the interest of the Desâees having declined. Buchâ Pundit paid tribute to the governor of Ahmedâbid, and continued to rule in Eedur, but the Desâees were discontented with the state of affairs, and Lâl Singh Oodâwut having arrived at Wusâee, on his way from Soreth to Mirwar, they went to him and made him their confidant. He said, that if they chose he would bring them a good raja. The Desâees agreed, and entered into a written engagement upon which Lâl Singh went to Posenâ, and brought Muharaja Anund Singh and his brothers to Eedur. It was in the year Samwut 1787 (A.D. 1731), that Anund Singh took Eedur from Buchâ Pundit.

To return to Row Chando. — This prince retired to Pol, which was in the possession of his wife's family the Pureehâr Rajpoots with the expressed intention of bidding them adieu and proceeding to Kâshee, to die there. After remaining at Pol about two months Row Chando set out to retire to Benares. There is a village named Surchow about ten miles from Pol. The Row halted there and wrote to his friends at Pol to come and eat a last feast with him and return home. They came and feasted, and drank with Row Chando. When the Pol Rajpoots were overcome with drink the Row caused them all to be put to death and returning to Pol seated himself on the royal cushion and his descendants remain at Pol to this day.

CHAP XI

THE GOHILS.

WE have thus followed the fortunes of Northern Goozerat, to the time when the transient dominion of the Moslem ceased, when the Muezzin's call to prayers began to die away, subdued by the sound of the liberated bells, which once more tinkled in each Hindoo temple, and the flag of Shiva, under the form of the national banner of the Mahrattas again floated supreme throughout the land, from that deity's much oppressed shrine at Prubhas, to the still inviolate mansion of his consort, the inaccessible Umba Bhuwanee. The sovereigns of the Dekkan we shall again behold, as in the days of the Solunkhee Kings of Kuleeân, extending their dominion over Goozerat and Soreth. Before, however, we pursue their story, we must return once more to the scene with which our drama opened—to the site of forgotten Wullubheepoor, to the minarets of Loleeyanah, already crumbling into dust, and to the neighbouring spot on which is now to rise the Sharvite spire, inscribed with the dreaded name of Dâmajee Guikowâr.

Sârungjee Gohil,¹ was succeeded in turn by his son, Shivdas, and his grandson, Jeytjee. Jeytjee had two sons, Ramdas and Gungâdas, which latter obtained, as his portion the village of Chumardee.

Gohil Ramdasjee, say the bards visited Benares as a pilgrim, he fasted there fourteen thousand Brahmins, and presented each of them with a gold coin in alms. When he had completed his pilgrimage, he sent the Sungh home, and proceeded alone to Oodeipoor. Koombho Ranâ inquired what Rajpoot clan he belonged to, and what lands he was possessed of. Râmdâs replied, "I am the Gohil Rajpoot, lord of the port of Ghoghâ and of Gohilwâr." Then Koombho Ranâ gave his daughter, Sukomul Bâ, to Râmdâs. At this time, Morad Shah's army attacked Oodeipoor, and a battle was fought, in which Râmdâs slew many men, horses and elephants. Râmdâs had a Shalagrâm stone in his head which was cut in two in the fight, an elephant's bell falling upon it concealed it for the time, and after that a snake built his heap upon it. Koonwur Sutojee heard the news of

¹ See page 289

this fight, at Ghoghâ, he performed the funeral obsequies of his father. At this time, the Shalagram appeared to him in a dream, and said, "I, your Isht Dev, am buried in the ground at Oodeepoor, bring me from thence." Sutojee sent Duvey Rughoonâth and others to the spot pointed out at Oodeepoor, and brought thence the Shalagram, and the stone, the pieces of which have adhered together, is now worshipped in the house of the Duvey's descendants at Seehore, who enjoy annual grants on that account.

Râmdâs left two younger sons, Sudooljee and Bheemjee, to the former of whom was assigned, as his portion, the village of Udhey wârâ, and to the latter, that of Thanâ, the present possessors of which, Bheemjee's descendants, bear the title of "Thaneâ Râwul."

In the annals of Mewar, mention is made of "the Gohil from 'Peerum,' as one of the defenders of Cheetor, on the occasion of its capture by Allah-ood-deen, in A.D. 1303," and the historian of Rajpootana applies the incident to the time of Râmdâsjee Gohil. The bards of the Bhojnagar family, however connect as we have seen, Râmdâsjee Gohil with the reign of Koombhoo, Rânâ of Mewar. That prince encountered Mahmood, Shah of Malwa, and defeated him as Ferishta mentions in his Malwa history, in A.D. 1454. This latter date even, can hardly be brought to synchronise with Râmdâsjee, whose great grandson Dhoonâjee, died in A.D. 1619. It is, perhaps, more probable that the Gohil prince was one of "the numerous auxiliaries from all parts of Rajwara, who endeavoured to maintain Cheetor against Buhâdur Shah, of Goozerat, by whom it was taken in A.D. 1532-33."

Sutojee, the son of Râmdâs left four sons Veesojee, who succeeded him, Devojee Veerojee, and Mankoojee. The younger brothers obtained as their portions, three villages each, forming the estates of Pucheygâm Uwâneeya, and Nuwaneeya. The descendants of Devojee form the family called Devâneee Gohils, from his own name, those of Veerojee, are known as the Vachânees, from Veero's son Vacho. They now hold Khokhura, Mâmchee, and Kunâr.

The town of Singhpoor or Seehore, was as we have seen, granted by the sovereigns of Unhulwârâ to Brahmîns, who appear to have maintained possession of it, without admitting any external authority, until the times at which we are now arrived, when dissensions among themselves gave them a master in the person of Veesojee Gohil.

The situation of Seehore bears some resemblance to the crater of

¹ *Vide* Tod's *Rajasthan*, vol. 1. p. 266. *Tod's Western India*, pp. 258-9, 266

² *Ibid.*, vol. 1. pp. 310 et seq.

a volcano, it is a flat plain, surrounded by a girdle of rugged hills. In the centre of the ancient town, of which no single dwelling now remains, is a small conical hill, called the hill of the seven streets, on the summit of which is a pavilion, in which, as tradition relates, the Brahmins of Seehore met of old in council, and for the administration of justice. Not very far from the base of this hill, is a handsome reservoir called "the Brumhkoond." It is of considerable size, square in form, and surrounded with niches containing Hindoo sculpture, and it descends from all sides, towards the pool in the centre, by flights of steps, relieved at regular intervals by landings. Around the terrace of the koond, a row of temples forms a kind of cloister, and outside these a wall surrounds the whole. To the south of the koond rises a singular hill, called, from the number of its peaks, "the three-horned mountain."

The circumvallation of old Seehore is still, in some places, discernible, the new town is placed on the north of these, and touches very closely the feet of the surrounding hills. A river, called the Gomutee, or Goutumee, washes the western side of Seehore, whose banks are dotted with numerous funeral memorials. A short distance from the town, near the river, is a second reservoir, called "the Goutumeshwur koond."

The old town of Seehore was, it is said, divided between two sects of Brahmins, the Runâs and the Jânees, who occupied respectively its southern and northern portions. A Jânee Brahmin's daughter, who had married into a Runâ family, was, it is said, one day churning milk in the yard of her husband's house, wearing her long hair loose over her shoulders, and her head uncovered. Her husband was seated at this time among other Brahmins in the pavilion on the hill of the seven streets which overlooked the whole of the city. One of the Brahmins, remarking that the woman did not cover her head though she was exposed to their gaze, said, without knowing that her husband sat beside him, "The man must be an effeminate fellow whose wife is so careless of decency as this." Her husband, hearing the remark, was full of shame and anger, he went home, and cut off his wife's hair and her nose. The woman ran weeping to her father's house to complain of the cruel treatment she had suffered, her male relations took up arms, and hastened to exact revenge. A conflict ensued, in the course of which many Brahmins were slain, and the spot, thus stained with so much sacred blood of the priests, became henceforth accursed and desolate. It still retains the name of the "field of murders."

The Jânees and Runâs each of them now sought foreign assist

a party of horse who had retired in a westerly direction. The Kâtees hastened in pursuit, and Noghunjee, seizing the opportunity, entered the town with his family and followers. The inhabitants were favourable to the cause of the Gohil, and Gareeadhar was therefore won, but Noghunjee, on the advice of his wife, fearing that Lomâ would retake the town, went to that chieftain, and gave up his sword. His wife became the adopted sister of Lomâ Khoomâ, but both she and her husband merely dissembled until an opportunity offered for revenge. At length a marriage occurred at the court of the Jam of Nugger, who was Noghunjee Gohil's son-in-law. The chief of Gareeadhâr and his Thakorine were invited, but the lady refused to go unless attended by her brother, Lomâ Khoomâ. A letter, sprinkled with red water, was therefore sent from Nugger to Lomâ, though he and the Jam were at enmity at the time, in consequence of the Jam's having been betrayed by Loma in an engagement with the Mohummedans. The Katee chief, however, went to Jâmnugger, and was present at the marriage, but, being afterwards invited to an entertainment in the Jam's apartments, and prevailed upon to lay aside his arms, he was treacherously seized upon by Noghunjee and the Jam, and put to death. Several of his relations also shared the same fate.

When the Kâtee chief was bound and disabled by wounds, the Jam tauntingly asked him what he would do if he were then released. Loma answered, "I would overturn Nugger, as a woman turns cakes on the girdle."

The following is the bardic version of the story of Dhoonâjee Râwul — "Lomâ Kâtee and Noghun, proud in fight, contended, the drum beat in the limits of Wulleh. The Gohil mingled in the fray, many arrows and musket balls were discharged, the edge of the sword played. Eesh came thither quickly to string heads in his Roondmala, flesh devouring Shuktees and carrion birds came thither, Upsuras, too, and the thirty three crore of Devs. Says Sooruj to Uroon, 'Stop the chariot, O' Uroon, behold Dhoonâjee dies on the field of battle.' A thousand horses were neighing there, banners were waving, Dhoonajee turned not his heel to the foe. Angrily the Murûo Raja fought, and broke the Katee's army. None but he would give his head, Noghun escaped, but Dhoonâjee remained on the field. The king adorned the Kshutree race like another Râm, the supporter of the 'birud.' Veetul's son, making his sword to play, wed an Upsurâ, and passed to Swerga."

On the banks of the river at Seehore stands the funeral pâlëeyo of

Râwul Dhoonâjee, he is represented as a mounted warrior brandishing his lance, and, beside his monument, are those of two of his wives who followed him through the flames. The name of one only of the sutees is legible "Blee Shree Kurnâ Devee." From this monument we derive the date of Dhoonâjee's death, "the light half of the month of Kartik, in the year of Vikram, 1675 (A.D. 1619). Close beside the pâlcey of his father stands the monument of "Shree Rutunjee, the son of Râwul Shree Dhoonâjee, which is dated only one year later (A.D. 1620). There are two sutees monuments beside that of Râwul Rutunjee, the names are obliterated, but on one of them may be traced the record that "Mother Shree —jee departed with her beloved. Of the circumstances of Rutunjee's death nothing is known except that it was the death of the warrior. The bardic account is as follows — "When Rutun fixed his foot for the fight the Upsurâs crowded from heaven to the spot to claim the hind of the son of Dhoono. On the spire his family, Lâ Gohî,¹ placed the final 'generosity.' The son of Dhoono added to it the binner of Kshutree worthiness in war, and went his way."

Râwul Rutunjee had a brother named Ukherâjee, he had also three sons Hurbhumjee, Gowindjee and Sarungjee and a daughter, Leelâjee. He married to Ra Bhîro, of Bhooj. Rawul Hurbhumjee succeeded his father, he married the Ranee Unâjee Bâ Survaîjnee and had by her a son named Ukherâjee. The Koonwur was two years old when his father 'became a Dev.' Gowindjee his uncle, took possession of the royal cushion and Rânee Unâjee Bâ, for fear of him fled to Bhooj taking with her the young prince.

The Vâchânées Keshuvjee, and Mukunjee and the Devânee Mâljee at this time took counsel together, and calling in a shepherd, named Bhânguro to their aid determined to oppose Gowindjee in the interest of their young lord Ukherâjee then sheltered at Bhooj. They commenced a system of incursions upon Seehore. Gowindjee went to Ahmedabad to procure assistance from the Mohammedan government and died there. When the news arrived at Seehore and Sutrasuljee, the son of Gowindjee was engaged in celebrating his father's obsequies, Keshuvjee and his confederates taking advantage of the crowd and confusion made their way to the Râwul's residence and surprising Sutrasuljee while asleep, seized him and carried him out of the town to Old Seehore, where they had left their horses. They placed him before one of their party on horseback, and were

¹ Lâ Gohî is a fabulous ancestor of the family, celebrated by the bards as having presented gifts even from the tomb.

making off in the south west direction, when they observed a party of Ka'ee horsemen approaching Seehore, to join in the funeral ceremonies. Keshuvjee and his friends attempted to gain the three horned hill, but were not able to avoid the Katees, they therefore determined on accosting them, and said "Gowindjee has taken our master's cushion, so we have seized his Koonwur, and brought him off. If his friends will give up the town to the true raja, we will restore the Koonwur. The Katees promised their assistance, and recommended that Ukherajjee should be brought to Seehore, when they would place him on the cushion. Rawul Ukherajjee was thus brought home and restored to his rights and Sutrisuljee was released, and presented with the estate of Bhundaree as his portion. His descendants are the Gowindanee Gohils.

While Ukherajjee was yet a minor, and the power of the Gowindanee of Bhundaree was still felt in Seehore the young Rawul's mother, Unajee Bai became acquainted with Desai Mehraj, a servant of the Mohammedan government, at Lokeyanah. His son, Mehta Ramjee Mehraj was brought to Seehore and installed as minister to the Rawul his authority being supported by a party of troops from Lokeyanah, and the influence of the Gowindanees was thus counterbalanced. Ukherajjee was succeeded by his eldest son Rawul Rutunjee, his younger sons Hurbhumjee Vrajajee, and Surtanjee, received as their portion the estates of Wurtaj Thorudee, and Muglinoo. Dhoonojee, another son left no descendants.

Rawul Rutunjee employed as his minister Dimejee, the son of Rámjee Mehraj, he left one son Rawul Bhow Singh the founder of Bhownugger.

While Bhow Singh was yet a youth some of his companions excited his anger against Wullubhjee the son of Dánjee by jestingly remarking that the Mehta was the raja in fact. Bhow Singh upon this slew Wullubhjee Mehta with his spear. The minister's brothers and their partisans prepared to leave Seehore, but Bhow Singh's mother came to their house in her chariot and entreated them to remain protesting that she was herself perfectly innocent of the deed and that her son as soon as he should be made aware of the truth, would repent what he had done. The Ránee also declared that if they left Seehore, she was determined to accompany them. Wullubhjee's brothers were thus prevailed upon to remain, and Mehta Runchor, the eldest of them was appointed minister, and presented with the turban and silver inkstand, as usual.

In 1723 Rawul Bhow Singh founded a town near the ancient Wuduwa to which he gave the name of Bhownugger. It is a pic

turesque sea port town, situated on the banks of the creek, or Kāree, already alluded to under the name of "the Bhownugger," or "the former" river, and which is navigable for small craft up to the point called Gheluree Bunder, about half way distant between the port and the town of Wullah. The residence of the Gohil Rāwuls, with its clock tower and campaniles, one or two large round towers on the walls, a reservoir constructed by Rāwul Wujesunghjee in the suburbs, and several temples and funeral monuments of the ruling family, are the objects which first attract notice at Bhownugger. The houses are well built, usually of stone, but sometimes partly of brick, and enriched with woodwork, very elaborately ornamented.

From a slight elevation near the town, on the land side, a view is obtained of the port of Gogo—between which and Bhownugger lies a dreary flat and sea-deserted tract—of the Khokurā hills, and those of Paleetana, Seehore, and Chumirdee, with the Kāree winding towards the gulf. On the banks of the creek, a little below the town, placed upon a gentle eminence studded with shrubs is the temple of Roowāpooree Mātā, which derives its origin, as tradition asserts, from the inhumation of the potter's wife, who turned back to look upon the falling city of Wullubheepoor. The shrine of Roowāpooree has no object worthy of notice, but in its immediate vicinity is an oblong stone, derived apparently from the funeral monument of an ascetic, which has long been celebrated as an ordeal stone, under the name of the 'window of truth and falsehood.'

Still nearer the waters of the creek is a bank bearing the name of "Doono," the scene of a legend which tells that a merchant, refusing to fulfil a vow made by him to Roowāpooree Mātā, was sunk there, with his ships, laden with oil and madder. The bank emits discoloured water, which is pointed to in confirmation of this tale of Roowāpooree's vengeance.

In the creek, opposite the town, a few tall masts are visible, the remnant of the naval power of the Kings of Perumbh, and beneath their keels lies the submerged city of Dhootar Puttun, the out port perhaps of Wullubhee Nugger, whose foundations of stone and brick may yet be exhumed when the low state of the tide offers opportunity.

The description of the capital of the Gohil Rāwuls given by their own bards, must not, however, in this place be omitted. "In this 'Kuljoog, say they, 'in the year of Vikram, 1779 in Wyeshāk 'month, when the moon shone bright, on the 3rd day of the month, 'the pundits were sent for, and the auspicious hour ascertained. 'Beholding the conjunction, the learned men were much rejoiced, ' 'Bravo! bravo!' said they, 'this city will be like Indra's.' The

" word issued from their mouths, and the name of Ilhornnager was
 " given to the city. The Brahmins prophesied that jewels and pearls
 " would adorn the city; that its enemies would be discomforted.
 " What Brahmins predict is sure to be fulfilled! Believing this, the
 " Rāwul placed his throne; gardens he caused to be laid out; man-
 " sions he built that reached into the sky; a fort whose battlements
 " were overtopped by the palaces. Over the towers, kite like, fluttered
 " the flags; in the narrowest streets polished lime was spread upon
 " the walls; the women, that out of each lane went forth to fill water,
 " seemed like herds of the elephants of Ceylon. With many different
 " plans, the artificers built houses of many stories; the cornices pro-
 " jected on either side; flower trees peeped through the lattices and
 " embrasures; elephants, with their collars of bells, created a jingling
 " noise, footmen followed them, and horsemen bearing lances; large-
 " bellied merchants wandered about with their dress loose, in lines
 " of thousands, on both sides, were the shops, from shop to shop
 " purchasers without number, the merchants trafficking, destroyed
 " the trade of other cities. In no other place were such lakh lords
 " to be found; from place to place were the houses of those who
 " displayed the 'crore-banner'. The beauty of the Rāwul's mansion
 " was such as none could estimate, it was covered with creepers
 " bearing gold-coloured flowers, the windows were studded with
 " costly stones, it was adorned with many kinds of sculpture; instru-
 " ments of music sounded there, every one exclaimed, 'Bravo!
 " bravo! to this principedom!' The lamps were lighted, the courtiers
 " assembled, the great drums rolled, the dancers danced, the pugilists
 " contended, every spectator was full of delight, foreign fruits were
 " brought in plenty, the Upsuras danced with loosened vestments,
 " the teeluk of the Gohil race shone like the sun, poets chanted songs
 " before him, the whole night watches of the day passed in delight.
 " The sands of Jahnuvee may be numbered, or the drops of rain;
 " but what pundit's son could describe how great was your lordliness,
 " O! Padishah of Perumbh!"

BOOK III.

CHAPTER I

FROM THE FIRST APPEARANCE OF THE MAHRATTAS IN GOOZERAT TO THE CAPTURE OF AHMEDABAD¹

EARLY in the eighteenth century, Khundee Row Dhâbâree, the Senâpatee of the Mahratta empire, began to pour his predatory horse into Goozerat, and exact tribute from that province. At first he hung about the neighbourhood of the city of Shah Ahmed, but afterwards, retiring for a time therefrom, he effected a more permanent establishment in the strong country about Nandode and Râjpeela, from whence he commanded the principal routes for traffic between Goozerat and the Dekkan. At the battle of Balapoor, fought in A.D. 1730, the troops of Dhâbâree distinguished themselves by their bravery, and on that field a chieftain first obtained renown, whose name was destined to exercise no unimportant influence on the affairs of Goozerat. Damâjee Guikowâr was now appointed to command under the Senâpatee, and was ennobled by the title of Shumsher Buhâdur.

Both Khundee Row and his newly-appointed lieutenant died soon after they had attained this success. Trimbuk Row Dhâbâree was then honoured with the dress of Senâpatee, in succession to his father, and Peelâjee, the son of Junkojee Guikowâr, obtained the command which had been held by his uncle, Damâjee. A few years afterwards, Oodajee Powâr, another active partisan leader, brought his Mahratta horse into Goozerat and Malwa, plundering the former province as far as Loonâwârâ, and laying the foundations, in the latter, of a power imitating the name and possessing the royal seat of the dynasty of Bhoj. Shoojât Khân was at this time appointed the deputy in Goozerat of Sur Boolund Khân, the imperial viceroy, and he was opposed by Hâmed Khân, on the part of his nephew, Nizam ool Moolk, who had lately been deposed from the government of the province. Hâmed Khân, by a promise of "*the chauth*," succeeded in procuring the assistance of the Mahratta leader, Kuntâjee Kuddum Bhanday, and these two officers, joining their forces, attacked, defeated, and slew Shoojât

¹ The information contained in this, and the next following chapter is almost entirely taken from Grant Duff's History of the Mahrattas and Forbes's Oriental Memoirs.

Khân, within a few miles of the capital of Goozerat. When this event occurred, Roostum Ulee, the brother of Shoojât Khan, held the office of military governor of Surat, and had just gained advantages over Peelajee Guikowâr, in the neighbourhood of that city.

Hearing of his brother's defeat and death, Roostum Ulee made a truce with his Mahratta opponent, and invited him to join in an attack upon Hâmed Khan. The wily Mahratta accepted his overtures, though already engaged by the emissaries of his adversary, and accompanied him towards Ahmedabad until he could ascertain precisely which side it would be most advantageous for him to join. The confederates crossed the Myhee at Fuzilpoor, and advanced to Ârâs. Hâmed Khân here attacked them, but was driven back by the fire of Roostum Ulee's artillery. By this time, however, Peelajee Guikowâr had chosen his side, he therefore recommended Roostum Ulee to charge the fugitives, leaving the guns to his care. The gallant Mohummedan had no sooner followed this fatal advice than his guns were overturned, and his troops attacked in the rear by his treacherous ally. Roostum Ulee defended himself for some time with bravery, but his reduced numbers showed him the impossibility of escape, and dreading the ignominious treatment to which he knew he should be exposed as a prisoner, he stabbed himself to the heart.

Peelajee's treachery was rewarded by an equal share of the chouth with Kuntâjee, and both, in conjunction, proceeded to levy their assignments, but the division of the money led to perpetual disputes. For some time these differences only produced heavier impositions on the towns and villages. When, however, the Mahratta leaders approached Cambay, and began, as usual, to burn the suburbs for the purpose of intimidation, the inhabitants, aware of their dissensions, and affecting to consider Kuntâjee the superior, sent a messenger to Peelajee hinting this circumstance and offering him a sum of money to retire. Peelajee, exasperated by the insult, confined the messenger, Kuntâjee insisted on his being released, and both flew to arms to assert their prerogative. After a severe conflict, within sight of the walls, Peelajee was discomfited, and retired to Mâtur, near Kaira. The contribution from Cambay was levied by the victor. The sum of five thousand rupees having been demanded from the English factory, the agents pleaded exemption, in consequence of privilege of trade from the "Shao Raja," but at this "the armed villains," as Mr Innes, the chief of the factory, in bitterness of heart, terms them, "only laughed."

Hâmed Khân, foreseeing the desertion of one or other of his allies, made them sign an agreement, by which the chouth east of the

Myhee was assigned to Peelâjee, and that to the west to Kuntâjee. The Mahrattas still preserved their original custom of retiring to quarters during the rainy season and soon after the battle at Cambay, Peelâjee retired to Songurh, near Surat and Kuntâjee to a district which he held in Candeish.

Sur Boolund Khan an excellent and popular officer who had been unjustly removed from Cabul, was at this season of difficulty courted by the emperor, and earnestly solicited to repair to his government in Goozerat for the purpose of suppressing the formidable insurrection of Hâmed Khan. A large army was soon assembled under his command and he proceeded on his route to Ahmedabad in A.D. 1725. Hâmed Khan despairing of being joined by the Mahrattas, left Ahmedabad defended by a weak garrison and retired before the advanced division of the army of Sur Boolund Khan. The Mahrattas had, however, crossed the Myhee and as they joined him at Mahmoodabad he retraced his steps to the capital. A party in the city favorable to the new governor having overpowered his garrison and forced them out, Hâmed Khan encamped at the Shahee Bâgh on the same day that the advanced guard of Sur Boolund Khan arrived at Udaley. The rebel leader obtained a victory over this force which had been pushed too far in advance but his advantage was dearly purchased, and the Mahrattas could not be brought to risk another battle. Hâmed Khan became therefore a mere plunderer like themselves, and though military officers were appointed to the command of each district and arrangements made with more than ordinary vigour by the new governor Kuntâjee and Peelâjee continued to plunder during the remainder of the season until at the approach of the rains they took their annual flight. A deceitful calm says the historian of Muhârâshtra succeeded—the fall of the rain brought back the cheering green, and the beautiful province of Goozerat which, for hundred of miles may vie with the finest parks of the nobles of England was clothed in all its natural beauties, by rapid verdure and luxuriant vegetation. Tranquillity seemed to reign where a short time before nothing was to be seen but perpetual skirmishing murder and robbery in open day caravans pillaged even when strongly escorted and villages burning or deserted.

Sur Boolund Khan exerted himself to check the incursions of the Mahrattas and he repeatedly applied to Court for a supply of money the exhausted state of the country under his care rendering it impossible to raise at first any revenue of consequence. His demands however being entirely neglected he next endeavoured to conciliate Peelâjee and Kuntâjee by grants of chouth but this attempt also failed.

the Mahratta leaders collecting all the revenue, but affording no protection to the country. At length Chimmajee Appâ, the brother of the Peshwah Bajee Row, arriving with a large army, plundered Dholka, and exacted a heavy contribution from Pîlâd. He promised, however, on the part of his brother, that if concessions were made to him, the country should be effectually secured from the depredations of all other freebooters. Sur Boolund Khân at length agreed to the Peshwah's proposals, after stipulating that two thousand five hundred Mahratta horse should constantly be kept up, and that every assistance should be afforded in maintaining the imperial authority. Bajee Row further agreed, on the part of Raja Sahoo, to prevent Mahratta subjects from taking part with or in any way supporting disaffected zumeendârs and other disturbers of the public peace, a clause apparently particularly aimed at Peelajee Guikowar, who had leagued himself with the Bheels and Koolees of the country, and was on that account considered particularly formidable by the Mohummedans.

No sooner had the Peshwah obtained these terms from Sur Boolund Khân than Trimbuk Row Dhâbâree commenced to negotiate with the other Mahratta leaders, and to assemble troops in Goozerat. At length, finding himself at the head of thirty five thousand men, and having secured the support of Nizam ool Moolk, he arranged his plans for an invasion of the Dekkan. He was supported by Peelâjee Guikowâr, by Kuntâjee and Rughoojee Kuddum Bhanday, by Oodajee and Anund Row Powar, and by many other officers, and he proclaimed that he was proceeding to the Dekkan, to protect from the Peshwah's ambition the authority of Sahoo Raja. Bajee Row determined to anticipate his opponents. His army was far inferior in numerical strength, but was composed of the old Pagah horse, and some of the best of the famed Mahratta Mankurees. He advanced therefore rapidly towards Goozerat, and had soon crossed the Nerbudda. Here his vanguard came into collision with a party of the enemy under the command of Damâjee, the son of Peelâjee Guikowâr, and was completely defeated. This check, however, did not discourage Bajee Row. He continued his advance, and at last met his enemy at a place between the cities of Dubhooe and Baroda, both then held by Peelâjee Guikowâr, where he gained the decisive victory which gave him all but nominal control of the Mahratta sovereignty.

This important battle was fought upon the first of April, A D 1731. Bajee Row, when about to engage his countrymen, determined, contrary to his usual plan, to close with them immediately. The new levies of the Scaputee did not await the shock, but fled at the first charge. Kuntâjee Kuddum Bhanday joined them in their flight, and

soon the veterans of Khundee Row Dhabaree were alone left to protect his son Bajee Row fought on horseback, and exerted himself with all the energy so great an occasion required. His opponent was mounted on an elephant, and, beholding the flight of his troops, commanded the animal's legs to be chained. The field was disputed with obstinacy, and the issue was still doubtful, when Trimbuk Row, as he drew his bow string to his ear, was slain by a random matchlock ball.

The victory gained, Bâjee Row, at the suggestion of Sur Boolund Khan, prepared to reduce Baroda,—the possessor of which, Peelajee Guikowâr, had escaped wounded from the field. An accommodation was, however, come to in the month of August, and the Peshwah, at the close of the rainy season, returned to Satara.

The victory over Dhâbaree, like the issue of every civil war, left impressions on the minds of many which were not easily effaced. The Peshwah, however, adopted every means of conciliation in his power. Among other measures, Yeshwunt Row, the young son of the deceased, was raised to the rank of Senaputee, under the guardianship of his mother, and Peelajee Guikowar, their former lieutenant, was confirmed in that situation, assuming the title of Senâ Khâs-Khâyl, in addition to his hereditary one of Shumsher Buhâdur. In order to prevent disputes an agreement was drawn up under the authority of Sahoo Raja, and subscribed by the Peshwah and the Senâputee, which stipulated that neither party should enter the possessions of the other in Goozerat and Malwa. Within the limits of the former province, the Senaputee was to have the entire management, but he bound himself to pay one half of the revenue to the Satara government, through the Peshwah.

Although no attempt had been made to assist Sur Boolund Khân, or to avert the calamity and disgrace which that officer foretold must be the consequence of neglecting his applications for assistance, the concessions made in Goozerat were highly disapproved of by the imperial Court, and the Khân was superseded by Ubhyc Singh Râthor, Raja of Marwar, who proceeded with an army to take possession of his new government. Sur Boolund Khân opposed him for some time, but at last retired to Delhi, where he was extremely ill used, and unworthily disgraced.

The district of Broach was at this time held by an officer named Abdoolah Beg as military governor under Sur Boolund Khân. It had formerly been assigned to Nizam ool Moolk, as one of the districts of his personal estate, and Abdoolah Beg now placed himself under the authority of the Nizâm, from whom he received the title of

Nek Alum Khan, and neither acknowledged Ubhye Singh nor admitted the pretensions of the Mahrattas.

In A.D. 1732, Ubhye Singh's officer recovered the fort of Baroda. The cause of Peelajee Guikowar was, however, popular. He took the field, gained several victories, and occupied many of the principal fortified places. The Râthor chief at last determined upon despatching him, and, on pretence of arranging a final agreement, sent emissaries to him with that intention. These persons met Peelajee at Dâkor, a village in the district of Tasrâ, celebrated for its shrine of Shree Runchor. They had frequent interviews with him, to disarm suspicion. At length, having sat one evening at dusk, they took leave, and quitted the Guikowar's tent. One of the number, on pretence of having omitted some communication of importance, returned, and, affecting to whisper in Peelajee's ear, stabbed him to the heart with a dagger.

The assassination of Peelajee Guikowâr failed, however, to secure the advantages expected by Ubhye Singh. The Koolees and Bhels, instigated by the Desâee of Padurâ, near Baroda, who had lived in friendship with Peelajee, rose all over the country, Mahadajee Guikowar, the brother of Peelajee, advanced from Jumbooscar, and retook Baroda, which has ever since remained in the hands of the Guikowâr family, and Damâjee, the eldest son of the murdered chief, advanced with a large force from Songurh occupied many of the principal districts in the east of Goozerat, and pushing his incursions as far as Jodhpoor, compelled Ubhye Singh to resign Ahmedabad to a deputy, that he might return homewards for the protection of his hereditary dominions.

Dâmajee Guikowar now established himself in Goozerat, and two years afterwards compelled his father's rival Kuntajee Kuddum Bhanday, to quit the province. Kuntajee however, the next year, A.D. 1735, persuaded Holkar to join him in an inroad upon Goozerat, they appeared unexpectedly, plundered several towns to the north of Ahmedabad, levied contributions at Cedur and Pahlunpoor, and as far as the Bunas, and departed as suddenly as they had come. Ubhye Singh was shortly afterwards formally removed from the government of Goozerat, but his deputy, Bhundaree Rutun shee, refused to evacuate the city of Ahmedabad, and Nujeeb-ood Dowlah Momin Khan, the newly appointed governor, was compelled to solicit the aid of Damâjee Guikowâr in order to expel him. The Guikowâr and Momin Khan exchanged turbans, and the Mahratta chief sent a force under an agent, named Rungâjee, with his new ally to expel Rutun shee, the confederates were repulsed in an assault upon the city, but Rutun shee at last surrendered. Rungâjee

and Momin Khân obtained possession of Ahmedabad about the 20th of May, 1737, and in equal share of authority and revenue was assigned to the Moguls and Mahrattas an arrangement which as might have been expected occasioned constant disputes. In the same year the emperor having at last prevailed on Nizâm-ool Moolk to repair to court, the governments of Malwa and Goozerat were once more restored to that chieftain in the name of his eldest son, Ghazee-ood deen—the conditions being that he should drive the Mahrattas from those provinces. These conditions however he was unable to fulfil and after a contest with his able opponent the Peshwah Bâjee Row, Nizâm-ool Moolk was compelled to sign a convention by which he promised to procure the emperor's confirmation to the grant to Bajee Row of the whole province of Malwa and the complete sovereignty of the territory between the Chumbul and the Nerbudda.

Damajee Guikowâr henceforth possessed very considerable resources. He wielded as agent of the widow of Trimbuk Row the whole power of the party of Dhâbâree for Yeshwunt Row even, when his age entitled him to claim that position was altogether incompetent to act as its leader. Damâjee continued to levy all the usual Mahratta dues in Goozerat, and an annual tribute from Kateevâr, until the death of Momin Khân in February 1743. Ubdool Uzeez Khân the new governor appointed by an imperial edict was then at Aurungabad in the Dekkan. He raised immediately a few thousand men and marching to assume the charge of his new government, passed Surat and arrived at Unkulesur near Broach. At this place however he was suddenly attacked by the partisans of Damâjee, and his party totally destroyed. Fukheer-ood Dowlah was next sent from Delhi to take charge of Ahmedabad (A.D. 1744) but a detachment of Damajee's troops under Rungajee opposed him, and prevented his obtaining possession. Damâjee was at this time absent at Satara and his brother Khundee Row taking advantage of the opportunity made several important changes removing Rungajee and appointing an agent of his own at Ahmedabad. He also gave some support to Fukheer-ood Dowlah but Damâjee speedily returning dissolved their connection before it had proved injurious to the Mahratta cause by giving up to Khundee Row the fort of Borsud and the valuable district of Nerrad and appointing him his deputy at Baroda. By this judicious management Damâjee preserved an ascendancy over the numerous members of his own family, and thus surmounted the most important obstacle to the maintenance of his power. He refused to acknowledge Fukheer-ood Dowlah, and

supported in preference the brother and son of his old ally, Momin Khan.

In A.D. 1751, Dāmajee Guikowar, on the invitation of Tara Bice, the widow of Raja Ram, the son of Seervajee, marched to Satara to rescue the raja and the Mahratta state from the power of the Brahmins. As soon as accounts were received of the Guikowar's approach, Tara Bice, who had before unsuccessfully urged the raja to assume the control usurped by his servant, Bilajee Bujee Row, now invited him into the fort of Satara, where she made him a prisoner. Dāmajee Guikowar was at first successful in deserting the Peshwah's officers, and in joining Tara Bice, but he was immediately afterwards compelled to retire before them and to open a negotiation with Bilajee. The Peshwah finding Dāmajee in his power, now demanded the payment of all the arrears due from Goozerat, and the cession of a large portion of territory. Dāmajee represented that he was but the lieutenant of Dhābāree, and that he had no authority for complying with these demands. On this reply the Peshwah seized some of the family of the Guikowar and of Dhābāree, and imprisoned them in a hill fort, he afterwards treacherously attacked and plundered the Guikowar's camp and seizing Dāmajee himself placed him in confinement in the city of Poonah. Before he would listen to any overtures for the release of his prisoner, the Peshwah bound him down by the strongest securities, he fixed a sum of fifteen lakhs of rupees as an acquittance for the amount then due, he also exacted a bond for an equal partition both of the districts then held by the Guikowar family in Goozerat, and of all future conquests. Dāmajee agreed to give up half the territory, and after deducting his expenses to render a full account of half the surplus in situations where tribute shares of revenue contributions, or prize property were realized. He also engaged to maintain ten thousand horse, and to assist the Peshwah when necessary, to pay, as the lieutenant of Dhābāree, an annual tribute of five lakhs and twenty thousand rupees for his share of the Goozerat province, to contribute annually a certain sum for the support of the raja's establishment, to aid the Peshwah in establishing garrisons in the districts ceded by this agreement, and finally, to join in enforcing their mutual claims to tribute over the whole peninsula of Soorāshtra. Rughoonāth Row, or Raghoobā, the younger brother of the Peshwah, now made an expedition into Goozerat with the view of completing the general arrangements comprehended in the settlements with Dāmajee Guikowar, and that chieftain, having been released joined him with his army soon after he entered the province. They pro-

ceeded together levying tribute and reducing the country, and their progress was not interrupted until they arrived under the walls of Ahmedabad.

The capital of Goozerat was then in the hands of Juwan Murd Khân Bâbee, an officer originally appointed to the charge of the Mogul quarter by the brother of the deceased, Momin Khan, but who during the confinement of Dâmâjee, had usurped the whole power of the city, permitting, however, the realization of the Guikowar's dues. Juwan Murd Khan was absent at Pahlunpoor when the confederated Mahratta chiefs appeared before Ahmedabad. He returned in time to save the city from being carried by escalade, and his presence communicating a new spirit to the garrison, the defence was maintained with great resolution. The conduct of Juwan Murd Khân Bâbee procured him an honorable capitulation and the districts of Puttun Wurnugger, Rhâdunpoor, Beejapoor, and others, were conferred upon him on condition of his giving up the city. In April 1755, Ahmedabad was finally taken possession of by the Mahrattas. The revenue was to be equally divided between the Peshwah and Guikowar, but the whole garrison was furnished by the Peshwah, excepting that of the citadel, now called the Guikowar's Huwelee, which was occupied by the troops of Dâmâjee.

CHAPTER II

THE BRITISH FIRST APPEAR IN GOOZERAT

FROM the time of Mr Bouchier's succession to the government of Bombay, which took place on the 17th November 1750, a more intimate intercourse commenced between the Mahrattas and the English. The latter were long urgent with the Peshwah to assist them in restoring order in Surat the affairs of which had during the weakness of the imperial government fallen into a state of confusion and in establishing their privileges and trade in that city on a secure footing. The Peshwah however, failed to afford them the support they required and when they attempted to effect their object independently of his assistance, he defeated their schemes by making a feint of attacking the island of Bombay. Surat Castle was notwithstanding taken possession of by the English, though with a considerable

loss of both officers and men, on the 4th of March, A.D. 1759. It was not long before they were led to take a further step towards a territorial establishment in Goozerat. In A.D. 1771, they prepared to enforce against the Nawaub of Broach certain claims which they professed in right of sovereignty in Surat. A collision was, however, for a time avoided, and a treaty concluded with the Nawaub, which, as insufficiently favorable to the interests of the latter chief, was soon disregarded by him. The expedition which had been formerly projected was now carried into effect, and Broach, with the loss of the gallant and accomplished general, David Wedderburn, was taken by storm on the 18th November, 1772.

Meanwhile, the great Guikowar chief, Dilmajee Row, had died, leaving behind him four sons. Syajee Row, the eldest of these, was the son of the second wife of Damajee, and his title to the succession was therefore disputed by his brother, Gowind Row, who, though junior in age, derived his birth from the first espoused wife of his father. The remaining sons, Manukjee and Futteh Singh, brothers of whole blood, were the children of a younger mother. The pretensions of Gowind Row had been at first admitted by the Peshwah Mahdoo Row, but, being afterwards disallowed in his court of law, were finally rejected by him in favor of those of Syajee, who was invested accordingly with the titles of Senâ Khâs Khây, Shumsher Buhâdur. Syajee Row was, however, an idiot, and his brother, Futteh Singh, was therefore appointed by the Peshwah to act as his deputy. After the death of Mahdoo Row and the murder of Nârayun Row, his brother, their uncle, Râghobâ the younger son of Bajee Row, succeeding for a time to the office of Peshwah, invested Gowind Row as successor to the Guikowâr possessions in supercession of the former installation of Syajee. Gowind Row immediately set off for Goozerat, with the view of wresting the government from Futteh Singh, and a state of constant warfare commenced between the partisans of the rival brothers.

The continuance in power of Râghobâ was but brief. The ministers of the Poonah state, supported by the great military chiefs, Holkar and Sindia, opposed themselves to him, and in January, 1775, he arrived, almost a fugitive, at Baroda, in Goozerat, where his partizan, Gowind Row Guikowar, was then engaged in besieging his brother. The deposed Peshwah had also a further object in retiring to Goozerat. He sought to renew a negotiation which he had for some time had on foot, for obtaining the assistance of the Bombay government. A treaty was finally concluded between these parties on the 6th March, and the English became pledged to the support of

Raghobâ with a military force. A detachment sailed accordingly from Bombay, in expectation of forming a speedy junction with Râghoba's army in Goozerat. On their arrival at Surat, however the English found that their ally had already experienced a serious reverse. He had been compelled by a confederated ministerial army to raise the siege of Baroda, and to engage them on the plains of Âras, near the river Myhee, where he was totally defeated. The British detachment, which was under the command of Colonel Keating, proceeded nevertheless to Cambay, accompanied by the ex Peshwah, and landed at that place on the 17th March. It was more than a month before they effected a junction, at the village of Durmuj, eleven miles north of Cambay, with the fugitive army of Raghobâ, and it was not until the 3rd May that the united force reached the town of Matur. The direction of their route was now changed. They left Matur on the 5th, with the intention of moving on towards Poonah, and on the 8th reached Nerriâd, where they remained a week, exacting a contribution from the town. The army, after quitting Nerriâd continued its march towards the Myhee, and on the 18th, at Âras near that river, the fatal scene of Roostum Ulee's defeat and death, and of Raghobâ's former discomfiture, an engagement was fought in which the enemy was defeated, not, however, without severe loss to the British detachment. Colonel Keating arrived at Broach on the 29th and having deposited his wounded in that town, made an attempt upon the enemy, who were encamped near the Nerbudda. They became aware of his approach through the irregular movements of his Mahratta auxiliaries and throwing their guns into the river retreated along the northern bank. It was now finally resolved to remain in Goozerat during the rainy months, and to proceed to Poonah at the commencement of the fair season. The fortress of Dubhoee was the place destined for the winter quarters of the British detachment, and on the 8th June Colonel Keating accordingly marched thitherwards from Broach along the banks of the Nerbudda. After an attempt to surprise the enemy, at the ford of Bhawa Leer, the British troops at length quitting the river, turned towards Dubhoee. The monsoon, however, commenced with unusual violence, and though they had no other enemy to encounter, and no more than twenty miles to march to their destination, it was upwards of a fortnight before the officers and privates of the English detachment found themselves sheltered within the time-hallowed walls which had been erected by the Kings of Unhilpoor.

Such was the termination of the first British campaign in Goozerat. If not wholly unsuccessful in its progress, it was certainly

barren of immediate results. The supreme government, seated with new authority in Bengal, disapproved in no measured terms of the alliance with the ex Peshwah. A cessation of hostilities was the consequence, and as soon as the state of the roads allowed, the detachment under Colonel Keating accompanied by Raghobâ, returned towards Surat.

A few years afterwards the English, on this occasion as principals, were again at war with the Poonah government, of which the master spirit was the celebrated Nânâ Furnuvees. On the 1st of January, A.D. 1780 General Goddard, in command of an English army, crossed the river Taptee from Surat and moved slowly northwards. His bittering train and stores having at last reached him, he marched to attack Dubhooe, then held in the name of the Peshwah, while the civil officers of the British government, raising irregular troops, expelled the partisans of Nânâ Furnuvees from the districts of Surat and Broach. On the 18th of January the army of General Goddard arrived before Dubhooe, and two days afterwards, a battery being in readiness to open upon the place, it was evacuated during the night by its Mahratta garrison. Futteh Singh, the acknowledged head of the Guikowâr state, with whom negotiations had been already commenced signed, a few days afterwards a treaty of offensive and defensive alliance in virtue of which he was henceforth to possess the Peshwah's territory north of the Myhee, ceding at the same time to the British government his own lands in the districts of Surat and Broach. General Goddard accordingly pursued his march to the north and on the 10th of February displayed for the first time the British colours before the Moslem capital of Goozerat. The Mahratta governor declining to surrender, a battery was opened on the 12th and a breach was on the following evening declared practicable. From motives of humanity, and the fear of excesses in the city, the assault was during next day delayed in hopes that the garrison might be induced to surrender. The endeavour was however, unavailing and on the morning of the 15th a forlorn hope followed by the grenadiers of the Bombay division rushed up the breach which the garrison, after a determined stand and when three hundred of their number had fallen at length relinquished. The capital of Goozerat was scarcely reduced when Goddard heard of the approach of Sindia and Holkar who crossed the Nerbudda on the 29th with large bodies of horse and advanced into the neighbourhood of Baroda. On the British general's marching against them they retired, however, towards Powangurh.

Dubhooe, which had been entrusted to the care of Mr James Forbes, of the Civil Service, since known as the author of the "Oriental Memoirs," was meanwhile surrounded by the Mahratta horse, who encamped within sight of the walls, though not within reach of the cannon of the town. The garrison consisted only of three companies of sepoy, commanded by three European officers, a few European artillerymen and lascars, with five *beruks* or battalions of Arab and Sindhian irregular infantry. Two English gentlemen, a civil and a military officer, then hostages in the Mahratta camp, contrived to send a secret message to their countrymen within the town, counselling surrender, and pointing out that all resistance would be vain. Within Dubhooe, however, a different spirit prevailed, and though various articles of capitulation, culled from the Annual Registers and Encyclopædia, which were the principal treasures of James Forbes's scanty library, were looked over, that, in case of necessity, honorable terms might at least have been made, the *treatises on fortification, gunnery, and similar subjects* were more carefully studied, and preparations were made for strengthening the ramparts, repairing the towns at the Diamond-gate, and rendering the old Mahratta guns of service. The approach of General Goddard with his army from Ahmedabad, however, deprived the defenders of Dubhooe of an opportunity of testing the value of their preparations, and the Mahratta army broke up its encampment and retired.

The war continued with various fortune through a series of events, only indirectly affecting the interests of Goozerat, until the 17th of May, 1782, on which day a treaty was concluded at Sillhyc, under the mediation of Muhadajee Sindia, between the British and the chiefs of the Mahratta nation. By this treaty, which was not finally ratified until the 24th of February, 1783, the position of the parties in Goozerat was to revert to that which had existed previous to the war of 1775, the territories of the Baroda state were secured from dismemberment, and no claim of tribute was to be preferred by the Peshwah against Futteh Singh for the period during which hostilities had continued. The valuable district of Broach was at the same time bestowed on Muhadajee Sindia, "in testimony," as was stated at the time by the Governor General in Council, "of the sense which they entertained of the generous conduct manifested by the said Muhadajee Sindia to the government of Bombay, at Wurgaum, in January, 1779 and of his humane treatment and release of the English gentlemen who had been delivered as hostages on that occasion." Among the *pergunnahs* of Goozerat thus restored to the Mahrattas were those of Dubhooe and Zinore, and the other

districts under the jurisdiction of Mr Forbes, who was now directed to surrender them to such officer as might be deputed by the Mahratta state to receive them. At the same time the chief and council of Broach were ordered to deliver up that important city and its valuable pergunnah to Bhasker Row, the agent of Muhadajee Sindia. The description which the author of the "Oriental Memoirs" has left us of the surrender of Dubhoee and Broach, contains so many characteristic and interesting features that we shall doubtless be excused if we present it in his own words — "When," says Mr Forbes, "it was publicly known that Dubhoee and its dependent pergunnahs were to be given up to the Mahratta government, and the day approached which was fixed for my departure, a deputation from the Brahmins and principal inhabitants visited me at the durbar, and sincerely condoled with me on the change of affairs. They offered presents, and were so hurt at my refusing anything tendered for my acceptance, that I was at length induced to mention a gift which I could receive without conscientious scruples, if they could bestow it, which from delicacy alone I had not before asked. Expressing some surprise, and at the same time manifesting the greatest desire to oblige me, I told them, that as Dubhoee contained many remains of Hindoo antiquity, in broken columns, mutilated images, and remnants of basso-relievo scattered among dilapidated buildings in the city, I requested they would allow me to select a few of the smallest specimens from the exterior fragments, which I would bring with me to Europe, and erect a temple for their reception in my own garden. Their astonishment increased at this communication, and was followed by a solemn silence. They expressed no apprehension of my ridiculing their religion but seemed anxious to know why a Christian wished to possess Hindoo idols. I found a little difficulty in convincing them of the general curiosity of Europeans, the gratification it would be to show them those specimens of oriental sculpture, and the delightful association of my own ideas, when I should behold in my own country the precious relics transported from a distant spot endeared by a thousand tender recollections.

"Their tears flowed when they requested to retire for a few hours, during which they would assemble the recluse religious Brahmins, and in a conclave consider the first request of the kind which they had ever heard of. They returned the next morning with countenances indicating mingled sensations of regret at my approaching departure, and of delight at having it in their power to grant my request, to which they acceded in the most liberal manner, desiring I would send my own people to select such

"specimens as I thought proper, and place them in a temple to
 "friendship in my own country. I did so, and deputed some
 "*Hindoo* workmen to collect such small images as I pointed out in
 "the dilapidated walls of forsaken dwellings, and from the exterior
 "ornaments at the Gate of Diamonds, which, in eight groups, now
 "adorn an octagon building at Stanmore hill, erected for that
 "purpose, under a linden grove, on the margin of a lake profusely
 "adorned by the *nymphaea lotus*, which, when its snowy petals and
 "expanded foliage are gently agitated by the southern breeze, re-
 "minds me of the sacred tanks in Goozerat"

The author, at length, took his departure for Broach, where he was
 witness to a similar scene —

"The inhabitants of Broach, accustomed to the lenity of British
 "jurisdiction, execrated the approaching change, and dreaded the
 "arrival of Bhasker Row, which had been delayed in consequence
 "of a mistaken renewal of hostilities on the Malabar coast, the
 "people of Broach, in the meantime, indulged a vain hope that the
 "intended cession would not take place. No prayers, no cere-
 "monies, no sacrifices, were left unperformed by the different castes
 "and religious professions, to implore the continuance of the British
 "government. It is with extreme satisfaction I recollect the un-
 "feigned sorrow which pervaded all ranks of society when the fatal
 "day was fixed for our departure. Broach, before its conquest by
 "the English, had belonged to the Moguls, and was governed by a
 "Mohammedan nowaeb. The inhabitants well knew the difference
 "that awaited them. Of all oriental despots, the arbitrary power
 "of the Mahratta falls, perhaps, with the most oppressive weight,
 "they extort money by every kind of vexatious cruelty, without sup-
 "porting commerce, agriculture, and the usual sources of wealth and
 "prosperity in well-governed states. The Mohammedans, although
 "equally fond of money, spend it with more liberality, encourage
 "useful and ornamental works, and patronize art and science.

"On the ninth of July, 1783, the day appointed for the cession of
 "Broach to Muhadajee Sindia, the chief and council received his
 "agent, Bhasker Row, with proper ceremony, in the durbar, and
 "there delivered to him the keys of the city gates. We immediately
 "repaired to the water side, to cross the Nerbudda in our way to
 "Surat, and were silently followed by the principal inhabitants of the
 "city. While embarking on the Company's yacht, a dark cloud
 "passed over us, and a shower of rain fell, our afflicted friends, no
 "longer able to keep silence and forgetting the impending terrors of
 "a Mahratta despot, pathetically exclaimed, 'These drops are the
 "tears of heaven for the fate of Broach!'"

" I oppose this fact to a thousand unfounded prejudices, and unsupported calumnies, against the English, which were once so easily credited in Europe. Among the many who occupy eminent stations in India some, no doubt, deserve censure, the characters of all who fill similar situations at home are not immaculate, the temptations of wealth and power sometimes subdue the strongest minds, but the hour approaches when they cease to charm, and when a conscience 'void of offence' will be the only comfort. Whether the European or Indian peculator is now amenable to human laws or not, a secret monitor corrodes every present joy, and an unerring Judge hereafter will avenge the breach of His own laws, established in truth and equity! The general opprobrium was unjust on a set of men whose prevailing characteristics were philanthropy, generosity, and benevolence."

Broach remained in the possession of Sindia from this period until the time when that chieftain engaged in war with the British government. It was taken from him by storm by a part of the Baroda subsidiary force under the command of Colonel Woodington, on the 29th August, 1803.

Tutteh Singh Guikowâr died in consequence of a fall from the upper story of his house, on the 21st December, 1789. A contest for the regency now occurred between Mânâjee, the full brother of Tutteh Singh, and Gowind Row which was only set at rest about four years afterwards by the death of Manâjee. Though his title was now undisputed, Gowind Row Guikowâr found it nevertheless, difficult to obtain permission to quit the Peshwah's capital. Nanâ Turnuvees sought to impose upon him stipulations to the advantage of the Poonah government, in addition to those exorbitant ones which had been already forced upon his family. The British government, however, intervened to prevent a dismemberment of the Guikowâr territories contrary to the stipulations of the treaty of Salbhye, and the Turnuvees admitting the validity of their objections, Gowind Row was at last permitted to depart, for the purpose of assuming the regency at Baroda, on the 19th December, 1793.

Gowind Row Guikowâr died in September, 1800. He had been at war for two years with Âbâ Shelookur, the deputy of Chimnâjee Appa Bajee Row Peshwah's brother, as Governor of Goozerat. Shelookur, during the term of his government, made himself most obnoxious to the people by his tyrannies and exactions. The house now employed as the Session Court at Ahmedabad was built by him on the foundations of royal buildings of the Mohammedan sultans and at the expense of the population whose materials he seized, or whose

labour he compelled. Among other cruel deeds he is accused of having seduced into his power a soldier of fortune named Monsieur Jean (or as he is commonly called Moussa Jan) and of having caused him to be blown from the mouth of a cannon in order to possess himself of his wealth. In 1800 Mr Duncan the Governor of Bombay, having arrived at Surat for the purpose of assuming the government of that city, on the demise of the last nowab vukeels were despatched by Gowind Row Guikowār with the ostensible view of congratulating him on his arrival but with the real object of procuring British assistance for the reduction of Shelookur. Mr Duncan was himself prepared with requests that the Guikowār government should cede to the British the pergunnah of Chourāsee, which surrounds the city of Surat and their share of the Mahratta chouth of the revenues of the port. The application on the part of Cowind Row for assistance against Shelookur was however, evaded and no satisfactory result was at the time obtained in regard to the pergunnah of Chourasee or the chouth. The Guikowār government now resolved upon reducing Shelookur with their independent means and an army advanced from Baroda against Ahmedabad. Shelookur called in his lieutenants from Dākorjee and Katewar and engaged the Guikowār army near the Rozāh of Shah Alum outside the city. He was unsuccessful and was compelled to take refuge in the citadel where being eventually deserted by his mercenaries he was made prisoner. The Peshwah who had been hostile to Shelookur on account of his connection with Nānā Furnu was now granted his share of the revenue of Coozerat in firm to the Baroda government at an annual rate of five lakhs of rupees for five years and Rughoonath Myheeput Row (commonly called Kākājee) the cousin of Rowjee Appjee the Guikowār minister, was appointed Governor of Ahmedabad.

CHAPTER III

ANUND ROW GUIKOWĀR.¹

THE death of the Muhārājā Gowind Row Guikowār having occurred

¹ We depend henceforth upon hand c author tv and upon the unpublished papers in the Record Room at the East India House in London.

after midnight, on the 19th of September, 1800, Babajee Appajee and Meer Kumal-ood deen Khān, the principal military officers present, joined with the two great bankers, Mungul Pareekh and Samul Bechur, who held the Arab mercenaries in dependence, to effect a settlement of affairs. Early in the morning the ladies of the family were all assembled, and Ghena Bāee, the widow of the Muhārāja, a Jhala Rajpoot lady of the house of Lugtur, declared her intention of burning with the corpse of her husband. From this step she was, however, dissuaded by the officers, who assured her, taking oaths to that effect on the Koran or in Hindoo modes, that they were determined to maintain the honor and influence which she enjoyed during the life time of her husband. The corpse of Gowind Row was now carried to the funeral pyre, and Anund Row, his eldest legitimate son, commenced his reign. Rowjee Appajee, the late Gowind Row's minister, soon after arrived from Ahmedabad, and resumed the administration of affairs. The minister's first endeavour was to prevail upon the bankers and officers to take means for restraining the ambition of Kānhojee Row, an illegitimate son of the late rāja, whom he accused of having already raised disturbances in the life time of his father. This proposition was not, however, assented to, and soon after, Kānhojee Row, with the aid of some of the officers who adhered to his party, made himself master of the government and of the person of his brother, Anund Row Gujkowar. The tyrannical disposition of Kānhojee now had full opportunity for exhibiting itself. He conducted himself with so much violence towards all the officers of the government, and with so much contempt, if not actual severity, towards the Raja Anund Row that a general combination, with the apparent consent of his brother, was soon formed against him. On the night of the 27th January 1801, his house having been surrounded, he was, after some resistance, seized and brought before Anund Row, under colour of whose authority he was disarmed and put in irons, and subsequently conveyed as a prisoner to the fortress of Rāmpoor Roteah, among the hills which divide Goozerat from Malwa. Rowjee Appajee, from this time, became the real head of the executive government.

As early as April following however, Gujrā Bāee, the daughter of Futteh Singh Gujkowār, for reasons unknown, quarrelled with Rowjee Appajee, and sought shelter in the city of Surat, and before the end of the year a still more formidable malcontent was arrayed against the government of the minister. Peelajee Gujkowār had conferred the government of Kuree upon his younger son, Khundee Row, who was confirmed in that possession by the Senaputee Dhābāree, whose

officer Peelâjee then was, and invested also with the title of Heemut Buhâdur His son and successor, Mulhâr Row, was, on the rise of his family to sovereign power, confirmed in both his possessions and his rank by Futtch Singh Guikowar, while, at the same time, his future allegiance to the head of his house was provided for by his agreeing to serve the state with four hundred horse This service was, however, commutable for a payment of 120,000 rupees, and the Jâgheer dâr of Kuree, though admitting a feudal dependence on the sovereign of Baroda was within his possessions as wholly independent of him, as was the Guikowâr himself, within his own territories, of the head of the Mahratta State. Mulhâr Row Guikowar urged, as the minister represented, by demands lately made on him for arrears of tribute due to the state, or, as he himself asserted, and as the party of Gujra Bâee affirmed by sympathy for the unmerited situation of Kanhojee Row, now began to assemble troops and publicly declared his intention of punishing Rowjee Appâjee and his brother, Babâjee, for their several unwarrantable and despotic acts, and of reinstating Kanhojee Row and the other ill used members of the Guikowâr family in their just rights which were withheld from them by those tyrannical ministers. Mookund Row, another illegitimate son of the late raja had shortly before under pretence of visiting the shrine of Shree Runchorjee, at Dâkor, retired from Baroda carrying with him a large amount of jewels and treasure. The ministerial party endeavoured to procure his return but as he would not listen to their remonstrances and began to excite disturbances they sent an army against him, upon which he fled into the Kuree territory, and took shelter with Mulhâr Row. Mulhâr Row had already taken forcible possession of the fortresses of Veesulnugger and Beejâpoor which he affected to hold for Muharâjâ Anund Row, and he vaunted that forty thousand troops were in readiness at different points to espouse his cause. Shivrâm an old officer in the Guikowar service, disgusted as it was said, at the conduct of the ministers had gone over to him, and it was given out that several others who held considerable commands, were about to follow this example. The forces of the contending factions already faced each other. Babâjee Appâjee was encamped at the Shahee Bagh, near Ahmedabad, with his advanced guard at Kalee kâ lot. Mulhâr Row himself remained at Kuree with a part of his force, but his brother Hunmunt Row with another division, was encamped at Kulol, eight coss in advance of Kuree and about seven from the outposts of Babâjee's army. Three skirmishes had already taken place in all of which Mulhâr Row claimed the advantage. Under these circumstances, both parties applied for assist

ance to the British governor. Gujra Bāce and her minister offered, on behalf of Kanhojee, not only the cession of the Chourasce pergunnah, and the Guikowar share of the chouth of Surat (the previous cession of which, by Gowind Row, had up to the time of his death been rendered ineffectual by the Peshwah's disapprobation) but also the pergunnah of Cheelee, which they represented as more valuable than that of Chourasce. Rowjee Appajee, on the other hand in January, 1802, in the name of Muharija Anund Row, deputed Meer Kumāl-ood-deen Khān, and two vukeels, to Mr Duncan, who formally delivered a deed of relinquishment of the Chourasce pergunnah and the Surat chouth, in fulfilment of the late Gowind Row's incomplete engagement. The British governor weighed, for a considerable period, the pretensions of both parties, but eventually determined on lending his assistance to the ministers who wielded power in the name of Anund Row. Several reasons concurred to induce Mr Duncan to adopt that course. There appeared to him to be, on the whole, no more reasons for relying on the veracity of Mulhar Row's representatives than on that of their opponents who were moreover, in possession of the whole country with the exception of the districts which the Jāgheerdār of Kuree had overrun in the vicinity of his own territory. The ostensible, and perhaps real sanction of Anund Row Muharija, the undoubted head of the Guikowar state was given to the proposals of the ministers and these officials called upon the British government in the most formal manner to comply with the terms of the treaty of Salbhye by interfering to prevent the dismemberment of the Guikowār state. Mulhar Row was as the governor was informed, endeavouring to introduce a foreign force from Sindh, the presence of which might have completely neutralized the influence of the British in Goozerat, and Mr Duncan was further apprehensive that the ministerial party should their demand for British assistance meet with an unfavorable reply, might throw themselves into the hands of Sindia. A detachment was therefore formed for the purpose of giving weight to the British arbitration and of maintaining the integrity of the Guikowār dominions. It consisted eventually of about two thousand men, four hundred of whom were Europeans and the command was conferred upon Major Alexander Walker—a name afterwards deservedly famous in the annals of Goozerat. This officer it was, however, determined should as soon as possible, quit the military character to assume the position of British resident at Baroda a provision which Mr Duncan (whose hope it still was to bring matters to a settlement without employing force) considered would render him the more disinclined to urge matters to extremity.

Major Walker was instructed to proceed in the first place to Baroda with the Guikowar vakeels his ostensible mission being that of presenting compliments and condolence, on the part of the British government, to the Muhârîja Ânund Row, on the death of his father, this ceremony having been delayed pending the cession of the Chourîsee and chowth. His real object was to ascertain the true state of Ânund Row's mind, and whether Hunmunt Row, the son of that prince, had received his father's consent to his joining the army under Babljee. The military detachment was in the mean time to proceed by sea to Cambay, and to be joined there by Major Walker on the termination of his mission to Baroda.

Major Walker left Surat on the 24th of January, 1802, and reached Baroda on the 29th. The mission passed through Broach, where it was received with distinction by Sindia's officers. A deputation from the minister met them at the distance of a few miles from Baroda, and at a cross from the town they found Rowjee Appajee, attended by all the civil and military officers waiting to receive them, in a spot where carpets had been spread in the open air for the meeting. Major Walker was presented to every person of consequence, including the Arab Jemîdars the whole displaying the greatest cordiality. He proceeded thence to Baroda where he was conducted to a suite of tents that had been prepared for him a body of troops receiving him with rested arms and a salute being fired from some field pieces on the spot. Next day the minister repeated his visit to the British envoy and at once exhibited his great anxiety for the reduction of Kuree and the total expulsion of Mulhâr Row. The British envoy unwilling to discuss the matter at that time, turned the conversation to the subject of the supplies required for the efficiency of the detachment at Cambay. It was agreed at this interview, that Major Walker should attend the Muhârîja that afternoon. This design was however prevented by Ânund Row's declaring that he felt it incumbent on him to pay the first visit. Major Walker, in return for this courtesy, met the Guikowar prince on the road, and Ânund Row, descending from his elephant, embraced him and proceeded with him to the tents. The raja was attended by all the officers of his court and by an escort of horse and foot and was received with a salute of artillery. He retired at Major Walker's request, into a private apartment, with such of his sirdars and chiefs as he selected to accompany him. The governor's compliments and message of condolence on the death of the late Gowind Row were now offered. The Muhârîja received them without the least attention, and it was soon apparent to the envoy that his mind was in a state

which incapacitated him for close application of any kind. The following graphic description of the scene which ensued is given in Major Walker's own words —

“Anund Row appears about thirty or forty years of age, of a robust person, and a body that has no visible signs of feebleness, but an unmeaning countenance and heavy eyes betray at once perhaps a natural imbecility, and the ruinous effects of intoxicating drugs, to which he is said to be addicted. Probably both these means operate to depress the mind of this prince, but his incapacity for business is here imputed more to the pernicious habit of smoking bang than to constitutional weakness. Notwithstanding these marks of mental debility, Anund Row appeared in possession of his recollection, he named several of his officers, and was not without a general knowledge of the affairs of his state. If at any time he appeared embarrassed, Rowjee and Kumal-ood-deen were always ready to assist. The ornaments for his person were the only part of the presents that engaged any part of his attention. He repeatedly adjusted the surpesh to his turban, and removed the dustbund from his wrist to his *angrukha*.¹ Agha Mohammed's watch attracted his notice, and he examined it childishly. Towards the conclusion of the interview, he appeared for a moment to recover himself, and observed that he had many enemies, who spread false reports of his situation and of the state of his mind, but that he hoped by my means, the governor would be undeceived, and that I would write him the truth. In this request, Rowjee and Kumal-ood-deen repeatedly joined, observing it was now easy to see how much the raja had been injured by report. Anund Row next adverted to the hostility of Mulhar Row, and expressed his expectation that the major would hasten to punish his enemies. He mentioned several times their expulsion from Kurrce, as an object which he earnestly desired, this desire was re-echoed by the attendants. The raja was assured that the Company's government had the advantage of the Guikowar states always in view, and that the justice of his cause and the English forces would effectually protect him against his enemies. During this interview the Raja Anund Row conducted himself with humility, frequently declaring his dependence on the English government, and his respect and attachment to the Company, founded on the intimate connection formed by his ancestors. After the customary offering of rose water and betel, the Guikowar Anund Row took his leave and returned.”

¹ The *angrukha* is a body coat, the meaning is, that he pulled the sleeve of his coat under the bracelet on his wrist—not an uncommon mode of fidgeting.

five lakhs of rupees during the year. The minister, Rowjee Appájee, was a person fitted by his acuteness and prudence for the management of public business, but he had been familiar with revolutions, having witnessed or taken part in the changes that, during forty years, had shaken the numerous branches of the Mahratta empire. His character had thus become tinged with suspicion, his caution degenerated sometimes into timidity, he was not at liberty to pursue his own plans, and wanted firmness to wrest their usurped power from the Arab officers. He appeared sometimes to distrust the intentions of the British, while at others he exhibited a degree of candour and openness in his conversation which had all the appearance of security. The Deewán was said to be frequently too communicative, and to prejudice, by this disposition, both his own affairs and those of the state.

The Arabs were, in Major Walker's opinion, the only material obstacle to the complete establishment of the British influence in Goozerat, but he did not consider them to be in reality formidable. Though they were brave, their ferocity rendered them incapable of subordination; though they were attached to individual chiefs, that very attachment prevented their union under any common system. Their real number was less than seven thousand, of whom no more than one thousand were concentrated in any single position. About a fourth part only of these were natives of Arabia, the remainder were men of Arabian extraction, but born themselves in Goozerat. Their arms, which were chiefly match locks, were bad, and their knowledge of war was contemptible, of the forts which were in their possession, Baroda, considered to be the best, was in no state to resist a regular attack. Two battalions of British troops stationed at Baroda were sufficient, Major Walker thought, effectually to counterpoise the power of these mercenaries, and he was sanguine that, when their influence was thus reduced, their situation would appear to themselves to be less desirable, and their numbers would decline. The Arabs were divided into two parties, at the head of which were the bankers, Mungul Páreekh and Sámul Bechur. The latter was reputed to possess a cunning, avaricious, and intriguing disposition. He was not well affected towards the British, and the party of Arabs which was under his control was the more numerous.

Rowjee was at first very much dissatisfied when he learnt that the British government had it in view to accommodate matters with Mulhár Row, instead of punishing him by military force. He contended that nothing was to be done without taking Kuree. Major Walker urged, in reply, that this mode of proceeding might be the means of perpetuating the disorder of the country, for, although it would be an

easy matter to take Kuree, Mulhâr Row would probably escape, and for a length of time harass the borders by a predatory warfare. Rowjee said that it was his intention to request that two of the British battalions should remain to prevent the enemy's return, and added, that he proposed to repay this assistance by the cession of a convenient tract of country on the sea-coast. Kuree should, he said, be taken, with all Mulhar Row's country, elephants, and horses, and a jagheer, worth a lakh of rupees annually, might then be assigned to that chief in a different part of the country. The British envoy was, however, instructed to demand that the fullest authority should be given to him to settle disputes in an equitable manner, and it was intimated that if Rowjee were determined, at all events, on the extirpation of Mulhar Row, it would be better, perhaps, that British intervention should proceed no further, and that the troops should be recalled. Rowjee, at length, professed that he would be satisfied if the English force would only encamp for a day or two within the limits of the Kuree Jâgheer dar, in return for that chieftain's invasion of the territories of the Baroda state, he further offered to resign a large portion of the tribute payable by Mulhar Row, provided that concession would ensure a peaceable demeanour on his part.

The opinions of Major Walker as reported to his government, were, that justice and policy alike warranted the punishment of Mulhar Row should he decline to make submission to his sovereign. Holding his jagheer as a vassal of the Maharaja, that chief had withheld the payment of his tribute, and when called to account, had taken up arms, under pretence of defending himself against a foreign enemy, and not withstanding a declaration to the contrary, had been guilty of aggressions against his sovereign, with the ultimate view of dethroning him. Little weight could be allowed to Mulhar Row's pretext that he was in arms in behalf of Kânhojee, as that prince had no real claim to the throne, and as Mulhar Row himself had acquiesced in his deposition, and even celebrated it by a discharge of artillery. His invasion of the Guikowar territory was also long posterior to that event, and it was accompanied neither by any declaration of hostility, nor even by any previous complaint. If Mulhâr Row remained obstinate the task of reducing him would be a popular one, and its successful accomplishment must necessarily be followed by the acceptance of a subsidiary force. It was, perhaps, even necessary to this object that the British should perform a service which would be at once apparent, and after a successful expedition to Kuree, the detachment, or a similar body of troops, might, by an easy arrangement, be moved to Baroda, and firmly established there.

The envoy quitted Baroda on the afternoon of the 8th of February, having been completely successful in his mission. Babajee, with the Guikowâr forces, were put under his command, and he was fully authorised, in case of Mulhâr Row's applying for peace, to act in such a manner as he might deem suitable to the interests and safety of the government of the Muharâjâ.

CHAPTER IV.

MULHÂR ROW GUIKOWÂR

IF we have given a more detailed account of these negotiations than may seem to be consistent with the character of our work, our excuse will be found in the fact, that upon them really hinged the future fate of Gooserat. Had the aid of the British been rejected, and had the troops advanced no further than Cambay, the territories of the Baroda government must inevitably have fast relapsed into a state of miserable anarchy and confusion, similar to that in which the dominions of Holkar and Sindia were subsequently involved. As it was, affairs progressed rapidly towards that settlement which formed the ground work of all future political relations in Gooserat.

The British detachment disembarked at Cambay, from Surat, on the morning of the 2nd of February, and encamped in an open spot, which, in 1775, had been occupied by the troops of Colonel Keating, contiguous to the reservoir called Narayun Sur, a garden-house being assigned for the accommodation of the head quarters. The forces of Babajee and Mulhâr Row were meanwhile engaged in desultory and indecisive skirmishes, while negotiations, as profitless as the hostilities, still continued. Mulhâr Row's troops numbered altogether, it was said, about fifteen thousand men¹. Shivram, who was the only officer of consequence, commanded about seven hundred Hindoo stânees, who affected the semblance of regular discipline, he led also three hundred or four hundred Mahratta horse. An Englishman, named Parker, commanded a corps called the "Gosâeen's wife's troops," and one Joaquim, a Portuguese, led about two hundred men, among whom he had attempted to introduce some order, so

¹ This was Parker's account, though he himself varied in his statement. Major Walker estimated them at from ten to twelve thousand horse and foot, with ten or fifteen pieces of artillery, mostly of small calibre.

that a few were in red jackets but the greater part went agreeable 'to their own fancy' as Parker writes "both in dress and fighting" Sindhis and Puthans Kâtees and Koolees made up the rest of this heterogeneous army. The latter, who were 'armed horse' wearing the antique tunic of chain armor were under the command of "a famous leader called *Boobât Singh* who had lately distinguished himself in two or three skirmishes with Babajee's troops and whom we shall hereafter introduce to our readers as the notorious Thākura of Bhunkora. Bhooput Singh though now the most distinguished of his partisans had formerly been the constant enemy of Mulhâr Row. During the administration of Kanhojee he had been sent for to Baroda to be employed as it was said against the Jagheerdâr of Kuree but happening to be taken into custody at the same time that Kanhojee was seized he had been released by Rowjee lest he should from future resentment proceed to attack the territories of Mulhâr Row.

The 22nd of February had arrived without any step in advance having been made by the British troops. Meanwhile Mulhâr Row had been carrying on with the Arab officers intrigues which had for their object the release of Kânhojee while the adherents of the opposite party were dispirited by the delay made by the English and by the fact that the resident at Cambay had despatched an agent to Kuree. Mulhâr Row refused to disarm his troops or to give up Veeshnugger and the other places seized by him which concessions, on his part were deemed to be indispensable preliminaries to an arrangement. Mr Duncan who was now at Cambay determined at length to direct the detachment to march at once with a view of forming a junction with the army of Bâbâjee. Mulhâr Row was informed that the troops advanced to release from his grasp those parts of the Muharajâ's country which he had unjustly taken possession of, he was to be allowed however in case of his surrendering them to come in to Mr Duncan with an escort of not more than one hundred men and was informed that he must expect no other terms. Major Walker marched accordingly on the 23rd reached Ahmedabad on the 4th of March and next day he was at Udâlej where he left his heavy baggage and sick under a guard. Mulhâr Row still continuing to negotiate without affording any satisfactory proof of his sincerity the British detachment entered the Kuree territory on the 10th leaving behind them the Guikowar troops whose irregularities might have afforded ground of complaint. They encamped at Serâsh at which place Mulhâr Row of his own accord proposed to have an interview with Major Walker. The meeting took place accordingly.

but was attended by circumstances such as, to the mind of the British commander, precluded every hope of a peaceable adjustment. The insincerity and distrust of Mulhâr Row were established by the extraordinary number of armed attendants with which he appeared at the interview, amounting to more than two thousand horse and foot, with three pieces of artillery. He also evaded his proposed visit to the British Camp, and would proceed no further than a place two miles from the camp, where an awning had been spread for the preliminary interchange of compliments. Next evening, however, Mulhâr Row, after many excuses, visited Major Walker, when he promised immediately to disband his new levies, and to comply in every point with the wishes of the British government. He urged, however, that to save his dignity, the terms should be arranged privately through confidential agents, a request with which Major Walker complied. The terms demanded were, that Mulhâr Row should make full satisfaction to the Muharâja by an entire restitution of all his conquests by restoring to freedom all Guikowar subjects who had been seized by him, and repaying all sums levied from them by arranging for the payment of his arrears of tribute and of the expenses of the war, and by giving security for the future good conduct. His new levies were to be disbanded and his ordinary forces drawn within the walls of Kuree, in the vicinity of which town the British army was to encamp, until such time as Major Walker should be satisfied of his sincerity. The British troops it was settled were to move at once to Kulol, the Guikowâr forces following at an interval and the commanding officer was at that place to have a final interview with Mulhar Row. Major Walker having arrived on the 15th at Kulol, found the place deserted and meeting with no intelligence of Mulhar Row, advanced on the 16th to Boodasun, a village about three miles distant from Kuree. On the approach of the British troops a few of Mulhar Rows horse were observed, who retired immediately, without committing any act of hostility. An adjoining height was soon taken possession of, and a picket, with a field piece was placed in the most commanding position. From the heights thus occupied Major Walker had a full view of Kuree, with the camp of Mulhâr Row and the whole of his army, which appeared in motion, spreading itself over the plains. The fort of Kuree was small and irregular, it possessed four gates, of which one only, the Futteh gate, was protected by defences newly raised and mounted with cannon. The residence of Mulhar Row, inclosed in a sort of citadel, was conspicuous from a distance, especially its large minaret like tower,

the open pavilion on the summit of which commanded a good view of the surrounding country. About noon, messengers arrived from Mulhâr Row, who presented letters expressing sentiments of so much moderation, if not submission, that Major Walker was far from suspecting that they were to be made the cloak of an act of treachery. An answer was despatched by the hands of a native agent, named Soondurjee, and of Captain Williams, an officer of the detachment. They had not been gone twenty minutes, and had hardly time to reach the outposts of Mulhâr Row's army, when they were made prisoners and two guns belonging to that chieftain immediately opened fire upon the British camp. Major Walker held a short consultation with the chiefs of the allies assigned them their places and arranged with them that the whole force should advance and assault the enemy's camp. Kumâl ood deen Khân, reinforced to nearly a thousand horse formed accordingly on the right flank of the British detachment, while Bâbâjee himself, with the infantry, the rest of the cavalry, and some artillery, was appointed to move on the left. The British detachment on the allies giving notice of their readiness, began, between two and three o'clock, to advance in line with its field pieces, two howitzers, and two eighteen pounders. It moved forward slowly but in excellent order, inclining to the right in order to gain some heights and to reach the front of the main body of the enemy. The fire of Mulhâr Row's artillery increased as the British advanced and the ground was unfortunately favorable to its effect. About five o'clock however, Major Walker found himself opposite to the enemy's encampment in full view of it, and about half a mile distant. He was now anxious to have carried out the assault which he had meditated but a report was at this time brought to him that Bâbâjee's division had advanced little beyond their encampment, and that his Arabs refused to move in the direction of the British troops, while it became at the same time evident that Kumâl-ood deen, who had for a time continued to maintain pretty well the station allotted to him had now fallen behind and was unable to keep that flank clear against the superior bodies of the enemy's cavalry. Major Walker was now compelled to relinquish his meditated enterprise which without the effectual support of the allies, was of too hazardous a nature. He therefore inclined still further to the right, a step which while it removed the detachment gradually to a greater distance from the enemy's fire, enabled it also to occupy some rising ground which was possessed by bodies of their horse. In this position the detachment halted until dusk, when it returned, without any interruption

from the enemy, to its former encampment. The loss of the enemy was reported to have been considerable, but the casualties on the British side were also heavy. Lieutenant Creagh, of His Majesty's 80th Regiment, and Captains MacDonald and Lovell, of the Honorable Company's service, were killed. The total loss in killed and wounded was one hundred and forty-six, twenty five of whom were Europeans, and a six pounder, the carriage of which had fallen to pieces, was left upon the field.

Major Walker was now satisfied that the war could not, with the forces at his disposal, be terminated by a *coup de-main*. He resolved, therefore, to adopt the system of the Mahrattas themselves, and agreed, after consulting with Babâjee, to erect batteries, and to proceed against the enemy's camp as if it were a fortified town. Meanwhile Mr Duncan, at Cambay, and his colleagues at the presidency, exerted themselves to push forwards the largest reinforcements which could be assembled. The whole of the disposable force at Bombay was immediately embarked, and a pressing requisition made to Colonel Sir William Clarke, the British commanding officer at Gor, to join the army before Kuree with the European brigade under his orders, and a battalion of native infantry. His Majesty's ships "Intrepid" and "Terpsichore," the Honorable Company's ship "Cornwallis," and the "Upton Castle," were employed to convey the additional troops to the northwards.

For some time a desultory warfare continued before Kuree, the enemy for the most part respecting Major Walker's force, and directing their hostility chiefly against the army of the Guikowâr commanders. Major Walker, on the other hand, finding that his own ammunition was insufficient, that the artillery of Bâbajee's army was unserviceable, and that that leader's troops, if not actually wanting in courage, nor destitute of fidelity, were still lukewarm, and far less disposed to the cause they had espoused than the brave, though undisciplined Puthâns, Gosâeens, and Koolees, who composed the force of Mulhâr Row, deemed it his duty to confine himself to defensive measures, or at least to undertake no enterprise which his detachment could not execute without the support of the allies. Negotiations were at the same time going on between Major Walker and Mulhâr Row. The former, who was anxious to relieve Captain Williams from the ill treatment to which as a captive he was exposed, even made concessions, but Mulhâr Row only rose in his terms, and the whole conference was productive of no effect.

Sir William Clarke arrived and took command at Cambay on the 12th April. It had at first been intended that the detachments as they landed should have been sent on at once, but it was ascertained that a thousand of the enemy's horse, under Bhooput Singh of Bhunlora, lay in wait to intercept them, and it was judged prudent to avoid the risk. Sir William Clarke, therefore, marched with the whole force, and joined Major Walker at Boodasun, on the 24th of April, when he found himself at the head of a body of troops which, independently of the allies, amounted to between five and six thousand men, more than two thousand of whom were Europeans. The first task of the British commander was to despatch a message to Mulhâr Row, offering him, for the last time, an opportunity of peaceably submitting to the terms which had been demanded of him. During the consultation which was held at Mulhâr Row's, when the news of Sir William Clarke's arrival was announced, Mookund Row Guikowar upbraided Shivrâm, Bhooput Singh, and the chief of the Puthans, with having prevented the peaceable settlement of affairs, and stigmatized them as the authors of the approaching calamity. The other leaders of the party "looked at each other with much concern," Mulhâr Row himself was fearful and agitated, but, for whatever reason, no answer was returned to the summons, and affairs were allowed to take their course. Preparatory to an attack on the town of Kuree, Sir William Clarke found it necessary to disperse the army of the enemy, which was strongly entrenched in its front. The strongest of these works was a battery with a cavalier, forming the right of the enemy's position, defended, as it was said, by twelve hundred or fourteen hundred Puthâns, commanded by an European officer. On the 30th April, a force consisting of His Majesty's 75th Regiment, with the flank companies of the 84th, and the Honorable Company's grenadier battalion, supported by the remainder of the 84th Regiment and four guns the whole under the command of Lieutenant Colonel Woodington, prepared to attack this post. They arrived unperceived in the rear of the battery just as the day broke, and immediately carried it at the point of the bayonet. Some of the captured guns were instantly directed against the enemy. The British troops vigorously pursued their advantage, and the whole of the entrenchments in front of Kuree were, before eleven o'clock, in their possession, while the army which had attempted the defence was completely routed and dispersed. This success would have been effected, in so far as the resistance of the enemy had been concerned, with inconsiderable loss, but a tumbril loaded with ammunition, which had been taken from Mulhâr

Row's troops, unfortunately exploded, and was the cause of nearly the whole of the casualties which occurred.¹ Mulhâr Row's camp and the neighbouring village of Cudale were plundered and set on fire, and his troops flying to the gates of the town, found them barricaded against their entrance, and received orders to disperse. They reformed for a moment on the opposite side of Kuree, but were soon again in the greatest confusion. In the moment of alarm Mulhâr Row released Captain Williams, whom he had treacherously seized and detained, and that officer, accompanied by Soondurjee, arrived in the evening at the British camp.

Babâjee, who immediately despatched an account of this success to his brother, was in raptures with the valour of his allies, and the happy prospect thereby opened to himself and his friends. "I was quite astonished, Bâbâ Sâhib!" he says, "to see the manner in which the English fought. I do not suppose anybody in the world can fight like them. They completed their intention in six hours, and Kuree, by the good fortune of Shreemunt, must fall in two days. From Cudale to Kuree is about half a coss. The English line is close to the ditch. The effect of bringing the English here will diffuse a proper and just sense of your wisdom, and will make them respected and feared, not only by your enemies, but by all the world, for their great bravery, by which means all our care is over, for now we shall have it in our power to do all we like."

The release of Captain Williams and Soondurjee, by Mulhâr Row, led to a further intimation to him from Sir William Clarke, and the day after the action that chief, having sent word that he would surrender, a small party was, by his own desire, sent to one of the gates of the town to escort him into the British camp. He had even taken his place in the palanquin at the gateway, when he was prevented from proceeding by the remonstrances and apparent resistance

¹ The following is the

Return of Killed and Wounded,—

Europeans	killed, 22	wounded, 82=104	} =162
Natives	" 6	" 52=58	
	including		

Officers Killed,—

Lieutenant Francis Ivie,	Her Majesty's 84th Regiment
" David Price,	" 86th "

Officers Wounded,—

Lieutenant Henry Polcher,	1st (or Grenadier) Battalion
" Henry Roome,	1st Battalion 6th Regiment.

Sir William Clarke arrived and took command at Cambay on the 12th April. It had at first been intended that the detachments as they landed should have been sent on at once, but it was ascertained that a thousand of the enemy's horse, under Bhooput Singh of Bhunkora, lay in wait to intercept them, and it was judged prudent to avoid the risk. Sir William Clarke, therefore, marched with the whole force, and joined Major Walker at Boodasun, on the 24th of April, when he found himself at the head of a body of troops which independently of the allies, amounted to between five and six thousand men, more than two thousand of whom were Europeans. The first risk of the British commander was to despatch a message to Mulhâr Row, offering him for the last time an opportunity of peaceably submitting to the terms which had been demanded of him. During the consultation which was held at Mulhâr Row's, when the news of Sir William Clarke's arrival was announced, Mookund Row Guikomar upbraided Shivrām, Bhooput Singh, and the chief of the Puthāns, with having prevented the peaceable settlement of affairs, and stigmatized them as the authors of the approaching calamity. The other leaders of the party looked at each other with much concern, Mulhâr Row himself was fearful and agitated, but, for whatever reason, no answer was returned to the summons, and affairs were allowed to take their course. Preparatory to an attack on the town of Kurer, Sir William Clarke found it necessary to disperse the army of the enemy, which was strongly entrenched in its front. The strongest of these works was a battery with a cavalier, forming the right of the enemy's position, defended as it was said, by twelve hundred or fourteen hundred Puthāns commanded by an European officer. On the 30th

to enter upon his duties as resident at Baroda. He arrived accordingly at that place on the 11th July, and was received with great attention by the Guikowâr government. His tents were pitched, at Rowjees suggestion, in a suburban garden, within sight of the minister's own residence, and in that situation he hoisted the British flag.

A few days before, news had arrived of the successful termination of a second revolt against the government of Anund Row. Gunput Row, a relative of the Guikowâr family, had long ago endeavoured to possess himself of the supreme power, in preference to the late Muhâ raja Gowind Row, notwithstanding which the good nature and easy temper of that prince had assigned to him the small district and stronghold of Sunkheira, at a moderate revenue, which he had of late withheld, intending, in co-operation with Mulhâr Row, to establish his independence. Since the fall of Kuree he had however, been compelled to shut himself up in his castle, which, though mounting only a couple of guns, and otherwise contemptible in point of means of defence, had sustained an attack by the Guikowâr troops. Gunput Row had also been joined by Morar Row, one of the illegitimate brothers of the Muhârajâ. A detachment of British troops under Captain Bethune soon joined the Guikowâr force, and on the 7th July the fort of Sunkheira surrendered under a capitulation, which secured the lives and private property of the garrison. Gunput Row and Morar Row had however, escaped on foot, with a few attendants, the night preceding the capitulation, and now took refuge at Dhâr, with Bappoo Powar, a son in law of the late Gowind Row, and a considerable Jagheerदार in Malwa.

The attention of both the Guikowâr ministry and the British resident was now for some months occupied in the difficult task of dispersing the Arab militia, who had for so many years controlled every movement of the state. Into the details of these transactions it is unnecessary for us to enter,—sufficient to observe that the aid of British troops was found indispensable, and that the Arab chiefs, besieged in the town of Baroda, were at length compelled to capitulate to a force under the command of Colonel Woodington, on the 26th December, 1802.

The steps by which British influence was introduced into Goozerat have thus been sketched. We may take the present opportunity of briefly noticing its future progress.

A definitive treaty of general defensive alliance was concluded with the Guikowâr on the 21st April, 1805, for the purpose of con-

took possession of the districts in that province in the Peshwah's name, and began to use the influence thus obtained in intriguing against the British power. By the treaty of Poonah, in 1817, the Peshwah however, bound himself to disavow this turbulent chieftain, he relinquished at the same time all future demands on the Gukowar, and compromised all past claims, and he ceded his revenue in Goozerat, with the exception of Oolpâr, to the British Government.

On the 6th November, in the same year a further treaty was concluded at Baroda, by which the Gukowar, who had secured important advantages by the treaty of Poonah acceded to a plan for the consolidation of the territories of the respective governments in Goozerat, engaged to increase his subsidiary force by an addition of one thousand regular infantry and two regiments of cavalry, and assigned to the British government, for defraying the increased expense, districts lying conveniently for the meditated consolidation

CHAPTER V

MOOLUKGEEREE IN KATEWAR

WE have already seen that the Kings of Unhilpoor and the Sultans of Ahmedabad pursued in the main a very similar policy in regard to their neighbours. When they found themselves strong enough to do so they effected a complete conquest but, in the more numerous cases where subjugation was impracticable they contented themselves with the exaction of a tribute rather than prosecute a doubtful contest to extremity. During the government of Goozerat by the Sultans, and afterwards by the Imperial Soubahdârs stationed at Ahmedabad, the Mohummedan authority was supported by garrisons placed in fortified positions throughout the country, which ensured to some extent the regular collection of the tributary revenue and rendered expeditions for its enforcement, except in special cases unnecessary. These posts were, however gradually withdrawn or driven out and amid the frequent scenes of anarchy which were witnessed during the last days of the Mogul government, not a few were the result of endeavours to collect the revenue due from the tributaries by annual military expeditions. This course, which with the Mohummedans

solidating the stipulations contained in preceding agreements, and making some additions and alterations which were deemed expedient. The Guikowar had previously received a subsidiary force of two thousand men, and he now engaged to maintain three thousand who were to be stationed within his territory, but employed only on occasions of importance. Districts yielding 11,70,000 rupees were assigned for their support. The districts of Chourâsee, Cheeklee, and Kaira, together with the chouth of Surat, were ceded to the British and the revenue of other districts was appropriated for liquidating the debt due to them by the Guikowar's government.¹

No settlement between the governments of Baroda and Poonah had taken place since the accession of Gowind Row. On the suppression of the rebellion of Aba Shelookur, the Guikowar agreed to hold Ahmedabad in farm from the Peshwah including the tribute of Kateewar, with the districts of Pitrâd, Napar, Choorâ Rânpoor, Dhundhooka, and Gogo, and some rights in Cambay. By the treaty of Bassein, however, the districts of Rânpoor, Gogo, and Dhundhooka, and the Peshwah's rights in Cambay, were ceded to the British government. A lease of the remainder was granted by the Poonah government to the Guikowar for ten years from June, 1804. But on the expiration of this term the proposed renewal of the lease was positively rejected by the Peshwah, who had now become anxious to increase his political influence in Goozerat and Trimbukjee Dairgha, in 1815, having obtained the appointment of Sur Soubahdâr,

¹ The following is a Statement of the cessions from the government of Anund Row Gu kowâr and Jaydad to the Hon East India Company being one of the papers by Gungâdhar Shastree appended to Colonel Walker's Report of 1st January 1806

Enams	
K. Mahdary of Ka ra	rupees 42 000
Pergunnah of Cheeklee	76 000
Chouth of Surat Bunder	50 000
Pergunnah of Chourasee	90,000
	<hr/> 2,58 000
Jaydad	
Pergunnah of Nerriad	1 75 000
Dholka	4,50 000
Beejapoor	1 30 000
Matur	1 30,000
Moondeh	1 10,000
Tuppa of Kuree Pergunnah	25 000
Customs of K. macatodrah	50 000
Annual Wurâts on Kateewar	1 00 000
	<hr/> 11 70,000
	<hr/> <hr/> 14 28 000

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Enams

Kāladary of Kauri	rupees	42 000
Pergunnah of Cheeklee		76 000
Chouth of Surat Bunder		50 000
Pergunnah of Chourasee		90 000
		<hr/> 2,58 000
Jaydad		
Pergunnah of Nerriad		1,75 000
Dholka		4 50 000
Beejānpoor		1 30,000
Matur		1 30 000
Moondeh		1 10,000
Tujpa of Kuree Pergunnah		2, 000
Customs of Kāmatodrah		50 000
Annual Wurāts on Kāteewār		1 00 000
		<hr/> 11 70 000
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was compulsory and exceptional, was with their successors congenial and regular. It was a prominent feature in the policy of the Mahrattas that their sole object, in almost every country to which their arms extended, was the enforcement of a payment. It was not until some time after experience had taught them the advantages, towards the creation of a revenue, which a permanent settlement would yield, that their thoughts were even directed to a regular administration of the countries which they had subdued. "When the Mahrattas," says their historian, "proceeded beyond their boundary, to collect revenue and to make war were synonymous, whenever a village resisted, its officers were seized, and compelled by threats, and sometimes by torture more or less severe, to come to a settlement, ready money was seldom obtained, but securities from bankers, with whom all the villages had dealing, were preferable, as they were exchanged for bills payable in any part of India. When the garrisons of fortified places made an unsuccessful resistance they were put to the sword." These expeditions, so peculiarly suited to the mercenary temper of the Mahrattas, were called "Moolukgeeree," or circuits of the country. On their first appearance in Goozerat, the example of their Mohumedan predecessors and the circumstances of the country, as well as their own predilections, led them to the adoption of these tributary expeditions. Bodies of three thousand or four thousand predatory horse, without guns or camp equipage, pursued their plundering march through those parts of the country which were still possessed by Rajpoot chiefs, and adjusted the amount of their demands to the ability of the Bhoomecâ to comply, or their own power to enforce. As the government of the country became more settled, the Moolukgeeree expeditions were undertaken with a certain number of irregular infantry, and began to assume more permanent features. It was a principle of the Mahratta commanders to increase the amount of their exactions, if possible, or at least not to recede from the demands of their predecessors and so tenacious were they of this latter rule, that, in cases of arrears of tribute, a payment for two years at the former rate was preferred by them to a complete settlement on more moderate terms. With the Rajpoot chieftains, on the other hand, it was equally a point of honor to resist as long as possible the levy of any tribute whatever, and, in the last resort, to secure the most favorable terms in their power. A Moolukgeeree army seldom possessed power sufficient to subjugate a country, or to reduce its fortresses, which were sure to be defended with obstinacy, it carried on its operations therefore against the open towns and villages, selecting the season of harvest for its period of action, with the view not only of

compelling the more speedy acquiescence of the chieftain, but also of securing the more ready means of subsistence for the troops. As the Mahratta army approached the territory of the chief from whom the tribute was demanded, it was his duty, if he meditated no opposition, to despatch an accredited agent to the boundary line, furnished with the means of affording security for his compliance with all reasonable demands. His estate was thereupon secured from predatory acts on the part of the invading army, by the presence, in each village, of one or more horsemen of the advanced guard, called "Bāndhurs." When, however, the chieftain evinced a determination to resist, or even exhibited no indication of an early settlement, the Pindārees were thrown out on all sides, and the march of the army was thenceforth marked by every species of plunder and desolation, the ripe crops were swept from the fields, the villages were wantonly fired and destroyed, nothing was allowed to remain but the bare walls of the houses, and it frequently happened that every acre of his lands was left bare, and every hamlet in his territory reduced to a heap of smouldering ruins, before the Rajpoot chieftain condescended to the payment of the tribute demanded.

The Moolukgeeree tribute was in process of time (principally under the direction of Shivrām Gārdee the officer of regular troops already mentioned) raised very considerably above its original standard. In addition, also, to the tribute, properly so called, and which had been realized by the former paramount powers, the Mahrattas exacted payments under a variety of other heads, as for instance, that of grass and grain for the horses of their cavalry and that more comprehensive item still of "extra expenses." The tributary country was subsequently divided into two districts—*Kāteewār*, which included the Peninsula of Soreth, with the lands of the Jhalās and other contiguous territory, and the *Myhee Kāntā*, which extended from the banks of that river to Umbā Bhuvānee and the Runn of Kutch¹.

Several causes, arising from the usurpation of the Arab mercenaries, the death of the Muhārājā Gowind Row, and the insurrections of

¹ An estimate of the Moolukgeeree revenue from these two provinces, furnished to Colonel Walker by the Guikowār authorities in A.D. 1802, showed the following amounts—

Province.	Guikowār Share.	Peshwāh Share	Total.
	Rupees	Rupees	Rupees
Kāteewār	4 09,521	5 38 059	9 47 540
Myhee Kāntā	3,00,622	15 000	3 15 622

Kânhojee and Mulhâr Row, had contributed to prevent the dispatch of the usual army into Kâteewâr, and the tributary revenue in that province had accordingly fallen into arrears since the year A D 1798-9. It fell to the lot of Bâbajee Âppajee to collect these arrears of tribute, and he accordingly proceeded on that service shortly after the fall of Kuree, in A D 1802. During the intervening period, the chieftains of Kâteewâr had fortified themselves and prepared for resistance, and the treasure which might have been appropriated in payment of the tribute was dissipated in various pursuits, particularly in the prosecution of their own dissensions. Their apprehensions were also further excited by the report that it was Bâbajee's determination to enforce the whole of his demands at once. Having subjugated the Desaee of Patree who was a partisan of Mulhâr Row, Babajee entered Kâteewâr, and after a series of successful operations, in which he was engaged with Mâlceâ, Moorbee, Joonagurh, Bhow'nugger, and Wudwan, and suppressing a dangerous insurrection of the Jâgheerdâr of Kuree, by taking that person and his son prisoners, he finally liquidated the whole arrears of tribute due from the country, and established in it a state of subordination and order superior to any that had been witnessed for centuries. In the course of this circuit of the Guikowâr general, however, successful as it was to an extent far beyond expectation or the real strength of his government, there were not wanting sufficient indications that the chieftains of the peninsula submitted the more readily to Bâbajee's terms, from their knowledge of the dependence of himself and of his sovereign on the far greater resources of the British power. They feared, in fact, to use their own words, "that the army of the Feringees might be spread abroad." Under these circumstances, motives of sound policy, as well as those of humanity and a due regard to British reputation, rendered it necessary that an influence already powerful, though unseen, should be openly acknowledged and fully defined.

At an early stage of the British connection with the Guikowâr government, it had been discovered that a considerable portion of the resources of the Baroda state depended on a punctual realization of its tributary revenue in Kâteewâr, while the large arrears due at that period rendered their recovery an object of no common importance. The Guikowâr ministry were extremely diffident of their ability to recover this revenue, unless with the aid of the British, and the increase of the subsidiary force to three battalions of native infantry, as well as the stipulation in the definitive treaty that one of the battalions should proceed to Kâteewâr whenever real necessity required it, principally arose from this impression of their weakness.

The British government thus found itself indirectly pledged to the realization of an object which, if pursued in the mode expected by its allies, would have to be effected at the price of a departure from its usual principles and policy. As early as 15th December, 1802, the supreme government, of which the Marquis of Wellesley was then the head, was therefore induced to express its opinion, that if an amicable arrangement could be made with the several chieftains of the peninsula for the regular payment of their tribute, without the necessity for the periodical advance of a military force, an acceptable service would thereby be rendered alike to the Guikowar state and to the British interests in Goozerat. There were thus, in truth, concurring circumstances, which operated to render necessary such an interference on the part of the British in the affairs of Kâteewar. To the voluntary payment of their tribute by the chieftains, the Guikowar government looked forward for the means of effecting a large reduction in its overgrown military establishments, it anticipated also a valuable addition to its resources from funds which hitherto had been swallowed up in the enormous expenses of collection, but it looked to its allies for the means of effecting these desirable objects. The British authorities, on the other hand, while formally engaged and sincerely desirous to assist the Guikowar state, felt repugnance to lending their aid for so questionable an object as the carrying out a Moolukgeeree expedition, though they could contemplate, with honest satisfaction, the advantages which the principalities of Kâteewar would derive from an arrangement that ameliorated a custom so oppressive, though they had reason to believe that their mediation would be readily accepted by the chieftains, and though they were well aware that, as matters then stood, the Baroda state must, in default of their active interference, continue to carry out its objects in the peninsula of Goozerat by means which, however opposed to the principles of the British government, still derived the greater part of their efficacy from its presumed support.

Though these principles had been for some time admitted, it was not until the 3rd April, 1807, that the government of Bombay found themselves in a position to enter upon a task of carrying them into effect. Colonel Walker, having been selected as the officer uniting the essential qualifications of requisite information and local influence, was on that day instructed to assume the command of a detachment destined, in co operation with a sufficient contingent of the Guikowar troops, to proceed with those special objects into the peninsula of *Soreth*.

Means had previously been adopted, as has been noticed, for the

purpose of sounding the chieftains of Kâteewâr in regard to their willingness to accept of British mediation for the permanent arrangement of their tribute, and the discontinuance of military expeditions for its realization. Though the result had been favourable, it was not long after the appearance of the detachment in Kâteewâr, before Colonel Walker discovered how little the chiefs contemplated a really disinterested course of action on the part of the British government. "The circular addresses to the chieftains," says that officer, "were hardly believed to be sincere, and some extraordinary and curious communications were the result of the advance of the troops, and discovered the sentiments of the country. It was most natural to suppose that our object was a Moolukgeeree circuit on our own account and I accordingly received some proposals extolling the acquaintance of the parties with the arts of exaction and the bravery of their troops, which would be exerted, without exposing those of the Company, for a participation in the spoils. The Māleeâ Raja wished to turn the command of a passage over the Runn to account, and proposed a joint plundering excursion into Chor Wâgur, Kutch and Sindh. Others again conceived our object was to supplant the rights of the Guikowâr government, and these were prepared to offer the most lavish assurances of dependence upon the Company, and exhibited some attempts to neglect the Guikowâr. Some insidious attempts were even made to raise our suspicions of the fidelity of the Guikowâr government. It was necessary to be prepared against these attempts, and discourage them on their first appearance. Their intention was insidious, and would have been productive of every serious consequence that could flow from disunion of conduct and want of cordiality in the pursuit of an object of joint interest. My endeavours were therefore directed to convince the Bhoomeeâs that the Company's troops appeared in Kâteewâr as the allies of the Guikowâr, and that their object was to promote an ultimate arrangement of the country, under the Company's mediation, having in view the advantage of the Guikowâr state, and the permanent interests of the Bhoomeeâs themselves.

The efforts of Colonel Walker, which were ably seconded by Wittul Row Deewân, the commander of the Guikowâr troops, soon revived the confidence of the Bhoomeeâs, and an opportunity was found for establishing incontestably the disinterested intentions of the British in the restoration to its owner of the fort of Kundornâ which, having been seized by the chief of Nowânugger, was rescued by the detachment from his hands. The feeling of the Bhoomeeâs

now sustained a complete revulsion, and some of the weaker chieftains began to entertain chimerical expectations, and to look forward to an indefinite redress of injuries from the justice of the British government. Though anxiously embracing every opportunity of affording protection to those to whom it could be extended to advantage, and though actually successful in restoring many outlaws to their homes, and in preventing many acts of oppression, the British envoy found it necessary to confine his attempts, as a general rule, to the one object of providing for the Bhoomee's security in time to come, without entering into the discussion of cases of doubtful or irremediable misfortune. His chief difficulty lay in assuming a just standard for a revenue, which had hitherto been so fluctuating and undetermined. It was evident, on the one hand, that the Baroda government had reason to expect, if not an increase to their revenue, at least its maintenance on an undiminished footing—the rather under the intimate knowledge which the British possessed of their necessities. The Bhoomee chieftains, on the other hand, were induced to rely upon British influence for their protection from excessive exactions, and from the permanent establishment of a tribute beyond their means to defray.

The existing rate of tribute had been increased under the administration of Bâbâjee and others, principally under the item of "extra expenses," to an amount to which the Bhoomee's had submitted with reluctance, which had been calculated upon the utmost revenues of their territories, and which was unfit for the basis of a permanent settlement, both because it had not been in existence for a sufficient length of time to constitute a precedent, and still more, because, as was evident, it could not have been realized in successive years without recourse to coercion. A small reduction was therefore granted to almost every chieftain, principally under the item above mentioned. Engagements were then entered into, under the guarantee of the British government, which assured to the Baroda state the punctual payment of the tribute upon the rate determined, while they bound the chieftains of the country to refrain from those mutual aggressions and acts of depredation and violence which had formerly kept the country in a state of continual suffering, the petty states on the sea-coast covenanted to relinquish piracy, and resigned the right to property in wrecks that might happen within their territories, the Jhâreja and Jetwâ Râjpoots at the same time, by a solemn act, proclaimed the abrogation of their inhuman practice of female infanticide, while the mediating power pledged itself to protect the country from oppression, and to relieve it from the injuries which it had hitherto annually sus-

trained from the circuit of a Moolukgeeree army. In order, however, to ensure permanency to these engagements, and to confirm to the Guikowar government that ascendancy on which so many advantages depended it was determined to station within the peninsula a military force, composed of a contingent of Mahratta horse and one battalion of the British subsidiary troops.

As the result of the arrangements thus ably concluded through the influence of the British envoy, the chieftains of Kāteewār were gratified by seeing one of the most oppressive sources of exaction considerably ameliorated and its future amount finally determined while, on the other hand the rights of the Guikowār government (no longer, as formerly, based upon the mere superiority arising from more powerful resources) were now solemnly and formally recognised by the voluntary acts of the chieftains of the country themselves and established for the future upon the same foundations as those engagements which connect more civilized states with each other — 'an advantage,' says Colonel Walker, 'in the most complete sense of the term, which no government preceding that of the Guikowar had yet been able to obtain.'

CHAPTER VI

THE WĀGHELAS—THE KUSBATTES OF DHOLKĀ—THE JHĀLĀS.

WE may now pass in review such of the Rajpoot houses as were found in existence by Colonel Walker when the various districts of Gooverat which have been mentioned passed into British hands and when the influence of the British government was through the engagements lately concluded extended over other parts of the country.

Of the younger branch of the royal Wāghelas we have had nothing to record from the time of Ahmed Shah to the present period. The chief of Sānund or of Kot was now discovered by Colonel Walker holding the first position among the independent grāssīās of the district of Dholkā, and though possessor of but twenty four villages,

still assuming the title of raja, and boasting of his high descent from the forgotten kings of Unhilpoor. His principal town of Kot, though undefended by fortifications, was encircled by an impenetrable belt of jungle, and he retained in his service a force of two thousand irregular infantry, and one hundred and fifty horse, who mounted guard at his residence, and were engaged to defend his person or to wage hostilities, "like the troops of a sovereign prince." His relation, the chief of Gangur, possessed villages, which though only eight in number, constituted a very valuable estate, and maintained an armed force of one thousand men.

Each of these chiefs paid to the paramount power a yearly tribute, the amount of which, however, varied according to circumstances. The general government, as was stated by Colonel Walker, possessed no right of interference with their internal administration beyond that of enforcing the payment of their tribute, and preventing any disturbance on their part of the peace of the country.

In the immediate vicinity of the Wāghelas were the Kusbātees of Dholka, a numerous and warlike body of Mohammedans, inhabiting the chief town of the district, and who were regarded by the Mahratta governments as an useful counterpoise to the power of the Rajpoot grāssias. The Kusbātees were of three classes—Menās, Rehens, and Purmārs, the two former were reputed to have come from Delhi at the close of the sixteenth century, the last were, as their name implies, of Rajpoot blood, and were in fact the descendants of that branch of the Purmārs of Moolee, which we have already beheld, settled at Botād, as converts to the Mohammedan religion.¹

In A D 1654, say the bards, a quarrel having arisen between the brothers who then held Botād, one of them, named Mullik Mohummed, went off in anger to Dholka. His grandson, Kumal Mohummed left seven sons, who, with two hundred horse, which they commanded, served Ubhye Singh Rāthor during the time of his government of Ahmedabad, and afterwards followed the Nowab Kumāl-ood-deen (or Juvān Murād Khan) Babec. When the latter was compelled to surrender Ahmedabad, the Purmārs retired to Joanagurh, where they served for many years. At length, as they were in arrears of pay, the Nowab of Joanagurh assigned to them his rights of tribute upon Gāreeādhār, which he found himself unable to realise. The brothers had been previously on very intimate terms with the Gāreeādhār people, and therefore they set off thither joy

fully, taking with them their families as well as their military retainers. The villagers were very much distressed, and determined to rid themselves of their burden, but in the meantime, in order to prevent any suspicion, they each of them received a horseman, and entertained him hospitably. At length, one night when the horsemen had retired to rest, a signal was given by beat of drum, and each householder put to death his guest. Mullik Futeh Mohummed and Mullik Uchā, two of the Purnār brothers, were the only survivors; the remaining brothers, and the whole of their retainers, perished.

When the news reached Dholka the cry was that great oppression had been committed. The two Talookdars also said, "If they had been slain in fight we should not have grieved, but they have been oppressed fraudulently. We will become Fukeers." Their friends persuaded them not to become Fukeers, but to take revenge. They agreed, and when they had purchased new horses, they returned to Joonagurh to serve the Nawaub with new men. For a few years they found no opportunity for revenge, but at length the Guikowār army going its rounds in Kiteewār, Neewaz Khān Rehen, the Dholka Kusbatee, went with the Mahrattas, and as the Rehens and the Purnārs were on good terms, Mullik Futeh Mohummed and Mullik Uchā accompanied him. Neewāz Khān paid the tribute due to the Guikowār from Gareadhār, and then attacked and destroyed the village in revenge for the Talookdars ploughing it up with donkeys, and sowing it with salt. The Purnārs seized the village head-man, and his two daughters, whom they made their concubines.

Khānā Mohummed had acquired wealth, but his eldest son, Mullik Namunt, had used his sword so well as to add to the family riches, and he had obtained several villages also. He was called the Talookdar of Keshree, an estate of sixteen villages. After his death at Gireeulhar, his brother, Futeh Mohummed, became his heir, but he, too, died in A.D. 1746, and was succeeded by his son, Sher Meed, who ruled his Talook well, made good use of his sword, and increased his possessions.

Sher Meed died in A.D. 1769, and was succeeded by his son, Bhāw Meed.

Mullik Uchā, the brother of Futeh Mohummed, received no part of his father's property, but by his good fortune he acquired villages of his own, and having founded a new house was styled Talookdar of Dhunwār, which estate is also in the Dholka district. He died in A.D. 1765 and left three sons. The eldest son, Nānā Meed, succeeded his father, and died in A.D. 1799, without a successor. His brothers received no share of their father's property, but acquired

villages by their own strength. Their sister, Mool Beebee, had been married to Sher Meeâ, and though Bhâwa Meeâ was the son of an other wife; yet as he was thus in a manner the nephew of Nînâ Meeâ, he became his heir, and inherited five villages, an elephant, two hundred horses, and other property.

Soon after Bhâwa Meeâ's succession, a body of plundering Jutts horsemen, four hundred in number, attacked one of his villages, supposing that as Sher Meeâ was dead they could do so with impunity. Though they had often been beaten off by Sher Meeâ, yet this time they carried off the cattle, and brought them to Aeshree, where they drew rein. Here they oppressed the people much and though the villagers said "This is Sher Meeâ's village, if his horsemen arrive" you will suffer for it," the Jutts paid no attention but only said, "Sher Meeâ is gone, and his son is in the cradle." Bhâwa Meeâ heard, at Dhol, what had happened, he immediately mounted his horse and set out, followed by about sixty horsemen. At this time he was twenty-two years old. When he came up with the plundering horsemen he went in among them without any consideration, and used his sword in a manner beyond his years. The fortyers soon took to flight, leaving five of their number dead and many wounded. When the people at Dholka knew that the Tâlookdar had set off to attack the Jutts, a large body of horsemen mounted and hastened to his assistance, but they were not in time for the battle, and before they even reached the ground they met Bhâwa Meeâ and his party returning with the horses they had captured and the heads of the five Jutts that had been slain.

At this time the Jutts and Kâtees roamed about the country in large bodies, as freely as if they had been government troops. The ancestors of Bhâwa Meeâ had often defeated them and there was a deadly feud between them on that account, but as he had shown so much valor at so early an age, and his reputation went on increasing day by day, the Jutts feared to encounter him.

Sher Meeâ had served the Peshwah, but Bhâwa Meeâ had attached himself to the Guikowar and gained great distinction. When the Baroda army advanced against Ahmedabad in A.D. 1800, to drive out Shelookur, Bhâwa Meeâ was with them, followed by two hundred horse, and when, in A.D. 1804, the Guikowar called in the British to aid him against Mulhar Row, and the British force which had disembarked at Cambay found difficulty in advancing from thence to Kuree, the Guikowar wrote to Bhâwa Meeâ who attended the troops to Kuree with two hundred horse, and was on very good terms with the British.

Bhāwa Meeâ, after having attained great reputation died in A.D. 1812, leaving two sons, Bapoo Meeâ and Mullik Meeâ, of whom the elder succeeded him. The Tâlooka consisted at this time of thirty villages.

Such was the leading family of the Kusbâtees of Dholka, alluded to by Colonel Walker. He mentions that they were a bold and turbulent people, some of whom commanded the services of a considerable number of horsemen, whom they hired out to such of the neighbouring powers as required them. They held almost all of the peaceable part of the Dholka district in mortgage for payments of revenue in advance, and had thereby much extended their influence.

We have little to record of the fortunes of the Jhâlas for many years after their establishment at Pâttee.¹ In the time of Muhârânâ Chundrasunghjee, who is said to have been the fifteenth in descent from Hurpâl through his eldest son, Shedo, or Shodjee, the chief seat of the Jhâlas had already been removed from Pâttee to Hulwud another town on the banks of the lesser Runn of Kutch; and during his reign, or immediately afterwards, this branch of the house of Hurpâl was again subdivided into chieftainships, which still retain their independence. Prutheerâj, the elder son of Chundrasunghjee, lost his inheritance, but became the founder of the houses of Wânkâper and Wudwân. Umur Singh the second son, succeeded his father at Hulwud, and is represented by the present chief of Dhângudrâ, the third son, Ubherâjee founded the house of Lugtur. The family of Sjell is a branch from that of Umur Singh, of Hulwud, and that of Choorâ descends from a cadet of Wudwân. The Muhârânâ Chundrasunghjee, here alluded to, is mentioned, by name, in the Meerât Ahmdee, as having in the year A.D. 1590, had a meeting, at Veerungâm, with Khân Uzeez Kokâ, the imperial viceroy in Goozerât. Shekhurojee, the second son of Hurpâl established himself at Shughânâ (or Susâna) in the Veerungâm district, and held an estate composed of eighty four villages, which were subsequently re-annexed to the crown lands, but in which his descendants still hold "wantas." Mângeojee, the youngest son of Hurpâl, founded the family of Limree, which was seated first at Sheefanee and next at Jamboo.

The following is the story of Prutheerâj the son of Chundrasunghjee, as given by the bards —

Kâj S'ree Chundrasunghjee, who reigned at Hulwud, had three

sons, of whom Prutheerāj was the eldest. Udājee, the Rajpoot of Sheeānee, having quarrelled with the Governor of Ahmedabad, determined to quit his territories, and in that view removed towards Hulwud. Prutheerāj had been out riding, and happened to bring his horse to the tank, to drink water at the same time that Udājee came thither for a similar purpose. Some persons who were at the tank cautioned Udājee not to approach Prutheerāj, because he was in the habit of striking horses with his whip if they came near him. Udājee went, notwithstanding, close to the Koonwur, and when the latter raised the whip to strike his horse, Udājee brought his spear to the rest, and said, that if Prutheerāj struck the horse he would spear him. Prutheerāj was unarmed, and so he went back to the town, and there began to prepare a party to plunder Udājee's camp. Chundrasunghjee, hearing of this, sent immediately to the Koonwur, to forbid his plundering people who had taken refuge in the territory of Hulwud. Prutheerāj, however, paid no attention to these remonstrances, but when he had completed his preparations set forth to attack the camp. Chundrasunghjee upon this mounted his horse, and riding to the camp of Udājee, dismounted there. On being informed of the step taken by his father, the Koonwur forbore from his intended attack, and angrily went away to Wudwān, from which place he plundered the surrounding country. After a time, he had collected about two thousand followers, and having been informed that camels laden with treasure were on their way from Joonagurh to Ahmedabad, he prepared an ambuscade, and carried off the treasure. The persons in charge having made a complaint, the Moohummedan government set a reward upon Prutheerāj's head, and sent after him a Jemadār with two thousand horse. This officer, when he found what the strength of Prutheerāj's force was, determined to employ stratagem against him. He sent a man to Wudwān to say that he had been detached for the purpose of levying tribute, and requested Prutheerāj to accompany him. The Jemadār took an oath upon the Koran that he would commit no act of treachery unless Prutheerāj should first deceive him, and Prutheerāj upon this joining him, they planned an attack upon Sheeānee, which they successfully carried out, slaying Udājee. Then "sut" came upon the wife of Udājee, and she despatched her servants to Prutheerāj to beg for the head of her husband. The Koonwur, however, had cut off Udājee's head, and caused it to be hung from a tree, and he sent word to the lady, in reply, that he would not give it to her unless she came herself and took it down. The wife of Udājee came, and, girding up her clothes, climbed the tree, Prutheerāj meanwhile abusing Udājee,

Mother's shrine is the funeral temple of Muhārānā Shree Chundra Singh, erected in A D 1779, by his son and successor, the Muhārānā Shree Prutheerāj, whose mother was Bāee Shree Kooshul Koonwur, the daughter of Shree Jorajee, a Wāghela chief of Pethāpoor. These scanty memorials supply the only information which we possess of the fortunes of the Jhala house for many years.

Regarding the last mentioned prince, Muhārānā Chundra Singh, of Wudwān, the bardic chroniclers, however, furnish us with the following narrative —

A Lohānā of the village of Memkā, near Wudwān, took a bullock-load of pulse, which in Kateewar they call "Jhālur," to Rozkoo, in the Bhāl country, near Dhundhooka, to sell it. The Choorāsūmā grassia of Rozkoo, whose name was Mepjee, had married one of his daughters to a Jhala bridegroom, but was nevertheless at feud with that house. He said jeeringly to the Lohānā, "What's the worth of that Jhālā of your's?" The Lohānā answered, "A hundred 'Bhāleās' go to one Jhālā." When the Choorāsūmā heard that, he was very angry, he beat the Lohānā, took his bullock from him, and turned him out of the village. The Lohānā went to complain to his prince, Chundrasunghjee Raja, of Wudwān. The raja enquired what the value of the bullock and its load was, and paid the Lohānā the sum he named, but determined in his own mind that he would some day or other be quits with the chief of Rozkoo.

Now the Choorāsūmā had a village called Morseeoo. Thither went Chundrasunghjee soon after with two thousand horsemen. He plundered the village, piled the wood of the houses upon carts and set off homewards. Mepjee's sons, Lākhābhāee and Ramabhāee, went to their brother in law, Hurbhumjee Raja, of Limree, and told him of their feud with Wudwān, and of what they had suffered on account of it. Hurbhumjee set out to their aid with seven hundred horse and eight hundred foot, and took with him Bhugwānbhāee, the Guikowār's lieutenant, who was at Limree at the time, at the head of a body of twelve thousand horse, which he had brought into the province. The allies halted for the evening on the banks of the river Bhadur, and as they had a number of guns with them, they determined to defend the passage against Chundrasunghjee. The raja of Wudwān meanwhile came up, and pitched his camp near them. He thought that it would now be impossible for him to carry off his booty, and that his honor would be lost if even a single cart were left behind, so he set the whole on fire. At three o'clock in the morning,

¹ Bhāleās, are large earthen jars, or inhabitants of the Bhāl.

Chundrasunghjee rose and took "the red cup" He felt sure that he should be slain in the fight that was about to ensue, so he drank Ganges water, put a leaf of the sacred basil tree in his mouth, and assumed some coral ornaments.¹ When he was ready, an Arab Jemâdâr in his service, whose name was Gorimbho, came to him, and said, "Thakor ! if it seem good to you, I will attack their guns with my five hundred Mukrânees, while you charge the main body." "Or, if you please, I will charge them in the centre while you take their guns." Chundrasunghjee thought the first plan the best. He dismounted from his horse, and took a sword and shield. One of his chiefs came to him and dissuaded him from fighting on foot but the Durbâr replied, 'Is there any hope of surviving now?' The chief answered, "Sire ! that is in the hands of the Supreme Being. May Bâbôro Kool Dev and Shuktee Devêe protect you ! But while you have yet a horse what need is there for your fighting on foot ?" In this way he persuaded him to remount, and the rest of the horsemen having also mounted, they moved off to attack the enemy. Meanwhile Gorimbho Jemadâr was advancing against the guns with his five hundred infantry. The guns were charged with round shot, and placed at the edge of the opposite bank over the river. The artillery men fired as quick as they could but the Jemâdâr's men had already got down the bank into the bed of the river, and the balls went over their heads. The Jemâdâr immediately attacked the gunners, who fled leaving their pieces in his possession. Meanwhile Chundrasunghjee charged the main body of Hurbhumjee's troops and they, discouraged by the flight of the gunners turned and fled also. Hurbhumjee escaped, to Limree pursued all the way by Chundrasunghjee, who killed about fifty of his horsemen.

When the battle was over the Guikowar's lieutenant, Bhugwânbhâee, sent an officer with a silver rod to claim the guns as his master's property. Chundrasunghjee said that he had not been aware that that was the case, and that the lieutenant might come for the guns or that he would himself send them. The Mahratta horsemen came for the guns and took them away, and Bhugwânbhâee went back to Baroda, while Chundrasunghjee returned home to Wudwân.

After the deaths of Chundrasunghjee and Hurbhumjee, the Limree Rājâ Huresunghjee the son of Hurbhumjee, attacked Pâthâbhâee (Pruthera), son of Chundrasunghjee, in revenge. He came against Wudwân, with five hundred horse and two hundred foot. The horse were divided into three bodies, one of which encamped on the banks

¹ These are ceremonies of interment.—See account of funerals in the Conclusion

of the Kāree river, six miles from Wudwān, and the other two beside reservoirs at Kherāloo and Pāleedwullee. It happened that five and twenty of the Limree horsemen had skirmished up to the gate of Wudwān, and had killed a cultivator, and done some further mischief, when they were suddenly attacked by fifteen of Pāthābhātee's horse, who were going their rounds. The Limree men took to flight, and the others pursued them to the place on the banks of the river where the foremost division was. The Wudwān horse fired into the encampment and killed five men, and the rest taking to flight they pursued them as far as Kherāloo. Raja Pāthābhātee, receiving information of what had happened, set out immediately with two hundred foot and three hundred horse, and attacked the enemy posted at Kherāloo, whom he defeated and put to flight. In this action, Rāmābhātee, of Parburce, and Lākābhātee, Hureesunghjee's mother's brothers, were killed. Their funeral temples may still be seen in that place.

There was another fight, also, at the Kāree river, in which Hureesunghjee was present in person. On this occasion, Pāthābhātee's mother's brother, Sherbhātee Wāghela, of Pethipoor, was carried by his horse through the midst of Hureesunghjee's troops. Hureesunghjee pursued him, and slew him. The armies afterwards separated and returned to their homes.¹

A few years afterwards, in Sumwut, 1863 (A.D. 1807), the Jhālīs were again at war among themselves. On the borders of the Wudwān territory there is a village named Khorā, containing a very old

¹ The two following documents will throw light upon the text. The first is "a Runwutee deed," or grant, in compensation, to the successor of a murdered person, the second is an engagement entered into by outlaws, on obtaining permission to return to their homes.

I

To Muhārānā Shree Hurbhumjee, salutation from Jhālā Gopāljee, and Jhālā Veesojee, and Jhālā Bhāwajee, and Jhālā Bhājee, and Jhālā Ujābhātee, and Jhālā Moolojee, and Jhālā Rāmsunghjee, and Jhālā Rutunjee, and Jhālā Sumgrāmjee, and Jhālā Rutunjee Lākābhātee, and all the brothers

A quarrel occurred among the brothers at the village of Bārejūrā, and Jhālā Māljee and Jhālā Humeerjee cut off Jhālā Rāmsunghjee's head. Therefore, Jhālā Māljee and Jhālā Humeerjee are expelled from the eighty four townships (of Limree), and Jhālā Māljee's and Jhālā Humeerjee's grās (hereditary lands), consisting of a share in the villages of Bārejūrā and Jhāleedā, are given upbāt (without opportunity of revocation) to Jhālā Kusheerjee, as the price of Jhālā Rāmsunghjee's head, the grant to last as long as the sun and the moon last. Jhālā Kusheerjee is to receive the revenues of these two villages, and enjoy the "grās." Further, no descendant of Jhālā Māljee or Jhālā Humeerjee is to be permitted to reside in the eighty four villages. Whoever entertains such a person is an offender

castle, the erection of which is attributed to Sidh Rāj Six miles from thence is Goojurvedee, a village belonging to the Raja of Dhrāngudrā At these two frontier points the chiefs of Wudwan and Hulwud had their outposts. On the day of the festival of the goat, the Mohummedan soldiers belonging to the post at Goojurvedee went round their own village to procure a goat, and being unsuccessful then repaired to Khorā At this latter place they agreed with a shepherd to purchase a goat from him for three shillings, but having got possession of the animal they carried it off without paying the price. The shepherd went immediately to the Limree post in the village and complained of what had happened, and the Limree men turned out and went to Goojurvedee to demand the goat. The Dhrāngudrā soldiers now agreed to pay for the animal, but the others

against the Durbār (the court literally meaning the chief, the Muhārānā, of Limree), and if the Durbār punish him no one shall complain. We will all of us, act up to this agreement, and for us so doing the undersigned are security—Rābā Wāsing of Bodanā, and Rābā Bhugā, and Rābā Nāron, and Rābā Dhunna, and Guduwee Undā. We will act according to what has been here written. Sumwut, 1833 (A.D. 1777), Māgsheer shood 6, Monday

Signatures

Gopāljee, &c.

Written by Jhālā Sun
gramjee

Witnesses

Shree Jugdeesh (i.e. the sun)

Jhālā Māljee.

Jhālā Meghabhāee.

Jhālā Chandabhāee.

Rathor Kandā

Goletur Rājājee.

Desāee Luloobhāee.

Written by Bhowāneedas, in the presence of the parties.

II

Shree Bheemnāthjee is security for the performance of the under written agreement. We will perform it.

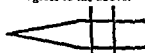
To Muhārānā Shree Hureesunghjee, salutation from Jhālā Kushceajee Rām singh and Keshabhāee of the village of Barejura. In payment of debts due by us we mortgaged the village of Barejura to Shā Nājee Doongurshee. Afterwards, we had a quarrel with Shā Nājee, and leaving the village, went to Oolk rāla, from whence we annoyed the Durbār. In atonement for these acts we hereby pass the village of Barejura to the Durbār for seventy years, up to the end of which time the Durbār is to enjoy it, and after that, we will arrange in regard to the debt due to Shā Nājee, as any two men may decide. On the above terms, the Durbār has called us in and given us jeevae lands in the village (lands for their subsistence) which we will enjoy, and create no disturbance for the future. For our keeping the above agreement, we give the following as security—The Chundhooka Kusbatees, Syud Doolākee Arumbhāee, and Shekh Sāh b and the Choorāsumā of Parburee, Rāmsunghjee, they are to be responsible in their property. Sumwut, 1853 (A.D. 1797) Bhādrapud shood 2, Saturday

refused the money, and taking away the goat returned with it home. When the Dhrāngudrā men went to their master, the Rāj, at Hulwud, and informed him of what had happened he was angry, and said, "Why did you allow them to take away what you had purchased on your holiday?" He determined to attack Wudwān, and sent for assistance to the Rāj of Wānkāner, the chiefs of Syellā and Choorā, and to Huree Singh of Limree. The former declined joining him, but the latter assembled their forces and attended him. Huree Singh is said to have endeavoured to induce the chief of Wudwān to make submission:—"Do you suppose," was the message, "that there is any difference between Hulwud and Limree? If you fight with Hunoomān you will certainly be defeated. Does a wise man invite Yuma to his gate? What has happened has happened, but if you now persist, your fort will be destroyed and the army of the Feringees will be spread over the country." Prutheerāj of Wudwān, however, determined to resist, and he collected a force which he maintained by plundering alternately the villages of Dhrāngudrā and Limree. When the allies were assembled, the Rāj of Dhrāngudrā at first paid the expenses of the whole, but this was subsequently discontinued, and each chief supported his own troops. After some en-

Further, Mehta Bhugwāndās is security, the above-mentioned securities having declined; also Guduwee Dulā Jeewun, of the Tāpureā branch, and Guduwee Jeewun Sāhoo, of Khumbhulāw, and Guduwee Ujā Udā, of the Dethā branch, of the village of Puchum, and Rāwul Devkurshun Wālā, of the village of Pansheerā. They are to be responsible in their property

Witnesses

Guduwee Dulā,
agrees to the above.



Guduwee Ujā Dethā,
agrees to the above
Guduwee Jeewun Sāhoo,
agrees to the above



Rāwul Devkurshun Wālā,
agrees to the above.

Shree Jugdeesh (the sun)
Rāthor Kandā.
Jhālā Bājeebhāce, of the village of
Gedee
Wāghela Hutheebhāce Bhowānjee, of
the village of Loleeyānah.
Shā Peetāmbur Bhowānce.
Sholunkee Kākā Jetarah.
Putel Mooloo Ashā
Gohil Hujoojee Jethājee, of Dokurā.

Written by Myārām, in the presence of the parties.

gagements in the field Prutheerāj was compelled to retire within the walls of Wudwān, and the allies then besieged him and effected a breach with their artillery. At this period, however, the Bhāts and Chārūns came between the combatants, and an arrangement of the dispute was by their means effected.

Thus far on bardic authority. Colonel Walker, who was in Jhālāwār shortly after these occurrences, gives the following account of them —

“Another cause” (of the wretched state of the country) “is the war which lately existed between the Rajas of Limree, Wudwān, and Dhrāngudrā. This war arose from the ridiculous circumstance of a party of Dhrāngudrā horse having taken a goat from a shepherd, for which they offered to pay, but the shepherd went and complained, and a party of Wudwān people took the flesh of the goat from the horsemen while they were preparing to cook it. This produced retaliation from Dhrāngudrā, one outrage provoked another, the Limree Rajā was implicated in the quarrel, nor was it settled until every village of the Wudwān Tālook, consisting of upwards of sixty, was laid waste save four, and the walls of Wudwān itself breached. The other Tālooks suffered in proportion.”

According to the bards the feud cost the Rājā of Hulwud a lakh of rupees, or ten thousand pounds the chief of Limree two thousand five hundred pounds, and the chiefs of Choora and Syelā one thousand each.

The country of the Jhālās was at the time of Colonel Walker's settlement of the Mahratta Moolukgeeree district of Kāteewar, in which it was included, involved in a state of great depression, produced by several causes. A fruitful source of dissension, not, however, confined to this part of Goozerat, was the system under which the property of a chieftain was divided and subdivided among his descendants. A constant state of enmity among the Rajpoot families themselves had resulted from the endeavours of the superior chieftains to preserve their territories from dismemberment, by force or fraud employed against the junior branches of their families. Nor were the external difficulties of the country less serious. Kātees, Jutts, Meeyānās,¹ and

¹ The Meeyānās who were men of Sindhi extraction and much renowned as warriors, were numerous at Malecā. Their character as popularly estimated, may be gathered from the following story —

One day, while an Arab soldier of the Guikowār's was at his prayers, a Meeyānā passed by and enquired of him who he was afraid of that he bent his head that way. The Arab replied, with some indignation, that he feared no one but Ullah (God). “O! then,” said the Meeyānā, “come along with me to Malecā, we don't fear even Ullah there.”

other predatory tribes, kept the inhabitants of its few and miserable villages in continual alarm. The deficiency of cultivation was rendered still more strikingly visible by the nearly total absence of wood, or even of foliage. In most parts of Jhâlâwar the cultivator went armed to the scene of his labours, and in every village a tall tree, or other elevated station was employed as a watch tower, from which a sentinel gave instant notice of the approach of the much dreaded predatory horse. The cattle, which with their domestic utensils and ploughs, constituted the sole property of the villagers, were now hastily driven off from the fields to such shelter as could be afforded by the scanty defences of the village or if overtaken by the freebooters in the open country were soon wending their way across the Runn to a ready market in Kutch or Chor Wagur. The annual Moolukgeegee expeditions of the Peshwâh the Guikowar and the Nowaub of Joonagurh had further contributed to render waste and depopulate a country which had received from nature almost every requisite of fertility. Its state of desolation may be vividly perceived in the fact, that when the Mahratta Soubahdârs were passing through it the want of firewood was sometimes so great as to render it necessary for the Bhoomeea chieftain of a place to cause one of his own villages to be deserted in order that its materials might supply the invading army with fuel. More special causes of suffering were found at this particular period in the late exaction of arrears by Babajee in the state of war which had been produced by Mulhâr Row's presence in the country after his escape from Nerriad, and in the exhausting feud among the Jhâlâ chieftains themselves which we have just described.

Jhalawar was divided into a number of independent chieftainships, the principal of which were those of Hulwud or Dhrangudra Lamree, Wudwan, Wânkâner, Choorâ Lugtur and Syela, whose formation we have already noticed. A family respect was still paid to the Râj of Dhrangudra, who on state occasions received the first act of civility, and was seated on an elevated cushion above the other chieftains of the race of Hurpâl. The affairs of this chieftain had been very ill managed and his district plundered by an unworthy minister, who had lately absconded. Nor had the other estates of the Jhâlas experienced a happier fate and those of Choorâ and Lugtur in particular had temporarily fallen under the direct control of the Mahrattas. Heerjee Khuwas, the minister of the chief of Lugtur, had advanced money to his master, and having obtained the entire control of the estate, proceeded to erect fortifications, and showed a disposition to establish his own authority. The Jhâlâ chief in alarm, sought the aid of his daughter Ghena Bâee, the widow of the Muhâ

ryā Cowind Row Guikowâr The Baroda state was induced to interfere and discharge the demands of Heerjee Khuwâs but it became necessary for the Guikowar officers to assume the management of the Lugtur estate in order to defray the debt thus incurred which step they had accordingly taken reserving a portion of the produce for the subsistence of the chieftain.

CHAPTER VII

THE CHOORÂSUMÂS OF DHOLLERA—THE GOHILS

THE first settlement of the British in the peninsula of Soreth was made as we have already hinted under the auspices of presumed descendants of the ancient and princely line of Girmâr A younger son of one of the Ras of Soreth named Banjee is said to have received as his patrimony four chorashees or districts each containing eighty four villages one of which the district of Dhundhooka was inherited by his son Râeesuljee. From Merjee the fourth son of Râeesuljee, descended the Choorasuma grassia Syesuljee who at the time of Anund Row Guikowâr possessed or laid claim to the villages of Dhollera, Rah Tulow Bunder, Bhângur, Bheem Tulow Goomah, and Saibellow comprising in all an area of about a hundred thousand beeghas Three of these villages were, however unhabited.

The district of Dhundhooka had fallen after the division of the country between the Viceroy of Ahmedabad and the Mahrattas to Kuntajee Bhanday who held it as a separate estate It was taken from Kuntajee by Damâjee Guikowâr and on that chief's compelled submission to the Peshwah passed into the hands of the court of Poonah. Under the Mahratta government the unsettled state of the country and the continually recurring pecuniary embarrassments of its rulers compelled the komâvishdars or farmers of districts to contract upon terms which could be fulfilled only by the most oppressive exactions The territory entrusted to them was also exposed to the depredations not only of the surrounding states but of every predatory leader who could attract to his standard fifty or a hundred men The villages therefore fell to ruin, and a large part of them became wholly deserted. Many of the smaller landholders had at this time

become anxious to place themselves and their possessions under the protection of any government sufficiently powerful to prevent the neighbouring chiefs from encroaching on their estates, and the powers to which they were tributary, from exacting a larger revenue than that which had been stipulated for by the Mogul rulers, at a time when the country was in a far more flourishing condition. The British government, which now appeared upon the stage, presented to the view of the grassias a power such as they desired, and to it therefore were addressed their applications for aid.

"In the view of improving our commercial, and, eventually, our political, intercourse with the peninsula of Goozerat," says Mr Duncan, in a letter addressed to the Governor General, from Cambay, on the 11th June, 1802, "I have accepted the offer of the port of Râh Tulow, or Dhollera, situated about twenty miles to the south of this place, the grassia proprietors of which, viz., Mânabhâee Gorbhâee and Syesuljee Suttajee, and their brethren, have been pressing me for the last four years to accept of this spot, on condition of their continuing to receive one-half of the net future income, their object in which has been the procuring protection for themselves against the depredations of their neighbours, and particularly from the encroachments of the Raja of Bhownugger who wishes to possess himself of this excellent sea port, to prevent its becoming a rival to his own less convenient one of Bhownugger, and he has, for that purpose, been tampering with some of the brethren of these grassias, to make over their shares to him, which he has accordingly obtained from one of the inferior among the brethren, named Hâllojee, in a proportion too insignificant (not exceeding eleven parts in a hundred in the village of Dhollera) to affect their general engagements with us for their whole interest, besides that one brother cannot make a valid grant of the joint property, and that even this trifling attempt to supersede our claims is of a date posterior to, and may no doubt be justly considered as the immediate consequence of the previous tender made to us by the united body of the grassias in question, whose territory, situated under the pergunnah of Dhundhooka, is subject to a fixed khundunee (tribute) to the Peshwah, who does not, however, appear to exert any interference in the internal management, as seems, indeed, sufficiently implied in the recent attempts of the Bhownugger chieftain to acquire this possession, and the terms on which a small proportion thereof had been actually made over to him."

The example set by Syesuljee and Mânabhâee was not long after followed by numerous other holders or claimants of villages in the

dresses of honor, the army set off immediately, it went onwards, laying waste the habitable places, it came to Goozerat, and took possession. The officers of Delhi, taking with them a park of artillery, advanced, they drew the Mogulâee sword. In that battle Roostum Ulee was slain, he who was the leader of eighty thousand men. Then the zumeendars, bending the head, began to say, "You are our lords, "to you every village will pay 'sulâmee,' we are humble, who will "contest with you? But, if you subdue Bhawo, you will obtain a "reward at Sattara. Bhawo caused us much annoyance, then we "bowed the head to him, and said, 'You are our lord.' In many "places he has seized forts." When Kuntâjee heard these words he was distressed, he came and pitched his tents within two coss of Seehore. Calling for a Brahmin, he sent him with a letter to Bhâwo "Give up the fort of Seehore, or Shumbhoo's¹ oath to you. In the "morning coming I will plant my flags on all sides of your city. I "will give you four watches of the night." Bhow Singh beheld the note he had written. He was angry, he said to the Brahmin, "Show "me your back, that I may not incur the sin of slaying you." The Brahmin went away, and said to Kuntâjee, "Go forth in the morning, "and fight with him."

The great drums sounded, the army set forth, Kuntâjee approached to where that Indra among men was seated in Seehore. The fire arrows² began to fly, the balls of the swivels to travel, the hills began to re-echo. The balls flew on both sides. They did not injure those who dwelt in the fort, though they scattered its assailants like pigeons. Many of those who were outside fell, and eat the dust. The dwellers in the fort remained immoveable. Rutun Singh's son, Bhow Singh, did not fear a whit, the Mahrattas were tired. The Deewan said, "Why are you vexing yourselves? little is left of our ammunition or "of our army. Listen to my advice. Muroo, who is as lofty as the "sky, has not come into our hands. Thus speaking, they struck their tents and retreated. Kuntâjee did not return home. On the journey he died. He did not go to his raja. He went to the house of Yuma.

Another year came round. The Sâhoo again summoned his Rawuts. "Have all come home, subduing territory? Have Peelâjee "and Kuntâjee been defeated any where that they have not returned? "What has become of them?" The Rawuts answered, "He who "goes to Java, perhaps may return, and bring back as much wealth

¹ A name of Shiva

² Rockets

"as may support his children's children, but he who goes to fight
"with Bhāwo never returns."¹

Bhow Singh Gohil as we have seen, founded the new capital of Bhownugger, in A.D. 1723.² He was a chief of enterprise and sagacity, and before his death had the satisfaction of seeing his city established as a commercial emporium. At that period the disturbances consequent on the decline of the Mogul empire had rendered navigation dangerous, and subjected commerce to oppressive exactions. The trade of Gogo and Cambay had proportionably decayed as those ports were deprived of protection and unsupported any longer by the lucrative communication with Ahmedabad. A number of small communities had been established, the coast from the mouth of the Myhee to the Indus had fallen into the possession of robbers, who subjected the property of the merchant to their lawless rapine, and the sea had become infested by pirates. There were, therefore, great advantages to be derived from the establishment of a comparatively powerful ruler at Bhownugger, who was both able and desirous to extend protection to commerce. From this period we are to date the intercourse of the Gohil Rāwuls with the government of Bombay, and at a time, says Colonel Walker "when the resources and commerce of the presidency were more limited than at present" (A.D. 1807) the friendship of the chieftain of Bhownugger seems to "have been cultivated with assiduity and attention."

Bhow Singh was succeeded in A.D. 1764-5 by his son Rawul Ukherājje, commonly styled Bhāwajee who was of an unambitious temper and averse to war. From the necessity of affording the trade of his port encouragement and protection the Rawul however, joined with a body of his troops an armament from Bombay and assisted in the reduction of Tulāja and Mhowa then possessed by Koolées, who supported themselves by piratical attacks upon the merchants and vessels of every nation. The moderate policy of Rāwul Ukherājje made him reject the possession of Tulāja which, after its conquest the British would have conferred upon him. In consequence of his refusal Tulāja was delivered to the Nawaub of Cambay, A.D. 1771.

¹ It is a saying in Cozerat —

Who goes to Java
Never returns
If by chance he return,
Then for a generation to live upon
Money enough he brings back.

² This is the statement of the accredited heads of the Gohil clan. Colonel Walker says the town was founded in A.D. 1742-3.

"as may support his children's children, but he who goes to fight
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or 1772; and, about a year after this event, Rāwul Ukl crījce died, and was succeeded by his son, Wukhut Singh.

Rāwul Wukhut Singh, better known by the familiar title of Wāb-hāce, was far more ambitious and enterprising than his father. He increased his territories by various acquisitions, while at the same time he encouraged and protected commerce. "In Sumwat, 1836" (A.D. 1780), say the bards, "Shree Wukhut Singh drove Noor Mo-hammed out of Tulājā, and took possession of it, he also seized Jānjmer. In the same year he drove Jusso Khushce Koolce out of the port of Shree Mhowa, and took possession." Colonel Walker mentions that both force and artifice were employed by Wukhut Singh in dispossessing the Nawaab of Cambay of Tulājā, he states also that the Rāwul soon afterwards established his authority over the district of Wālā (so called from its having been of old the property of the Wālā Rajpoots), with the exception of a few villages, the property of the Survaia clan, and re-settled and fortified Mhowa, which had been destroyed by the expedition in which the British troops were engaged, and rendered it a flourishing port. "It is to be observed," continues the resident, "that this acquisition of a valuable country and of an extensive coast was made from tribes who exercised piracy, and that whatever share of violence and ambition may have been united in the measures of the Bhowanugger chiefs, their ultimate object was the protection of commerce. The good effects of this policy were extensively felt, and the coasting trade of the honorable Company's subjects derived every advantage from this regular plan for the security of commerce. The Rāwuls of Bhowanugger were the first chiefs who had the discernment to discover the advantages of this policy and they have the singular merit of reforming the predatory habits of their subjects, of directing their attention to industrious pursuits, and of affording security to the persons and property of merchants, which have reclaimed an extensive line of coast from the practice of piracy, and been productive of many permanent benefits. It must at the same time be admitted, that in other instances the ambitious policy of Wukhut Singh has been but little restrained by any of the considerations of honor and justice. His measures have been executed with vigour, and generally with judgment, but they have been influenced alone by his interest, and pursued with perseverance and spirit, employing indifferently force, intrigues, and artifice to increase his power and ensure success to his schemes."

Under these auspices Bhowanugger became the channel of the import and export trade of Goowrat, Soreth, and Marwar, and the

encouragement which merchants received induced many opulent people to settle there, while the neighbouring port of Gogo, with the advantage of a much more convenient harbour, soon fell into decay.¹ As an example of the superior judgment and policy of the Gohil chiefs, Colonel Walker mentions the remarkable fact, that while at the port of Gogo, at that time under the Peshwah's government, shipwrecks and stranded vessels were annually farmed as a source of revenue, everywhere on the coast subject to the Gohils they were protected, and restored to the merchants.

In A.D. 1792, according to the bards, "Wukhut Singh became at feud with the Kâtees, and led an army to Cheetul, from which the Kâtees retreated. He plundered the fort of many horses, camels, carts, and other property. He raised his standard at Koondulâ. The Kâtees went to Ahmed Khân, Nowaub of Joonagurh, and complained that the Râwul Wukhutsunghjee had seized their grâs. The Nowaub advanced therefore with an army, but the Râwul met him with forty thousand men. Arriving at Pâtunâ he drove away the Nowaub with his cannon, and took the village of Râjoola from him. The Jetwâ Rajpoot, Jeeâjee, effected a reconciliation between the Nowaub and the Râwul, and they drank the red cup together, but the Râwul was at feud with the Kâtees for twelve years."

Joonagurh was at this time, we may mention, in the hands of the family of Kumâl ood deen, or Juwân Murd Khân Bâbee, the latest Mohummedan ruler of the capital of Shah Ahmed.

These events are commemorated also by the following ballad—
 "Quickly advanced the Nowaub, bringing with him an army of Kâtees, not a man was left in fort, or castle, or village. As he came on angrily, Wukhutesh, like another Indra, mounted to oppose the Yuwun. The kettle-drums sounded, and the great drums too, the peaks of the mountains re-echoed, the earth supporting snake began to writhe, the ocean to dash its spray up to the sky. The spear in his hand was glancing like a ray of the sun, against the Nowaub none but the son of Ulkherâj could go. Countless Rohillas, Sindhis, and Puthâns came on, many Arabs sounding the drum. Âtâbhâee, with his brothers, advanced to meet them—"You have come with a good object, Bâbee! mount and come on to the fight." He gave him a sulâmee of cannon, erecting batteries, he threw him into sorrow. Hemud considered that he should get more blows than money. Without sounding the kingly drum, off he fled in the middle of the night. The Kâtees, too,

¹ This state of affairs has since been reversed: the trade of Gogo has revived, while that of Bhownugger has fallen away.

" began to fly, hither and thither, like crows The son of Mohobut
 " Khân fled, he heeded not what road he took. After the Yuwun
 " went Ato, following him by his track. The lord of Seehore cried
 " as he advanced, 'Slay! slay! take care of the honor of Sulabut
 " Khân' Expelling friendship from his heart, he angrily encamped
 " at Pituna, within a coss of the enemy's frontier 'Huree! Huree!'
 " exclaiming, he pitched his camp.

" As Devs and Dytes prepared for encounter, so stood the black
 " elephants and long maned horses. Five kinds of music sounded,
 " sword, lightning like, flashed ready for the fight, it seemed as if
 " the last day had arrived, tubes began to be discharged, in double
 " lines the Arab beruks advanced, shouting 'Deen! deen!' the
 " valiant followers of Wukhut Singh irregularly were fighting With-
 " in an hour Meea cried out for quarter, he began to be himself
 " the suitor 'I swear to you by the Koran I will not attack you
 " again I give you Râjoola, Koondulâ, and Cheetul, the Almighty
 " has given you all the country' He caused a grant to be written,
 " and above it he placed his seal. The chief of Porbunder, Jeewojee
 " the Jetwâ, tried to give him courage all that were with him were
 " dismayed, the Soubahdâr of Soreth was left without honor With
 " him were the Koompâwut of Jetpoor, Wujsoor the Kâtee, of
 " Jurdun, the Dahâ also what strength had they to contend against
 " the King of Perumbh, over whose palace floated the flag of victory
 " The strength of the Babee was broken, what of the Kâtees'
 " strength! Bhow Singh's descendant and his Koonwur—performers
 " of deeds of wonder—re-burnished the water of the sword of
 " Rutunesh, Bhawo, and Ukheraj Songs were sung throughout the
 " land The princes rained on all around a shower of gold Wuk-
 " hutesh, having obtained the victory, came joyful home"

In the early part of the month of October, 1803, Mulhâr Row Guikowâr, then for a second time in insurrection, came into collision at Sâbur Koondlâ, near the frontier of Gohilwar, with a body of horse belonging to the army of Babajee Appajee, who was employed at the time in his Moolukgeeree expedition in Kâteewar. Mulhâr Row's followers were defeated and his baggage was plundered, he fled himself to Bhownugger, and solicited protection from Wukhut Singh Gohil. The Rawul was by no means disposed to espouse his cause, and contented himself therefore with permitting his embarkation on board a boat in which he purposed to make his

¹ An ancestor of the Nowaub's.

² Deen means "religion" and is a usual Mohammedan party word.

encouragement which merchants received induced many opulent people to settle there, while the neighbouring port of Gogo, with the advantage of a much more convenient harbour, soon fell into decay. As an example of the superior judgment and policy of the Gohil chiefs, Colonel Walker mentions the remarkable fact, that while at the port of Gogo, at that time under the Peshwah's government, shipwrecks and stranded vessels were annually farmed as a source of revenue, everywhere on the coast subject to the Gohils they were protected, and restored to the merchants.

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"that head, and to apprise him that he shall be answerable for the
 "damage which may befall the Company's division of the pergunnah
 "from his resistance to the customary demands of the Guikowar
 "government. I have not received an answer to this communi-
 "cation, and it may perhaps produce some good effect, as I under-
 "stand that the rājā is displeased with his present advisers, and has
 "threatened to dismiss them for the injudicious course they have led
 "him to pursue." It was not, however, until the month of October
 that the Gohil Rāwul, succumbing rather to British threats than to
 Mahratta valour, intimated his consent to settling with Babājee for
 three years' tribute at the customary rate. The successful defence
 of Seehore against the Guikowar army is thus celebrated by the
 bards —

"The whole earth began to resound, such was the noise of the
 "royal drums of the strong and renowned Ānabā of Barodā. Fight-
 "ing with his enemies he broke down their boundaries. An unshaken
 "pillar was Mulhār Rāce in Kuree. An enmity arose between the
 "lords of Kuree and Baroda. Baba's army set forth against Kuree,
 "with fluttering banners, dust rising in clouds into the air. The
 "Babā brought against Kuree an English army. An innumerable
 "array of warriors shouted. For two or four months they fired at
 "Kuree with their guns, at length Mulhār Row, abandoning Kuree,
 "fled. Babā conquered the impregnable Kuree. No one could
 "fight against him, all came to make their sulams, seeing that he had
 "quickly captured such a fort as Kuree.

"The army advanced to Patree, which was held by Desaces, who
 "bowed to none. Fighting, they took from them lakhs of treasure,
 "things left lying on the road could be lifted by none, such was the
 "fear of Bāba. As he served Kuree, so he served Patree, he de-
 "stroyed many forts of the Mewasees, he laid Jūtwar under contri-
 "bution, also Lutād. When the Soubah arrived at a place, it was as
 "if a gang of plunderers had fallen upon it. Preparing his army, he
 "came to Jhalawar to fight. First, he levied a contribution upon
 "Dhrāngudrā, the lord of eighteen hundred villages. Wudwān he
 "fined most certainly, he fined, too, Wānkāner, Limree and Syelā.
 "he fined, he collected whatever he demanded with his mouth.
 "The Soubah fined all Jhalāwār, defeating them, he fined the lord
 "of Moorbee, he fined Māleca. The unbending Jam he fined,
 "four thousand chiefs were fined by the Soubah. Hālar he took
 "possession of, firing cannon balls, he fined the Joonagurh Nowaub.
 "Fining the Katees, he reduced their land to weakness. The lord
 "of Por he fined, the Manā, the Jetwā, he fined the Choorasumā,

escape to Dwarkâ or Bhooj. Two English boats however hove in sight before Mulhar Row had proceeded far on his voyage, and fired two shots at his vessel. Mulhar Row therefore again sought the shore, and re-landed at Bhownigger, but the Râwul continuing to refuse him an asylum, he and his son, apprehensive of the consequences, abandoned their banner and drums, their horses and elephants, and betook themselves to flight, nor halted until they had reached the sacred hill of Shutroonjee or Pileetânâ. There they remained with a single attendant for several days, and were almost starved, when some of the inhabitants of the adjacent country discovering their retreat, disclosed it to Bâbajee. The Guikowar general sent a party of one hundred horsemen, with led chargers, to bring them in. The three fugitives, on the approach of the horsemen, made no resistance, having abandoned all hope, and endured the pains of hunger almost to the death. They were supported to within a short distance of the Guikowar camp, where they met the litters which had been sent out by Bâbajee to receive them. Such were the circumstances which attended the last appearance in Goozerat of the talented, ambitious, headstrong and unfortunate Jagheerdâr of Kuree. With his son, Khundee Row, he was transferred, in the month of May following, to the charge of the British government; and by their orders conveyed to the fort of Bombay, where he was detained as a prisoner at large until he ended his days.

Early in A. D. 1804, a British agent was deputed to the Rawul of Bhownigger to induce him to agree to an amicable settlement in regard to his Moolukgeeree tribute to the Court of Baroda,—a measure which the Guikowar government had adopted at Colonel Walker's recommendation and to which Wukhut Singh also had for some time listened favourably. Influenced, however, principally by his ministers the Rawul for some time evaded, and at length, wholly rejected, the proposal. This conduct compelled Bâbajee who had waited for some time on the frontier in hopes of an accommodation to enter the Râwul's territories, in the month of August, and hostilities in consequence ensued. The Guikowar general advanced to Seehore, and his Pindarees harassed the country around and carried off the cattle of the villagers. As the lands of the Gogo pergunnah were principally divided between the British and the Rawul, and were so intermixed that one share could hardly be injured without the other being affected, Wukhut Singh seemed to Colonel Walker to have formed some expectation from these circumstances that Bâbajee would not venture to molest him. "I have found it necessary," says the resident, "to undeceive him on

"that head and to apprise him that he shall be answerable for the
 "damage which may betel the Company's division of the pergunnah
 "from his resistance to the customary demands of the Guikowar
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 "him to pursue." It was not, however, until the month of October
 that the Gohil Rāwul, succumbing rather to British threats than to
 Mahratta valour, intimated his consent to settling with Bābajee for
 three years tribute at the customary rate. The successful defence
 of Seehore against the Guikowār army is thus celebrated by the
 bards —

"The whole earth began to resound, such was the noise of the
 "royal drums of the strong and renowned Ānaba of Baroda. Fight-
 "ing with his enemies he broke down their boundaries. An unshaken
 "pillar was Mulhar Rāee in Kuree. An enmity arose between the
 "lords of Kuree and Baroda. Bābā's army set forth against Kuree
 "with fluttering banniers, dust rising in clouds into the air. The
 "Bābā brought against Kuree an English army. An innumerable
 "array of warriors shouted. For two or four months they fired at
 "Kuree with their guns, at length Mulhar Row, abandoning Kuree
 "fled. Baba conquered the impregnable Kuree. No one could
 "fight against him, all came to make their sulāms, seeing that he had
 "quickly captured such a fort as Kuree.

"The army advanced to Patree which was held by Desajees, who
 "bowed to none. Fighting they took from them lakhs of treasure,
 "things left lying on the road could be lifted by none; such was the
 "fear of Baba. As he served Kuree, so he served Patree, he de-
 "stroyed many forts of the Mewasees, he laid Juttwar under contri-
 "bution, also Lutād. When the Soubah arrived at a place, it was as
 "if a gang of plunderers had fallen upon it. Preparing his army, he
 "came to Jhalawar to fight. First, he levied a contribution upon
 "Dhrāngudrā, the lord of eighteen hundred villages. Wudwan he
 "fined most certainly, he fined, too, Wānkāner, Limree and Syeld.
 "he fined, he collected whatever he demanded with his mouth.
 "The Soubah fined all Jhalāwār, defeating them, he fined the lord
 "of Moorbee, he fined Māleesā. The unbending Jām he fined,
 "four thousand chiefs were fined by the Soubah. Hālar he took
 "possession of, firing cannon balls, he fined the Joonagurh Nowaub.
 "Finning the Katees, he reduced their land to weakness. The lord
 "of Por he fined, the Māna, the Jetwā, he fined the Choorasuma,

"none could contend against him All Soreth fining he advanced against Seehore, the earth began to shake, so mighty an army advanced. Five coss distant he encamped at Āmbulā. 'Āto has conquered much territory. I must have money in proportion' Then, on each side, the guns were fired—wall pieces and swivels. Bullets flew like rain, the Mahrattas grew weary, streams of blood flowed from their bodies, they lost courage. Many were slain, many had their heads cleft asunder, the eyes of many were darkened Wuktā's warriors plundered the Baba's army like lions unchained, the ground was covered with corpses and heads, they sought to escape in all directions.

"This misfortune befel Babā in Sumwut, 1860 (A D 1804) For five months he could find no means of escape, the Soubah was very much distressed Of collecting tribute he lost the recollection, all he thought of was escaping In his tent he sat, and hid his head. When he passed an acquittance, then he obtained permission to retire To what Bhawo's grandson proposed he was forced to agree, he came to exact a fine, but discovered he had one to pay, for the two-and-a-half lakhs which he carried away had cost him full five."

At the time of Colonel Walker's appearance in Kāteewār, the Rawul of Bhownugger, in addition to the ports of Mhowa and Tulajā, and the districts already mentioned, had established his authority in nearly the whole of Walak and in the district of Sābur Koondla, and other places of less note The disturbed state of society rendered the realization of his revenue very precarious and he was supposed to be deeply involved in debt, from the necessity which he had experienced of increasing his forces to support himself against the Kātees. His military establishment consisted of five hundred Arab, and two thousand five hundred Sindhian infantry, with about five hundred regularly maintained horse. He could also collect from the villages of the Bhyud, or cadets of the Gohil clan, three thousand Rajpoot horse, and to assist in predatory expeditions, though in capable of military operations, he could muster, also two thousand five hundred "weavers. He had also of late entertained a body of a hundred horse belonging to Bhawa Meea, the Purmār Kusbātee of Dholka, for whose payment he had assigned the ancient possession of that family—the village of Botad, in the pergunnah of Rānpoor, which stood opposed to Jusedun, a principal seat of the Kātees, across the border The town of Gogo, as a port of the Moguls, had been subject to the governor of Cambay It had assumed the name of

bârah—a title nearly synonymous with "harbour," but usually implying the possession of some portion of landed territory. On the division of Goozerat between the Guikowar and the Peshwah, Gogo bârah fell to the latter authority, while the Moolukgeeree revenue of the remainder of Gohilwâr was assigned to the former. The whole was, however, eventually transferred to the British.

The Gohil clan possessed in the whole about eight hundred villages, of which about six hundred and fifty belonged to the Râwul Wukhut Singh. The chieftains generally resided in places of difficult access, and some of them had built extensive stone fortifications, which were, however, but indifferently provided with cannon, as well as deficient in other means of defence. Of the junior branches of the clan, the principal were those of Wulleh, Lâtee, and Paleetânâ. The first of the Wulleh family, who were seated amidst the ruins of the ancient city of Sheelâditya, was Veesobhâee, the second son of Bhow Singh Râwul, the founder of Bhownugger. His grandson, Megh Râj or Mugobhâee, now held thirty two villages. The chief of Paleetânâ was descended from Sâhayee, one of the younger sons of Sejukjee Gohil, to whom had been assigned the estate of Gâreeâdhâr, he possessed forty two villages, of which, however, nearly the half were uninhabited. Oomurjee, of Paleetana had been obliged a few years before to solicit the support of the Guikowâr government, and his territories were at the time in a state of complete subjection, many of his villages had been mortgaged, and the enemies he had provoked had deprived him of others. The tranquillity of his district was now maintained by the presence of a Mahratta garrison in his ancient capital of Gâreeadhâr. Soor Singh, the chief of Latee, and representative of Sârunjee, another of the younger sons of the first Gohil chieftain, retained but five villages of his original estate. The total destruction of this branch of the family had, indeed, been prevented only by the marriage of Damâjee Guikowar with the daughter of Lakhâjee, the then chieftain. By this connexion the Gohils of Lâtee secured the support and protection of the Baroda government, and an exemption from the payment of their Moolukgeeree tribute, which was commuted for the yearly offering of a horse in acknowledgment of supremacy. The dowry of the Gohil lady was, however, the district of Chuburra, since called after the name of her Mahratta bridegroom, Dâmnugger.

Numerous other Rajpoot estates, principally belonging to scions of the Jhâreja house of Kutch, were included in Colonel Walker's settlement of Kateewar, in addition to the chieftainships to which we

have alluded, but to these we do not propose to refer, as we possess no original information in regard to them, and as their affairs have been as yet unconnected with the events of our story

CHAPTER VIII.

BOUCHERÂJEE—THE CHOONWÂL.

As the Purnârs of Danta, with the Ârâsooree Mother, so the tribes of the Choonwâl are indissolubly connected with a more modern, but scarcely less famous Devee, Shree Boucherîjee. Some Chârûn women, says the tradition, were travelling from Sullhunpoor to a neighbouring village, when the Koolees attacked and plundered them. One of the women, whose name was Boucherâ, snatched a sword from a boy who attended her, and with it cut off both her breasts. She immediately perished. Her sisters, Boot and Bulâl, also committed suicide, and they, as well as Boucherâ, became Devees. Shree Boucherâjee is worshipped in the Choonwâl, Boot Mother, at Urnej, near Kot, and Bulâl Devee, at Bakulkoo, about fifteen miles south of Seehore.

Upon the spot where Boucherâ perished, one of those rugged, cairn-like memorials, called "Khambees," was erected. This was afterwards supplanted by a temple of the smallest size, which is still in existence. A second temple, of somewhat larger dimensions, was erected in front of the first building, and so near to it as almost to close the entrance. The first of these erections is attributed to an apparently fabulous personage, Sulukh Raja, the second, to a Mahratta Furnuvees. Beside them, but turned in a different direction, is a large temple, possessing a spire and two domes, which was erected in A.D. 1783, by Mânâjee Row Guikowâr, the brother of Tutteh Singh, and younger son of the great Daniâjee. In front of this building is the pit used for fire-sacrifice, and beyond the fire pit stands a pyramidal altar, called "châchur," or "the cross-roads," upon which animals are offered. Several houses of accommodation for pilgrims surround the temple, with lines of pedlar like stalls, where the necessaries for worship, and various little knick knacks for private use, are exhibited for sale. In one corner is an octagonal tower, of two stages, surmounted by an open, domed pavilion, called "Deep-mâlî," or "the Lamp-garland." The two solid stages

story is told of one of these cocks, which, having been cooked and eaten by an audacious Mohummedan, burst through his belly, and came forth alive —

‘ He eat a cock
 ‘ In oil having cooked it,
 ‘ From the Mlech’s body
 ” You called it, Bechura !

Whence the people of Goozerat say to a person who keeps back from another what is due to him, “Take care, lest it prove a Boucherajee’s cock to you” Lame, blind, and other impotent persons, persons desiring a son, or other blessing make vows to Boucherajee, they approach her temple, and there remain seated beside the Man Surowur, abstaining from all food until they fancy that they have heard the Māta promising to them the accomplishment of their desires when they arise and return home Those who are indebted to Boucherajee for the gift of a son gratefully call him after her name, ‘Bechur’ Vows to Boucherajee are made even by persons professing the Jain religion.

The officiating priests of this goddess are Brahmins, but the musicians and some of the other servants are Mohummedans. The owners of the temple’s revenues are persons called Kumālecās said to be about one hundred in number of both sexes and of all ages and who assert themselves to have been created by the goddess. Though they worship Boucherajee and bear about her trident, they nevertheless profess the Mohummedan religion a fact which they account for by pretending to have been forcibly converted by Allah ood-deen. Only the less valuable offerings however are the property of the Kumālecās, those which are more costly being reserved under the care of the Guikowars officers, for the expenses of the temple. The right of the Kumālecās to even the share which they enjoy is, moreover, disputed by the Rajpoot landholders of the neighbouring village of Kālree A few years ago, these, to the number of about forty, simultaneously entered the precincts of Boucherajee by the three doors, and put to death as many of the Kumālecās as they could find. Their victims, about ten in number, were buried outside the gate of Boucherajee, the murderers having for the time effected their escape A class still more degraded than the Kumālecās is also to be found in the service of Shree Boucherajee—the Pāweeās, who are eunuchs, and who if universal belief be true, prostitute themselves to unnatural practices. They wear the dress of females, with the male turban. They are about

four hundred in number, of whom the half reside at Teekur, near Hulwud, while others rove about the country extorting alms, by the usual means of intimidation and annoyance employed by other classes of wandering ascetics, both Hindoo and Mohummedan. Some of the Páwees, it is commonly asserted, have amassed considerable wealth.

A few miles from the temple of Boucherájee is the town of Detroj—"the Heart of the Choonwál." The Devée has another temple there, which some consider to be her original shrine. She is the family goddess of the Kolee chiefs, called Thákurrás, of that neighbourhood, and, until lately, a festival was held annually at Detroj, on the day before the Nowrátra, when the assembled Thákurrás sacrificed thirteen buffalo calves upon her altar. The wild chieftains used, however, on these occasions to inflame themselves with drink, and quarrels, frequently terminating in bloodshed, invariably ensued. The fair of the Mátá, at Detroj, has therefore of late years been suppressed, but the Thákurrás still, on the appointed day, repair separately to the borders of Detroj, and sacrifice, each of them, a buffalo calf in Boucherájee's honour.

The head of a branch of the royal Solunkhee house became connected, say the bards of the Choonwál, with a Kooléen of Detroj, but at what time this took place is not known. His descendants intermingled with the Koolées, and one of them, Kánjee, surnamed the Rát, or barber, held forty four villages, from whence was derived the name of "Choonwál."

¹ A corruption, probably, of the word "Rawut," meaning a war-like chief.

² *Choonwáles gám*, meaning forty-four villages. These Rajpoot chiefs, heading tribes of aboriginal descent, afford an exact parallel to the foreign leaders of Highland clans in Scotland. "It is a circumstance worthy of notice, that when the great families at the head of the Highland tribes have been traced far back, they have generally been found to be of Teutonic race. The chiefs of the Macdonalds, Macleods, and Mackintoshes were of Norwegian blood. Those of the Frasers, Gordons, Campbells, Cumins, and many others, were Norman. It seems as if the Celtic people—energetic, brave, and enduring as they were, as followers—required, like some oriental races, the leadership of captains issuing from races better fitted for organizing and commanding. In some instances, the foreign family adopted a purely Celtic patronymic, from the name of the sept of which they were the leaders. In other cases, such as the Gordons and Frasers, the sept, probably absorbing various small tribes, and admitting to its bosom many stray members, owning strange varieties of uncouth Celtic denominations, took the name of the leader; hence we find the purest Erse spoken by people enjoying the Norman names of a Gordon or a Cumín. But, whether the chief adopted the name of the tribe, or the tribe that of the chief, the unyielding influence of old national customs and peculiarities prevailed over the higher civilization of the leaders, and their families gradually adapted

Once on a time, it is said, a bard from Jāmbugger, named Jhâr Guduwee, came to Detroj, on his return from a pilgrimage to Benares, and put up at Kânjee Rât's house, where he was very well received, and presented with a horse. The Chârun going home praised Kânjee Rât very much in the Jâm's presence, mentioning that it was because he was the Jâm's family bard that he had been so well received. The Jâm upon this sent a dress of honor to Kânjee Rât. The Putel of Detroj, whose name was Gopee, was all powerful in the town at this time. He was envious of the honor paid to Kânjee Rât, and sent him orders to quit the town. Kânjee retired accordingly from Detroj, and took up his residence at Jāngurâ pura, four miles off. When the day devoted to the obsequies of deceased progenitors came round, Kânjee Rât sent a torch bearer into Detroj to ask for milk, as he was preparing for the performance of his father's anniversary ceremonies. The torch bearer procured milk from house to house, and at last went to Gopee putel's, and told him that he too must give milk. The putel flew into a passion, and caused his servants to break the vessel in which the torch bearer carried the milk he had collected. Kânjee Rât's servant, therefore, was obliged to return to his master, weeping for the failure of his mission. The Rât was very much hurt at the putel's conduct, but thought it better to dissemble for the present. At this time a Chârun came to Kânjee's lodging, and when he had sung a song he begged the Rât for a silk scarf. This Kânjee had it not in his power to give. He sorrowfully repented a verse—

In recompense of what sin was I born,
The son of a great father?
A mendicant asks me for silk.
At home I have not even cotton

“themselves in speech and method of life to the people over whom they held sway. The same phenomenon was exhibited in Ireland where the ‘degenerate English,’ who living from generation to generation among the native Celtic Irish, had adopted the customs and costume of those they were expected to civilize, elicited the ceaseless denunciations of the English government and the penal wrath of Parliament. — *Life of Sir John Lubbock*, Lord Lovat.

The following is a list of the Rajpoot Koolies Thikurats of Cozerat — *The Sunkhars* of Kookwān, Bihunkora, Chuneear and Dekhward in the Choonwal, *the Mirkhars* of Kutosun, Junjowārá, and Punar, *the Khikars* of Chāntee and Wāhpoor, on the banks of the Sābhermuttee, *the Sukhars* of Golarwar, in the Churotar, *the Chakharis* of Uleeara in the Myhee hānti, and *the Bhikharis* of Kākurej. In the case of each of these families, their first connection with the Koolies separated them at once from the Rajpoot clans to which they belonged, and reduced them of necessity ever after to the adoption of the manners and customs of the Koolies, though in most cases, modified so as to approach more nearly to those of the pure Hindoo tribes.

Kánjee resolved within himself that he would go and sacrifice his life before the Matâ at Detroj. Meanwhile he lay down to rest. In the night the Matâ appeared to him in a dream, and said, "Be not afraid. Come to Detroj the day before the Nowrátra. A buffalo calf will meet you outside the village this you must sacrifice to me, and then you may plunder the putel's house victoriously. As a proof of the reality of this dream, I give you a silk scarf, which you may present to the mendicant." Having thus spoken, the Matâ became invisible. Kánjee awoke, and found a silk scarf lying beside him. In the morning he gave it to the Chârun. When the day before the Nowrátra arrived, he assembled his friends, two hundred in number, well mounted and armed, and with them advanced to Detroj. At the gate of the town he found a very fine buffalo calf belonging to the putel. He killed it before the Matâ, and sprinkled her with its blood. At this time the padishah had a garrison in a fort outside the gate of Detroj. Kánjee Rât posted a hundred horsemen to observe the garrison, and taking the remaining hundred with him, went to the putel's house, and ordered him to pay him obeisance. This Gopee putel refused to do, whereupon Kánjee slew him, with six of his sons. The seventh son he saved alive, and Kâleedâs, the present Putel of Detroj, is that son's descendant.

A complaint was made at Delhi that the putel had been put to death, and the padishah sent Azim Khan to reduce Kánjee to submission. There was at that time a very extensive forest about Detroj, called the "Jânguro Forest, of which the following story is related—When Dhârâ Shah fled before his brother, he came to Detroj, and Kánjee Rât offered to protect him there. Dhârâ asked where the fort was in which he was to be sheltered. To which Kánjee replied that the forest was stronger than any fort. Dhârâ answered, "The padishah's camels would eat this forest, and the timber of it would make stakes for fastening his horses. However, it is well in you that you have so much courage." Thus speaking, Dhârâ Shah pursued his journey to Sindh. Now Azim Khan, when he arrived, lost no time in clearing the forest, upon which Kánjee fled to Kutosun, where a connection of his, named Jeswunt Singh, was living. They jointly opposed Azim Khan, but were at last obliged to fly to Junjoowârâ, where they were received by Jehojee Mukwanâ. The whole of the allies were, however, at length compelled to fly to Thurrâ, in the Kâkurej country, where a Koollee Thakor, named Koompojee, then ruled. Koompojee joined them, and they continued their retreat to the hill called "Kuryâ," where they held out for twelve years, living the life of outlaws, until at length a wâneâ of

Chundoor, named Kurum Shee, who was employed by Azim Khân as his revenue minister effected a reconciliation between them and the padishah, and procured the restoration of their pergunnahs. The Thâkurrâs bound themselves therefore to Kurum Shee, that none of their race should gallop a horse near Chundoor, nor injure any of its inhabitants.

The Shah's court listened to the complaint about Gopee
 They said Will no one seize Kan?
 ' Let us send a stout Umeer to Goozerat
 ' To crush this Jânguro Kânuro

With honor Azim Khân was sent
 To set crooked things straight
 Kan and Jeswunt fighting he drove out,
 With them fled Raja Jesheeo

Kumo¹ was made Deewân by Azim
 Several rajas submitted to him
 From fear of Azim Thurra's lord fled
 The rajas all of them, fled to Kurjureeâ

At Kurjâ they held out—praised be the r valour!
 Why should I make the story long?
 Jeswunt, Kan Koompraj and Jesheeo
 The Râth vee² protected like a hedge

From this time Kânjee Rât held Detroj without interruption and attained to great power and fame. It is even said that the padishah conferred upon him royal insignia, a drum, bearers of silver rods, and a state umbrella.

Kânjee was succeeded by Ramsunghjee, Udebhânjee, and Nâronjee. The plinth of the funeral temple of this latter chief still exists at Bhunkora in the Choonwâl, and an inscription thereon states that "Rât Shree Nâronjee's chutree" was erected by his brother, Shree Hareesunghjee and his Koonwur, Shree Kânâjee, in A.D. 1720.

Kânâjee the younger, appears to have emulated the fame of his predecessor of the same name —

O! Kânâjee, Kanâ's quiver
 Thou didst bind on thee in thine youth,
 Another could not support its weight,
 O! Dev descended chief of Detroj!

¹ Kurumshee of Chundoor

² A title of Kurumshee's

Like Kānjee Rāt, he was at war with the Mohummedans.

The world with outcries went before the Shah,
The padishah heard the true word they said,
"As before in Agra, Jānguro Kānuro was famed,
"A Kānuro Jānguro has arisen again."

He has wall-pieces and warriors, his kettle-drums resound ;
Black elephants he keeps with him, does Nundo's son ;
His subjects cry, "What great matter is it to slay footmen ?
"He slew a nowaub with his banner and flag."

He is a striker of many blows, he is of great strength,
Three kinds of army he leads to crush his enemies,
He makes war-music sound, he destroys difficult forts,
He adorns his father's seat, does the grandson of Udebbān.

- Against the padishah continually he carries on war ;
- The padishah's subjects suffer fear not to be allayed.
"Wah ! wah !" cried out the courtiers of the Jām ;
"Kāno padishah destroys the troopers of the Shah."

Another verse thus celebrates his generosity—a virtue as necessary to the bardic hero as valour itself :—

Indra rains but four months,
You rain the whole twelve ;
He sends prosperity sometimes,
You are ever relieving the poverty of poets ;
He thunders in the sky,
You thunder upon earth ;
He rains money and grain,
You rain horses ;
Dettoj Rān ! giver of gifts,
I behold you increasing like the moon ,
O Kānā, son of Nundo,
I pronounce you to be equal to Indra !

Kānājee appears to have held only a fourth share of the Choonwāl, which had been already divided—at what time is unknown—into the estates of Kookwāv, Bhunkorā, Chuneear, and Dekhāwārā. He divided his own share among his sons during his life-time. Nuthoo-bhāee, the eldest, received the villages of Rāmpoorā, Kānpoorā, and Kān ; Dādo, the second son, had Duslānōo and Nāronpoor, Bhooput Singh, the youngest, Koeenteeoo and Ghuteshānōo. Kānājee retained the rest of the estate for himself, consisting of the villages of Bhunkorā, Kāntrodee, Chooneenoo-puroo, Dāngurwoo, Bālshāshun, Endurā, and Kudwāhun.

On the death of Kānājee, Bhooput Singh, who was then twelve years old was driven from the estate by his elder brothers, and retired

to the house of the Thakurra of Chuneear, who was his distant kinsman. He had a favorite goat, which on one occasion fought with a goat belonging to the Thakurra of Chuneear, and, being beaten, ran away. Bhooput Singh was much enraged with his goat, and said to it, "Shame on you, that you have taken away my character." He cut off the goat's head. The Chuneear chief was afraid that Bhooput Singh might some day be angry in a similar way with his children, and might do them injury. He therefore determined upon sending him away. Bhooput Singh retired to Koeentceoo, one of the villages which had been assigned to him by his father, and took up his residence there. Now Koompojee Mukwanâ of Punar was advised by his minister, Puthoo, to give his daughter in marriage to Bhooput Singh. Koompojee, who was a chief very famous throughout the country, asked how such a thing could be thought of while Bhooput Singh had no lands. The minister replied that if Koompojee were to assist him, Bhooput Singh would soon recover his estate. So the lady was married to the young Thakurra, and his father-in-law, Koompojee, collecting two thousand Kooles put to death his brother, Dado, and Dado's son, Bunesung at Duslanoo upon which Nuthoo bhâee, the other brother fled away for fear, and took shelter first at Kutosun and then at Ghântee. Bhooput Singh upon this seized his father's and brothers' estates, and seated himself at Bhunkora.

An Uteet of the Gosâee monastery at Bhunkora used to come and go to the apartments of the mother of Bhooput Singh. The Waneear ministers took advantage of this to tell tales to Bhooput Singh, and say that, from the Waneear's coming to the durbar, the Thakor's name was spoken ill of. Bhooput Singh was enraged at the thought, and slew his mother with his sword. The Uteet thereupon fled, and never returned but his disciple took possession of the monastery.

At this time the "Meleekurs," or *foragers*, of Koompojee Mukwanâ of Punar ranged the whole country from Wudwan and Limrie on one side, to Ahmedabad on the other. The Raja of Sâund gave Koompojee a horse every year at the Deewalee, and arranged that his territories should be exempted from *forays*. Koompojee levied black mail on many other villages also. Now Jetha Putel of Mândul was in great favor with the Mahrattas, and used to precede the Peshwah's army when it came into the country to levy tribute from the Bhoomear chiefs. At one time two lakhs of rupees of tribute were due to the Peshwah by the Raj of Hulwad. Jetha Putel went there to arrange for the payment of these arrears. At that time the Râja was managing the estate in the minority of the Koonwar. She told

Jetha Putel that she had not the means of paying the arrears at that time, her country having been but lately wasted by the chief of Wudwan, who allowed her not a moment's respite. Jethâ Putel threatened that if his demand were not complied with he would enforce it by firing the town. So saying he went away. Now Koompojee was the adopted brother of the Blee, and she sent for him and told him that she should never be at rest until Jethâ Putel was dead. Jethâ came about the same time to a Punar village, called Churecaloo, to fasten a garland on behalf of the Peshwah. Koompojee took the opportunity to quarrel with him, and slew him with his sword—a deed which gave great satisfaction to all the Bhoomcees.

After this Koompojee made a foray upon Od Kumod, near Ahmedabad, with a hundred and fifty horsemen in chain armor. He drove off the cattle. There was, however, in the village a post of sixty Mahratta horse. These horsemen came upon the "war," but Koompojee engaged them and repulsed them with the loss of twenty of their number, he himself losing only four of his followers. There was, however, another post at Sirkhej and a Waneea minister, with only six horsemen and a pair of kettle-drums, came suddenly upon the Koolees, during one of their halts. The Meleekurs, when they heard the drums supposed themselves to be attacked by an officer at the head of a large force, and so took to flight. Koompojee Thakurra, as he galloped off, was struck through from behind with a spear, and fell dead. The Mahrattas carried off the corpse, and refused to give it up until Shamtâjee, Koompojee's son, promised that he would never make a foray upon their village again. Having obtained the body, Shamtâjee committed it to the flames at Punâr, and erected a paleeyo at Od Kumod.

To return to Bhooput Singh. Mulhâr Row Guikowar sent from Kuree to claim the villages of Kântrodee, Koeenteeoo, and Ghute shanoo as Guikowar property but Bhooput Singh refused to surrender them, and the dispute lasted for a number of years. At one time several cart loads of silk goods, the property of a Puttun merchant passing along under the protection of the Chuneear Thakurra's people, were seized by Bhooput Singh between Duslânnoo and Bhunkorî. Bhooput Singh allowed the merchant to ransom his property for four thousand rupees. This conduct produced a great feud between him and Chuneear, in the course of which many men on both sides were slain, and Bhooput Singh himself was on one occasion, wounded with a matchlock ball. Hunmunt Row, the brother of Mulhâr Row, advanced towards Bhunkora at this time with a Mahratta force from

Kuree and sent to Bhooput Singh to say, that as the Thākurrā was about to throw water on his head,¹ he had come to bind a turban for him. Bhooput Singh replied that he did not want the turban and had no intention of allowing the Mahrattas to enter his town. Hunmunt Row, therefore, quartered his troops in the neighbouring villages, and sent to Kuree to say that Bhooput Singh was not to be caught by stratagem. Upon this Mulhar Row forwarded Bhooput Singh a safe conduct, and invited him to Kuree. On his arrival he repeated his demand for the three villages, which was again rejected by Bhooput Singh. It was near harvest time, and the grain was ripening in the fields. Bhooput Singh laid them all waste and leaving his village placed his wife and children at Veerungam, and went out. He had three hundred horse of his own and his allies swelled his force to the number of two thousand. He plundered the Guikowars villages.

Bhooput Singh used the royal drums and umbrella which had been granted by the padishah to his ancestor Kānjee-Rāt. While he was out Mulhār Row began to destroy his house with his cannon. A Chārun sneeringly said 'What wonder is there that Bhooput Singh should fight but now the very bricks of his house are turned warriors. Mulhar Row was ashamed of his proceeding when he heard this and retired. Bhooput Singh continued for a long time to be a terror to the Mahrattas —

Kuree and Bhunkorā fought
Sattara and the Jām heard it
Bhooput went to the battle
As Rām against Pāwun.

Descendant of kâna! the enemies
Flesh devourer
Your sword
Has become a terrible Dâkin

Women of the Mahrattas,
How can ye wear ornaments?
O'er your heads hangs a great terror
For ready to engage stand Bhooputo.

Mulhār Row did not perceive the snake's house
Unwittingly he set his foot thereon
The mighty serpent awoke
Bhooputo the invincible warrior

¹ That is, to bathe for the first time after recovering from his wound

“ Kuree he will dig up by the roots,
 “ He will force them to sue for peace,
 “ Bhooputo will enjoy the land,
 “ He will strike Row Mulhâr

“ Senselessly many swaggered,
 “ Mahrattas and Toorkoras,¹
 “ On all four sides your servants—
 “ You made them, O' Bhooputo ”

When a son was born to Mulhâr Row, at Kuree, a servant of his went into the market to purchase ginger for the use of the Rânee, that root being much used by Hindoo women as a tonic after child birth. The servant kept on saying, “ We must have the very best “ ginger in your shop.” The grocer said, “ Bhooput Singh's mother “ has eaten all the best ginger, there's none left now but what's dry. The damsel went home, and mentioned what the grocer had said to Mulhâr Row. He was enraged, and plundered the grocer's house. When Bhooput Singh heard this, he made up to the grocer his loss. In this way, Mulhâr Row and Bhooput Singh were opposed for many years. At length, when Mulhar Row went to war with the English and the Baroda state, he called in Bhooput Singh from Junjoowâr to his aid; and when Mulhâr Row was made prisoner, it was to Bhooput Singh's care that he confided his family.

The following anecdotes are related of this chief —

The Kâtee or Dhândulpoor, named Godud, was attacked by the Nowaub of Joonagurh. He sought aid from the Râj of Hulwud, but that chief was afraid of the nowaub, and refused to assist him. Godud Kâtee then sent for Bhooput Singh, who went to Dhandulpoor, and defended it successfully.

The chief of Hulwud had encroached upon the lands of the grâssia of Methan, who is the head of a younger branch of his family. Upon this the Methân Jhâlâ gave his daughter to Bhooput Singh, as other chiefs had given daughters, on like occasions, to Mohummedans, and the Raj of Hulwud, from fear of Bhooput Singh, withdrew immediately from the lands which he had seized.

Bhooput Singh used to give feasts to Brahmins on the twelfth days of both divisions of the month. He maintained also a charitable establishment in his village for the poor, and forbore from plundering the poor, though he made war upon rajas. He died in A.D. 1814.

In the neighbourhood of the Sekunkhâe Noodees of the Choonwâl

¹ A name of contempt for Toorks or Mohummedans.

are the Mukwānā Koolees, who possess the estates of Junjoowā, Kutosun, and Punār Kesur, the Mukwano,¹ had, in addition to his son Hurpāl, the ancestor of the Jhīlā clan two other sons, Wujepāl and Shāmtajee. Wujepāl was wounded and taken prisoner in a battle against the Mohummedans, and became a Molesulam. His descendants are the Mohummedan chiefs of Māndoowā in the Myhee Kartā, who bore the family title of Lāl Meclā, and have been alluded to in the story of Row Veerum Dev of Ledur.² Shāmtajee took forcible possession of the town of Santhul, at which his descendant, Kānojee, resided in the days of Mahmood Begurra. Kānojee married the daughter of a Bheel chieftain, and thus lost caste, he served, however, with distinction under the sultan and Mahmood therefore made him a grant of the estate of Kutosun which consisted of eighty four townships. Thirteenth in descent from Kānojee was Naronjee, Thākori of Kutosun from whose time the fortunes of the family may be very minutely traced exhibiting perhaps the best example which Godzerat can furnish of the effects of the Hindoo custom of subdividing landed property. It is not however our intention to enter upon this task, as the subject though interesting to the student of land tenures, is unattractive to the general reader. The exploits of the Kutosun Mukwānās do not furnish so good a field for heroic tale as those of their neighbours of Bhunkora but the names of Ujbojee and Ujtojee grandsons of Naronjee are not without fame in their way, and are celebrated in a ballad from which we select in conclusion, a few passages. The following is a picture of Ujbojee's court at Kutosun.—

¹ Drums sounded in the durbar water was sprinkled on the

"to the padishah. Well didst thou rise Sun-like Mukwâno! son of
 "Jusâ! the father of Hindoos, and the boundary! Nor less famous
 "was his brother, Uguresh; the brothers recalled to men's minds the
 "sons of Dusruth."

Ujbojee was, according to the bard, an universal conqueror, he
 defeated alike "the Show Raja's army, the army of the Dekkanees,"
 and "the army of Delhi;" but he did not neglect still more con-
 genial achievements; "from village to village he *fixed his grâs*," or
 imposed his black-mail; "every day he gained great fame in plun-
 "dering. His Umeers were the Vishrodeeâ, the Funâra, the Murto-
 "lecl," and a vast number of other half-clad lords of hamlets; he
 was not, however, deficient in wardrobe himself, for the bard par-
 ticularly specifies that "he dressed in silk and jewels."

Ujbojee established his claim to a more honorable reputation, by
 throwing open his granaries to the poor, on the occasion of that ter-
 rible famine of A.D. 1813, the recollection of which, like the echo of
 some mournful strain that will not pass away, is sure to darken the
 most joyous verse of the bard —

"The earth was distressed, rajas were without food, Rows and
 "Rânâs had not a grain to bestow, husband and wife deserted each
 "other, parents abandoned their children, the practice of religious-
 "giving was forgotten, charitable establishments were broken up; the
 "places of water were dry, not a drop fell from the heavens. At the
 "time when daily from each village came such news as this, when all
 "the country was a beggar, at that time did the descendant of Kâno
 "unfurl his flag; open he threw his stores, though other rajas
 "would not admit strangers to their villages, Ujubesh received them
 "all. If Indra remained angry in Swerga, this Indra upon earth, at
 "least, was propitious, he strove to drive the famine from the land."

The following is an account of a war with the Mohummedans —

"At this time two Toorks ruled at Kuree, Âambo Khân and
 "Lembo: they oppressed the country. When they heard of the
 "fame of Ujbo and Uguro, they wrote to Kutosun to demand
 "tribute and submission. Ujbo was furious when he heard the
 "message. Uguro restrained him from slaying the messenger.
 "They sent for the minister, Deepchund, the son of Mudunshâ; an
 "irritating answer they made him write to the Toorkurâs, reminding
 "them of the exploits of Kesur, and of the lords of Keruntée-gurh.
 "The big-bearded Moslem assembled full of pride, they pitched
 "their camp at Dângurwoo. When the news reached Kutosun,
 "Ujbo called in his brothers, Tejul, whose sword had never broken,
 "Meghrâj, Jugto, and Sooruj Singh. Uguro, stroking his moustache,

"addressed them, the brothers swore they would do the duties of
 "brotherhood. Vikumshee, the poet, cried, 'Wah! wāh!' He was
 "pleased when he saw their courage, he incited them by singing the
 "songs of their fathers, he sang of Shāmtājee of Sānthul, of
 "Hurkhā Showāee, of Kāno Many Kooles came together, the
 "twanging of bows sounded, each bore his quiver at his back,
 "some were horsemen, some footmen, some soldiers of the night
 "Jhorā and Jussa came with the men of Jukānā, Hemo came, of
 "Ugurjā, Mano, of Murtolee, and many others. We need not,
 however, enter upon the description of the battle, which is put
 together after the established bardic receipt, the Shesh Nāg
 trembled, Hindoo met Mohummedan as mountain meets mountain,
 the stream of blood flowed like a river, Shiva appeared, as usual on
 such occasions, with his staff of Veers, goblins, flesh-eaters, &c
 Sooruj held in his horses, the chariot of the sun was stayed
 "Upsurās and Howrīs came to carry to their celestial homes
 "Hindoos and Moslem. Āmbo and Lembo, who turned not to
 "flight, strove with the sword-armed Kshutree."

All this is usual, the following, however, is peculiar —

"When Uguresh excited him, Ujbo determined upon falling on
 "the enemy by night, tiger like, as well as fighting them by day,
 "From tent to tent he dug mines, money and jewels, arms and
 "clothes he carried away In both ways the enemy received blows,
 "having nothing to eat, away they scampered, of men and horses
 "were left but a few Reduced to such straits as these, the
 Mohummedans were glad to avail themselves of the offers of the
 Thākōr of Wursora, who now came forward, and, effecting a
 settlement of the matter in dispute, 'caused the strife to cease'."

CHAPTER IX.

THE MYHEE KĀNTĀ

THE fiscal and military division of Goozerat known to the Mahrattas
 by the name of the Myhee Kāntā, was not, as the name implied
 confined to the banks of the Myhee but extended northwards from
 that river to Poseenā, Umbājee, and the Bunās, and included, in fact,
 all that portion of Goozerat proper which required the presence of a
 military force for the realization of the Guikowār's tribute The

natural features, which we have described in the opening of this work, were, in a great degree, the causes of the very different state of subjection into which the various parts of the province had fallen. The level country was almost entirely reduced under the direct government of the Mahrattas, though the jungles of the Choonwal, and the banks of the Myhee, as far south as Baroda, still furnished shelter to independent tribes, and many villages in Mondah, Napār, Dholka, and others of the richest districts, including those which belonged to the Rajpoot landholders, and in particular to the Wāghelas, required an annual armament to enforce payment of their tribute. As the smaller streams branched off, many independent communities appeared among the ravines and jungle on their banks, as these rivulets increased in number, and the forest grew thicker and more continuous, the independent territories also became more frequent, and were found in more solid masses, until at length the still untarred principalities of Eedur and Loonāwara were reached amidst the mountains of the north-east.

Many Koonbees, wanceas, and others of the peaceable classes, were included among the population of the Myhee Kāntā, but the castes which bore arms, and in whom the whole authority of the country was vested, were Rajpoots Koolees, or Mohummedans. Of these, the Koolees were by far the most numerous, though they were, for the most part, found under Rajpoot rule. The Rajpoots themselves were of two descriptions—the Marwarees who had accompanied the reigning family of Eedur in its emigration from Jodhpoor, and the adherents of the ancient Rows whom we have already beheld driven to a last retreat at Pol. The former resembled the clans of Marwar in their costume and manners but, in their present sequestered situation had contracted an additional ruggedness. They were said to be very brave, but stupid, slothful, unprincipled and devoted to the use of opium and intoxicating liquors. The Rehwurs, and other clans who still professed allegiance to the descendants of Row Sonungjee, were considered to be more civilized than the Marwarees, more honest, more submissive, but less active and warlike. All the Rajpoots used swords and shields, matchlocks and spears. They often wore defensive armor, either of leather or of chain, and placed it upon their horses, they sometimes, but rarely, carried also bows. Their plan of war was to defend their villages, they seldom, except after an ineffectual defence, took to the woods like the Koolees, and were quite incapable of the desultory warfare so congenial to the temper of the latter tribe. The Koolees, or Bheels (for, though the former would resent the classification, the

distinctions between them need not here be noticed), were, as has been observed, by far the most numerous of the inhabitants of the Myhee Kāntā. They were more diminutive in stature than the other inhabitants, and their eyes wore an expression of liveliness and cunning. Their turbans, if they used any, were small, their common head-dress was a cloth carelessly wrapped round the temples, their clothes were usually few and coarse, they were seldom seen without a quiver of arrows, and a long bamboo bow, which was instantly bent on any alarm, or even on the sudden approach of a stranger. The natives described them as wonderfully swift, active and hardy, incredibly patient of hunger, thirst, fatigue, and want of sleep, vigilant, enterprising, secret, fertile in expedients, and admirably calculated for night attacks, surprises and ambuscades. Their arms and habits rendered them unfit to stand in the open field,¹ and they were timid when attacked, but had, on several occasions, shown extraordinary boldness in assaults even upon stations occupied by regular British troops. They were independent in spirit, and although all professed robbers, were said to be remarkably faithful when trusted, and were certainly never sanguinary. They were averse to regular industry, exceedingly addicted to drunkenness, and very quarrelsome when intoxicated. Their delight was plunder, and nothing was so welcome to them as a general disturbance in the country. The numbers of the Koolees would have rendered them formidable had they been capable of union, but though they had a strong fellow feeling for each other, they never regarded themselves as a nation, nor ever made common cause against an external enemy.

The revenue of the state of Eedur amounted to four lakhs of

¹ The Scottish Lowlanders entertained a similar opinion of the Highland clans. A ballad, entitled 'Bonny John Seton,' has the following verses—

"The Highland men they're clever men,
At handling sword and shield,
"But yet they are too naked men
"To stay in battle field.

"The Highland men are clever men
"At handling sword or gun,
"But yet they are too naked men
"To bear the cannon's rung.

"For a cannon's roar in a summer night,
"Is like thunder in the air—
"There's not a man in Highland dress
"Can face the cannon's roar.

rupees, without including its dependencies of Ahmednugger and Morasā. In the time of the Rows, the Eedur territory had been much more extensive, but the pergunnahs of Kheraloo and Poorantej had been conquered by the Sultans of Ahmedabad, while other districts had been absorbed by the Rānas of Mewar, or the Rawuls of Doongurpoor. The Muhārāja of Eedur possessed himself no more than a revenue of one lakh, or one lakh and a half, the remainder was assigned to eight Rajpoot chiefs, who held of him, under the designation of "puttawuts," on condition of military service, and a small pecuniary payment. There were, besides, between twenty and thirty Rajpoot and Koolēe chiefs many of whom had held lands of the old Rows for military service, but who now paid, instead, an annual tribute to the Muhārāja. The whole Eedur country was tributary to the Guikowar, the levy being made in the first place upon the Muhārājā and his puttāwuts, but falling ultimately on the people of the country, upon whom an extra cess was imposed to meet it. The Muhārāja's personal force consisted of only fifty horse and one hundred and fifty foot, but as occasion required, it was increased to a much larger number, by the employment of mercenaries, of whom bands were never wanting. The puttawuts' contingent was about one thousand strong horse and foot, and there existed a further force of six hundred military vassals.

The chiefs of Ahmednugger, Morasa, and Bayur were relations of the Muhārājā of Eedur, and held territory which was included in that principality, though they were in reality almost entirely independent. The chief of Ahmednugger, in particular, was the mortal foe of his kinsman of Eedur, and their enmity had of late been raised to the highest pitch by a dispute regarding Morasa, which the Muhārājā claimed as a fief that had reverted to him on the death of the last chief, while the Ahmednugger prince continued to hold it for his son, who was as he contended, the rightful heir by adoption.

The eight "puttawuts" of Eedur were (with the exception of one, who was a Chohan) of Rathor blood, distinguished by the family names of Jodha Champawut, Koompawut, and others which marked their respective descent from Jodha, the founder of Jodhpoor, his brother Chāmpā his nephew, Koompo, or other members of the reigning family of Marwar. Their respective rank was strictly settled, and the honors assigned to each were carefully defined. The Koompawut of Oondunee the highest in rank, was preceded by a silver rod, and was allowed to sound the kettle drums at the head of his train, he was entitled to recline in a litter, and to use the royal "chamur," or fan of horse hair. His lands were free of all revenue payable to

the head of the state, when he appeared in the presence, or retired from it, the Muhârâjâ rose from his cushion and embraced him, and his place in the court was the first on the right hand of the sovereign. Perhaps the most highly valued of his privileges, however, were two, which will doubtless appear strange ones to the European reader—he was entitled to wear a heavy anklet of gold, and to smoke a golden hookah in the royal presence. The noble of lowest rank, who possessed, however, the most ample estates, was the Chohân of Mondeytee. He enjoyed the fewest privileges granted to any of his order—the kettle-drums, and the state embrace of the Muhârâja.

Next in rank to the nobles of the first class was the Bârutyee, or royal bard, whose seat was in front of the Muhârâja's cushion, and who received the prince's salutation, both on entering and on retiring from the court.

There were other military vassals, who, holding lands in the districts (or zillahs) of the great nobles, were called "Zillayuts." Some of these were received by the Muhârâjâ on entering the presence, but no notice was taken by him of their departure. They maintained each of them a small number of horsemen, which never exceeded ten, and followed the noble of the zillah.

The revenue affairs of the state were conducted by a minister called Harbhâree or Deewan usually a member of the commercial classes. Other relations, however, were entrusted to one of the Sirdars, who bore the title of Prudhân and whose constant presence with the Muhârâjâ was indispensable. No step could be taken by the prince, which affected one of the nobles, without the concurrence of the Prudhân, and a summons for attendance signed by the Muhârâjâ, but wanting the counter signature of this minister, would have been disregarded by the puttâwut, or even considered as evidence of a treacherous intention.

The Eedur territory, though open towards the west, was generally very capable of defence. It abounded in rivers, hills, and forests. The soil was fertile, and innumerable mango trees evinced that it had once been cultivated, the greater portion was now, however, overgrown with jungle.

The Myhee Kântâ district contained also the Rajpoot principality of Loonâwâri of whose fortunes we possess unfortunately no record. It included, in addition, the territory of Dîntâ and the possessions of numerous small chiefs (each of them leading from fifteen hundred to three thousand fighting men, and seated in the neighbourhood of fastnesses of very great strength), of whom the most considerable may be divided into four or five clusters. The Koolce chiefs of

Umleerā, Lohār, and Neermalee, with the Mukwānā landholders of Māndowā, Poonādurā, and Kurāl, occupied an area of about fifteen miles in the neighbourhood of the river Watruk a second cluster, of nine Koolēe villages, lay on the Sabhermutēe, in the pergunnah of Beejapoor, immediately to the south of these were the Kājipoot estates of Wursorā, Mānsā, and Pethāpōor. The Koolēes of the Kākurej, near the Būnīs, and those of the Choonwāl, were estimated at the respective strength of eight thousand, and five thousand bowmen, but their country was not strong, and they had ceased to be troublesome to their neighbours.

The ruins of numerous and extensive castles, built by the Mohumedan monarchs with the view of checking the "Mewāsees," or refractory tribes, are still to be seen in unfrequented parts of the country. Such measures were probably not very effectual, even when the Moslīm power was in full vigour, and in the decline of the Mogul empire the garrisons were withdrawn, and the country was abandoned to its turbulent inhabitants. The state of affairs was altered on the appearance of the Mahrattas, who, without building forts or attempting to assume the direct government, carried on their usual harassing inroads until they extorted a tribute, which they continued to increase as opportunity offered.

The Mahratta Moolukgeeree force, in the Myhee Kāntā, used to canton during the rains wherever its presence seemed most required, and for the whole of the remaining eight months of the year it was constantly in motion. When the tribute was not paid on demand a horseman, entitled to levy a fixed sum every day, called a Mohul, was despatched to the chief. In case this measure proved ineffectual the force moved to the chief's lands, when, if the presence of such undisciplined visitors, by its own inconvenience, failed to bring him to terms, they proceeded to cut down his crop, spoil his trees, and waste his lands. These measures were generally rendered necessary by the imposition of some addition to the tribute, but many villages also made it a point of honor not to pay unless a force came against them. In cases of extreme obstinacy in refusing tribute, or in committing or encouraging depredations, the Guikowar officer entered on open hostilities. He generally endeavoured, by a forced march to surprise the Mewāsees in their villages and seize their chief or their women. If he succeeded, the Mewāsees submitted, but if he failed, he "struck" (that is to say, burned) the village, and the people, especially if they were Koolēes, retired to the jungle, and set his attacks at defiance. The strongest Koolēe villages were open on the side furthest from the river, and the only object of such defences

as they erected on other points appeared to be to secure a retreat to the ravines. The facilities afforded by these recesses, whether for flight or concealment, inspired the Koolees with the greatest confidence, while the roads leading along the supposed ridges were by no means equally encouraging to the assailants. In such cases the Koolees, with their bows and matchlocks, would often keep the Guikowâr troops for a long time at bay. But if they were dislodged they scattered, and, by long and rapid marches, united again at a concerted point beyond the reach of their enemies. In the meantime they sometimes attempted night attacks on the camp, in which the suddenness of their onset often struck a panic into the undisciplined troops opposed to them, but they more frequently avoided the enemy, and annoyed him indirectly by the depredations they committed on the villages in which he was interested. In the meantime the Guikowâr chiefs endeavoured to obtain intelligence, and to cut up the Koolees or seize their families. They also tried by all means to prevent their receiving provisions, and otherwise punished all who supported them. If this plan were successful, the Koolees would subsist for a long time on the flowers of the Mowra tree, and on other esculent plants, but in time the bulk of their followers would fall off and return to their villages, while the chief, with the most determined of his adherents, remained in the jungle, and either was neglected, or easily eluded the pursuit of the Mahrattas, until he could, by some compromise, or even by submission, effect his restoration to his village. There were many instances in which quarrels with the Koolees had terminated still less favorably to the Guikowâr. The village of Umlecârâ, though defended on one side only by a narrow strip of jungle and a hedge of dry thorns, stood a siege of six months against a body of seven thousand men. The village was carried by assault, but a part of the Koolees rallied, and the besiegers fled with the greatest precipitation, leaving their guns and four of their principal leaders on the field. On another occasion the inhabitants of Lohar, about one thousand strong, effected a Guikowâr force of ten thousand men through a long defile into the bed of the Wâtruk, and while a small party made a show of resistance on the opposite bank an ambuscade started up and opened fire on the rear in the defile. The whole army immediately took to flight, and Bâbajee Appâjee, who commanded it, with difficulty escaped by the swiftness of his horse.

When the affair was with Rajpoots these almost always defended their village, and that of Kurrôrâ, situated among strong ravines, on the banks of the Sâbhermuttee, once beat off several assaults of the Guikowâr troops, and compelled them to raise the siege. The Raj-

poots sometimes, though rarely, hired foreign mercenaries, and often called in Koolees, but the Koolees never had recourse to the assistance of any other tribe.

The Mahratta power was at its highest in the Myhee Kāntā about the end of the eighteenth century, at the time when Shivrām Gārdee, the commandant of regular infantry, whose name has been already mentioned, was employed in the settlement of the province. The disorders of the Guikowār government, subsequent to the death of Futteh Singh, did away with the effects of Shivrām's successes, but about the year A.D. 1804, order was very effectually restored by Rughoonath Myheeput Row (or Kākajee), the cousin of Rowjee Appājee, and although the Guikowār troops had since then met with some reverses, they had never encountered any general spirit of resistance. The first interference of the British government in the affairs of the Myhee Kāntā took place in A.D. 1813, when Major Ballantine, following up the system which had been so ably introduced by Colonel Walker, entered into engagements, on the part of the Guikowār, with all the tributary chiefs of the province. By some unaccountable mistake, however, those terms were never either conformed to or formally annulled. The Myhee Kāntā was, during the period that ensued, entrusted to Bucha Jemadār, an officer of the Guikowār government, who kept up a considerable force, and maintained the authority of the Mahrattas with some energy. He greatly increased the pecuniary payments of the chiefs, and he chastised such of them as went into open rebellion, but he was unsuccessful in preventing depredation, and loud and frequent complaints of the outrages of the Koolees were heard in the British districts. In A.D. 1818, the larger part of the Jemadār's force was called off on foreign service, and afterwards, the whole of the Mahratta troops having been withdrawn, the province relapsed into nearly its former state of disorder. Three years afterwards the Myhee Kāntā was visited by Mr Elphinstone, who then held the reins of government at Bombay, and under his direction a British agency was established in the province, with the general views of securing its tranquillity and of providing for the peaceful realization of the tribute possessed by the government of Baroda.

CHAPTER X.

THE MUHÂRÂJÂS OF EEDUR—ÂNUND SINGH—SHIV SINGH—BHUWÂ
NEE SINGH—GUMBHEER SINGH

UJEET Singh, say the Eedur bards, speaking of the Jodhpoor Raja of that name, was very famous. He placed seven shahzâdas on the throne and unseated them again. In the end he placed Momud Shâh on the throne. For seven days Ujeet Singh's order was obeyed at Delhi, and five great rajas came to him for protection—those of Jeypoor, Jesulmer, Buhawulpoor, Seerohee, and Sheekur. After placing the padishah on the throne, Ujeet Singh remained three years at Delhi, and then returned to Jodhpoor, leaving Koonwur Ubhye Singh, with five thousand horse, to serve the padishah. One day the padishah took Ubhye Singh with him for a sail upon the Jumna. When they reached the middle of the stream, the padishah ordered the Koonwur to be thrown into the water. Ubhye Singh asked what was the reason. The padishah told him he must write to his brother, Wukhut Singh, to put his father to death. Ubhye Singh upon this caused Bhundâree Rughoonâth to write to Wukhut Singh, and tell him that he would give him Nâgor on condition of his at once putting Ujeet Singh to death. When the letter reached Wukhut Singh he went in the middle of the night, and put his father to death.¹ The Rântees prepared to become sutes, they took with them Ubhye Singh's younger brothers—Ânund Singh, Râee Singh, and Kishor Singh—in order that their eyes might not be put out, according to the Jodhpoor custom. The Jodhpoor Raja's place of cremation was at Mundowur. When the Ranees arrived at that place they made the Koonwurs over to the Sirdars. Now Râee Singh and Ânund Singh were the sons of a Chohân Rânee, and Kishor Singh of a Bhâtee Rânee. They were entrusted to the care of the Chohan Sirdars, Man Singh and Devedas, and of Mân Singh's Koonwur, Jorawur Singh. These Chohâns held the Roccoha puttâ, the produce of which was one lakh, they abandoned it and went away with the Koonwurs, and halted at Chândelâ, fifteen coss east of Jodhpoor. Thakor Mokum Singh, the puttâwut of Baroda in Marwar,—a puttâ of ten thousand rupees,—was ordered by Wukhut

¹ See this story in detail in Todd's Rajasthan, vol. i pp 744 745

Singh to pursue them and slay them, or bring them back. He mounted, therefore, and proceeded with eight hundred horse to Chândelâ. The three chiefs, beholding his approach, girded up their loins, and seated themselves in council, their twelve hundred horse being encamped around them. Mokum Singh dismounted at their tent, and asked for the Koonwurs. Mân Singh said that they had been entrusted to him by the sutes, and that he now made them over in the same way to Mokum Singh. As he spoke these words he presented also a dagger, and said, "If you intend to slay them, do so now." Mokum Singh said, "Thâkor! you have done much, that you have drawn me in along with you. Now, what befalls you must befall me." The four chiefs retired together to a hill called Âdowalo, in Marwar, and became outlaws. Their families were left at Kurneejee Matâs, at a Chârun village called Desanot in Bikaner,—this Matâ being very powerful to protect those who fly to her for refuge.

Now before this time the Châmpâwut puttawuts of Sunulâ, viz, Showace Singh, Mân Singh, Pertâp Singh, and Jeewundâs, who held a puttâ of seventy thousand rupees, had had a quarrel with Raja Ujeet Singh, and their puttâ had been placed under attachment. They also had become outlaws, and were at this time at Âdowalo, their families having been left at Kurneejee Matâs. They had lately plundered a caravan of treasure passing from Ujmeer to the padishah at Delhi. When the Raj Koonwurs arrived at Âdowalo the Châmpâwuts made an offering of this treasure, and volunteered their services. Koonwur Anund Singh accepted the offer, and at this time he made a promise to Mokum Singh Jodhî, Mân Singh Chohan, and Pertap Singh Châmpâwut, to the effect that if he obtained a kingdom he would confer a puttâ upon each of them, as they were faithful to their lord. From Adowalo the Koonwurs and their partisans began to make forays upon Marwar, and it is still said of Man Singh Chohan, in songs, that he churned Muroo-land as the Deys churned the ocean.

When Ubhye Singh, from fear of the padishah, wrote to Wukhut Singh to put his father to death, the padishah gave him the Eedur pergunnah as a present, and a deed with nine seals. A Brahmin named Jugoojee, the Pooroheet or family priest of Ubhye Singh, while on his way from Delhi to Jodhpoor, was seized by the outlaws, and carried to Adowalo. He informed them of the grant of Eedur to Ubhye Singh, and swore to them that if they would permit him to go to Delhi he would bring the grant back with him. They agreed to the Prahmin's proposal, and he went to Ubhye Singh, and informed him that his brothers were plundering and distressing Marwar, suggest

ing that the grant of Eedur should be given to them, instead of one of the twenty two pergunnahs of Jodhpoor Ubhye Singh gave him the grant and he carried it to Adowalo.

At this time, Sumwut, 1785 (A.D. 1729) Oodāwut Lāl Singh, who served the Nawaub of Borsud with three hundred horse was on his way to Marwar on leave, and arriving at Eedur, pitched his tents by the Rumulesur tank. It was then that the Desaees came to visit him, and offered to make him master of Eedur. Lāl Singh said that the padishah had granted Eedur to Muhārājā Ubhye Singh and that he could not himself take it but that he would bring Anund Singh and the other brothers of the Muharajā who were in outlawry. This being agreed to by the Desaees Lal Singh went to Adowālo and related what had passed. The Raj Koonwurs had in the meantime been joined by Jethāwut Uderamjee and Koompāwut Umur Singh they now set out at the head of about five thousand horse, and proceeded to the pass of Rohera leading from the Seerohee country into the province of Eedur. The Wāghela Thakor of Poseena, a puttawut of the Row's however blocked up the pass, and would not permit the Raj Koonwurs to advance, for the Rowjee had by no means abandoned his claim to the possession of Eedur. At length it was arranged that Anund Singh should marry the Thakor's daughter,

¹ The following is an extract from a report by Major Miles, then in political charge of the Myhee Kānta, dated 21st September 1821 —

"In Sumwut 1785 Anund Singh and Race Singh two brothers of the Rajah of Jodhpoor accompanied by a few horse from Vanoo and Jethunpoor and the Koolies of Gudwara, took possession of Eedur without much difficulty. They are said to have had an order from Delhi but the truth seems to be that they were invited by the state of the country and most likely assisted by the Marwar princes, who at that period held the Subahdaree of Ahmedabad. Some years after at the instigation of the Desaye above-mentioned (who had been placed in charge of Eedur after its capture by Morad Buksh) who appears to have been displaced by the Marwarrees, an officer in the service of Damajee Guikowar named Buchajee Dewajee was dispatched on the part of the Peshwah to take possession of Eedur which assisted by the Rehwur Rajpoots, the servants of the late Row of Eedur he did. Anund Singh was killed in an engagement fought for the recovery of Eedur about Sumwut, 1800 (A.D. 1753) and Buchajee after leaving a detachment there returned to Ahmedabad. Race Singh however collected a force and again obtained possession of Eedur. He died in Sumwut 1822 (A.D. 1766). Shiv Singh succeeded his father Anund Singh, and is said to have governed about forty years. Shiv Singh had five sons—Bhowanee Singh (or Laljee) who succeeded him, Sungram Singh, who received the puttah of Ahmednugger, Jalum Singh of Morassa, Linder Singh (no puttah) and Umur Singh of Gorewara. Bhowanee Singh governed only one month after the death of his father and was succeeded by his son Gumbheer Singh, the present raja, in Sumwut 1849 (A.D. 1792). Gumbheer Singh has one son, named Oomied Singli or Laljee, who is about twenty years of age."

and that that chief should have twelve villages in addition to those which he held of the Row of Pol. The villages of the Dhunāl estate were accordingly made over to the Thākōr, and his daughter was married to Anund Singh, and the army thereupon advanced to Poseenā. To this place the Rāj Koonwurs invited the Desāees, and on their arrival an arrangement was concluded, and the force advanced to Eedur, which place they entered on the seventh of the light half of Phālgoon, Sumwut, 1787 (A.D. 1731), the same year in which Muhārājī Ubhye Singh came to Ahmedabad. Ubhye Singh was afterwards on good terms with the Eedur Muhārājās, and not only procured for them the grant from Delhi, but also put them in possession of the pergunnahs of Beejāpōor and Poorāntej. As long as Ubhye Singh remained, Eedur had no jumṁā (tribute) to pay to Ahmedabad¹.

Two years after Muhārājā Anund Singh's arrival at Eedur the

¹ We do not know how this statement is to be reconciled with the following letter, quoted by Colonel Tod (Rajasthan, vol. ii., p. 769) —

"Letter from Raja Jey Sing, of Amber, to Rana Singram Sing, of Mewar, regarding Eedur."

"SRI RAMJI.

"SRI SPETA RAMJI.

"When I was in the presence, at Oodipoor, you commanded that Mewar was my home, and that Eedur was the portico of Mewar, and to watch the occasion for obtaining it. I from that time I have been on the look out. Your agent, Myaram, has again written regarding it, and Dilput Raee read the letter to me verbatim, on which I talked over the matter with Muharaja Abhe Sing, who, acquiescing in all your views, has made a *nuzzur* of the pergunnah to you—and his writing to this effect accompanies this letter.

"The Muharaja Abhe Sing petitions that you will so manage, *that the occupant, Anund Sing, does not escape alive, as, without his death, your possession will be unstable*—this is in your hands. It is my wish, also, that you would go in person, or, if you deem this inexpedient, command the Dhabhace Nuggo, placing a respectable force under his orders, and, having blocked up all the passes, you may then slay him. Above all things, let him not escape,—let this be guarded against.

"Asar badī, 7th S., 1784 (A.D. 1728)

"Envelope."

"The Pergunnah of Eedur is in Muharaja Abhe Sing's jagheer, who makes a *nuzzur* of it to the Huzoor; should it be granted to any other, take care the Munsudbar never gains possession. 8th S., 1784.

"On the margin is written, according to custom, in the raja's own hand—
"Let my respects be known. When, in the Dewan's presence, he ordered that Eedur was the portico, and Chuppan the vestibule to Mewar, and that it was necessary to obtain it. I have kept this in mind, and, by the Sri Dewanjee's fortune, it is accomplished."

Nowaub of Borsud fled to him for shelter, in consequence of a rebellion of his brothers. The Muhârâjî, having asked advice of his Sirdârs, sent his two brothers, accompanied by Châmpâwuts Showîee Singh, and Pertâp Singh, Jodhâ Mokum Singh, Jethawut Uderamjee, Châmpâwut Jeewundâs, and Koonwur Jorâwur Singh, with a force about two thousand strong, against Borsud. There was a great fight there, and cannon were fired from the fort, so that for ten days it could not be taken. At length the Borsud Kârbâree came over, and opened the gates of the fort. Koonwur Jorâwur Singh received two or three sword wounds during the siege, and fifty of the Marwarees fell, with about as many on the other side. The Nowaub, when he was replaced on the royal cushion, said to Muhârâjâ Râee Singh, "Stay with me until I am firmly settled." Râee Singh therefore remained for eight months.

At this time the Rowjee assembled his Sirdârs, the Rehwurs, the Thâkor Udesingh, of Runâsun, the Thakors of Monpoor, Surdohee, Roopal, and Ghorewârâ, and all the Bhoomecâs around, with the exception of the Wâghela of Poseenâ. The Sirdârs said they would go and fight for the Row, and take Eedur if they could. They advanced to Deshotur, where there were five hundred houses of Dâbhee Rajpoots, and from thence to Eedur. At this time the Mohummedan Kusbâtees were very strong in Eedur, they were divided into two branches, called Naiqs and Bhâtees (in all about fifteen hundred houses), and to them the gates and batteries of Eedur were entrusted. The Rowjees puttawuts gained over the Kusbâtees, and took the town of Eedur. Muhârâjâ Ânund Singh had been left with only two Sirdars, Koompawut Umur Singh and Chohan Devee Singh, he retired with these Sirdârs and his zenana into the fortress on the hill, but being in danger even here he sent out the ladies under the Sirdârs' protection by a postern gate, and himself left the fort by the main gate which overlooks the town, and went on in the hope of joining the zenana. The Muhârâjâ had but few horsemen with him, and even these were scattered. At this time he perceived a body of Rehwur horse approaching, and immediately gave orders that his royal drum should be sounded to call together his followers. The nobut beater¹ remonstrated, saying that the Rehwurs would come up if the drum were sounded, but that the Muhârâjâ's horsemen were too far off. Ânund Singh repeated his order, in an angry tone, and the drum was immediately sounded. The Rehwur horse galloped up, and overtook his scanty following.

¹ The "nobut" is the royal drum.

Singh, Jodhâ Moḥum Singh, and the Châmpawuts Pertâp Singh, Showâee Singh, Man Singh, and Jeewundas, ascended the hill called "Mudâr Shâs toonk," which overlooks Eedur, and from thence descended into the town, which the Kusbâtees rendered without resistance. The Sirdârs asked the Muhârajâ what was to be done next, he said, "Ask Mâmâ Man Singh, who is the leader of the army." Mân Singh advised that they should kill the Kusbâtees, and enjoy a thornless râj. The Marwarees therefore attacked them, and killed about a thousand, they next attacked the fort, which they took, killing some of the Rehwurs. The Rowjee now escaped to Pol, and the Rehwurs went home to their own estates, having held possession of Eedur for about eight months in all.

Ânund Singh Muhârajâ had left a son, Shiv Singh, who was six years of age. Râee Singh placed him on the throne, and began to act as his minister.

After this, Muhârajâ Râee Singh attacked Ude Singh Rehwur, the Thâkor of Runâsun. As he advanced, a Bheel, who met his cavalcade, mentioned that the Thâkor had died, and that his son had taken his seat on the cushion. The Muhârajâ when he heard this, was so much enraged at his enemy's having died a natural death, instead of having been slain by him that he shot the bearer of the tidings dead with an arrow. He proceeded, however, to Runâsun, and surrounded the town. The young Thâkor fled to Loonâwarâ, the Solunkhee of which place had married his sister. The Muhârajâ remained a month and a half at Runâsun, and then retired, having made the twenty four villages of the estate "khâlsâ, or crown land" and placed a garrison there, under Koombho Bhâtee. Runâsun remained subject to Eedur for five years, and then, in consequence of the continual incursions of the Rehwurs, it was given back to them, twelve villages, of which Dêshotur was the principal, being, however, retained as khâlsâ lands.

The following song relates to the contest which took place at this time between the Rehwurs and Râthors —

- Night or day the sound of the war-drum ceases not,
 But the Jodhas are not lessened in number
 Daily with its elephants, an army a hances,
 The feud with the Marwarees has no termination,
 All day long they seek the field
 They fight they charge, they mount if they fall,
 Without a warrior's death no evening comes,
 When many fall then fall the shades of evening
 On both sides, like roaring floods, rush on the armies,
 Great is the noise of broken trees, of armor broken and —*

" Ah ! when will *Kalo*¹ cause this calamity to cease,
 " This dust-storm in the land of Eedur ?
 " Shall I praise the arms, or praise the wearers ?
 " Shall I praise the Sirdars, or praise the followers ?
 " Is *Behwur* good, or is *Râthor* good ?
 " Awe strikes the beholder as each chief charges on,
 " And though the Sirdar fall, the followers continue the battle,
 " Yet falls not Eedur land into the power of either "

Râee Singh now placed Shiv Singh at Eedur, and took up his own residence at Morasa, where he built a mansion and accommodation for his zenana. Five years afterwards a Mahratta army, led by the wife of Junlojee, came from Poonah to Morâsâ, and demanded tribute. The Mahrattas were about fifteen thousand in number, yet tribute was refused by Râee Singh. The lady who led the army sent, it is said, to Muharâjâ Râee Singh, and requested that he would visit her, as she had heard that he was very handsome, and was disposed to remit the tribute. Râee Singh said, that if he was not handsome, he was a good archer, and asked the messenger, in sport, whether he thought an arrow would go through the buffalo and water bags of a Mahratta water-carrier who was passing at the time under the walls of the fort. He drew his bow, and the arrow passed through both the animal and the bags. The water carrier went off immediately to his friends, and complained bitterly, and the Mahrattas immediately attacked with their whole force. The garrison, which consisted of only one hundred and fifty Marwarees, fought till they were all slain, but Râee Singh, placing his wife on his horse behind him and winding a scarf round her so as to fasten her to himself, galloped off to Rîcegurh, a fort which he had constructed upon a hill near Khâlsa village of Unghar, and which contained a garrison of two hundred horse and foot. He remained there two or three days, and then went on to Eedur.

When the Mahrattas took Morâsâ, the Châmpawut Jeewundâs fell, and his brother, Pertap Singh, was left on the field wounded. The Mahrattas, supposing that the latter was the Muharâjâ Râee Singh himself, put him into a litter, and carried him off to Ahmedabad, where they placed him in confinement. Shortly afterwards they proposed to ransom him for eighty thousand rupees, and this sum was taken out of the Eedur treasury, and dispatched upon camels towards Ahmedabad, but when the escort reached Pethapoor on its way, the Thakor himself, who had managed to effect his escape, met them, and the money was brought back to Eedur. Râee Singh then said that the

treasure had been taken out for the use of Pertâp Singh, and that the Thâkor should keep it. Pertâp Singh declined, urging that he had no need of money when the Muhârâjâ provided so well for him. The Sirdârs, at length, arranged that half that sum should be given to Pertâp Singh, and half replaced in the treasury.

In the year 1797 (A.D. 1741), says the bard, the Muhârâjâ granted "puttâs" to his followers. Mondeytec was given to Mân Singh Chohân, Chândunee to Châmpâwut Showâee Singh, Mhow to Châmpâwut Pertap Singh, Gântheool to Jethâwut Uderâmjee, Teentoe to Koompâwut Umur Singh, Wudeeavee to Koompâwut Bâdur Singh, Merâsun to Jodhâ Indra Singh, and Bhânpoor to Oodawut Lâl Singh. At this time Râee Singh and Shiv Singh were seated together upon the cushion of Eedur. The Sirdârs, however, considered that two swords could not be contained in one scabbard, and that some day treachery would be perpetrated. They assembled at the Chohân's mansion to deliberate as to how the Muhârâjâs could be separated, Shiv Singh having now attained the age of about eleven years. Koompâwut Umur Singh was at length deputed by them to Muhârâjâ Râee Singh. He said, "Muhârâj! if you will pardon me, I will speak." Râee Singh replied, "Say on." "All say," continued the Thâkor, "that one scabbard cannot contain two swords, nor one throne afford room for two rajas. Your highness should therefore proceed to some other place." Râee Singh said, "No one but yourself has mentioned anything of this kind to me, therefore both of us must leave the Eedur territory." Râee Singh accordingly

1 "You must not," say the Dutch, "have two mainmasts in one vessel" — "Une nation se peint dans son langage, principalement dans ses expressions proverbiales, celles de la langue française, en partie prises de la chevalerie, indiquent l'époque qui contribua en France à former cette politesse exquise, cette urbanité délicate, cette émulation de grandeur et de générosité, dont il est resté quelque chose dans nos romans, celles de la langue hollandaise montrent visiblement que le commerce et la navigation ont toujours été les occupations principales des Bataves, et que l'économie, chez ce peuple industrieux, a été de tout temps la première des vertus.

"Le Hollandais veut il faire entendre qu'il ne faut qu'un seul maître dans une maison, il a recours à cette figure. 'Il ne faut pas qu'il y ait deux grands mats dans un vaisseau'."

"S'il veut faire connaître que ceux qui n'ont pas la charge ou la conduite, de quelque affaire, prétendent souvent en raisonner mieux que les personnes à qui on la confie, il fait encore usage d'une figure prise dans ses habitudes, en disant 'Les meilleurs pilotes sont ordinairement à terre'."—*Description of the United States of the Netherlands*

retired to Râee-gurh, and Umur Singh went off to Marwar, his puttâ of Teer-toee being assigned to Champawut Man Singh.

Râee Singh Muhârâjâ left no son, but he had a daughter, Bâee Eejun Koonwuree, who was married to Mâdhuv Singh, Raja of Jeepoor.

Umur Singh was not successful in his attempt at obtaining a puttâ in Marwar, and he therefore returned, six years afterwards, to Eedur, and was presented with the estate of Munceol. He had two sons, Sher Singh, and Dheerut Singh, who served the Muharaja Shiv Singh so well that he assigned to them the puttâs of Koolreecoo and Oondunee. Muharaja Shiv Singh made also other grunts. To Futteh Singh and Khoman Singh, the grandsons of Champâwut Pertap Singh, he gave the estates of Mhow and Wankaner, and he gave land to several other Rajpoots, who became zillâyuts of one or other of the Sirdars.

When the Guikowar army, under Appa Sahib, with the Rowjee, the Rehwurs, and others, in St. 1844 5 (A.D. 1788 9), or thereabouts, came into the Eedur country, and began to kill and plunder, the Sirdars retreated with their families to the hills. They all assembled at length at the 'Ghoonwa hill, which lies between Danta and Poseena, and is accessible only by a narrow pass, from whence they made night attacks upon the Guikowar army, slaying and plundering. The army then came against the Ghoonwâ, upon which the Sirdârs fled to Panowrâ, in Mewar, to the north of Eedur. The Mahrattas advanced upon Mondeytee, and plundered and burnt all the villages of that district, as well as many villages of Poseena Mhow, Chândunee, and other districts. At length they advanced upon Eedur, against Muharajâ Shiv Singh, and encamped at the Rumulesur tank. They sent to the Muhârâjâ to say that if he did not come in to a conference, without loss of time they would destroy Eedur. Upon this, Shiv Singh, with his five Koonwurs, went into their camp. The commander of the Mahrattas now demanded that the Muhârâjâ should sign a deed, passing half his country to them on pain of the territory being laid waste. The pretence which they made for this claim was that Shiv Singh represented Anund Singh Muhârâjâ only, and that the share of Muhârâjâ Râee Singh who had died without offspring was theirs, the territory of Eedur having been taken possession of by these two princes jointly. The Muhârâjâ when he heard these demands made humble submission but without effect. The Mahratta leader threatened to seize him and place a garrison of his own in Eedur. Then the Muharaja in his trepidation said, "To pass a deed for the territory is not in my hands it is in the hands of the Sirdars. It is a kingdom acquired by

"their means that I rule over" The Pundit demanded that the Muharajâ should summon his Sirdars Shiv Singh answered, "They will not come at my summons, besides, you have laid waste their villages, and they, too, have done some harm to you—how, then can they come in?" The Mahratta officer then gave security, and the Muharajâ also wrote private letters to the Sirdârs, saying, "If you do not come in I shall be made prisoner" Upon this all the Sirdârs came in, with the exception of Soorujmul, the Thâkor of Chandunee, who went off to his own village, with his followers, numbering a hundred horse and two hundred foot When they arrived the Pundit threatened them very much, and compelled them to pass a deed for Râees Singh's share The Muharajâ signed first, and then seven Sirdars subscribed the deed

This affair completed, the seven Sirdars said, "When Soorujmul signs then our signatures are to hold good but not till then" The Pundit said, "Send for him A horseman of the Muharajâ's and one of the Mahratta leaders were then sent to offer the security of Jan Mohummed, an Arab Jemadar, and Soorujmul soon after came in with a hundred and twenty horse The Pundit received him courteously in his own tent, seated him beside himself and then gave him the document that he might affix his signature, as the other Sirdars had done. Soorujmul had no sooner read it, however, than he tore it up, saying, "The Muharajâ is lord of the pat (throne), but I am lord of the thath' (district, lit. building) He said to the Jemâdar, "You must conduct me back to Chândunee," and, immediately rising went off home. The Mahratta leader was very much enraged and threatened the Muharajâ and the Sirdârs, but they protested that there was no fault of theirs, they had signed the deed The Pundit then demanded that they should accompany him to attack Chândunee, to which all assented. Batteries were thrown up before Chândunee, and the attack was continued for the whole of one day, the Muharajâ and Sirdârs apparently taking part with the Mahrattas, though in heart they were with Soorujmul. In the night Soorujmul fled to the hills, and the Mahrattas plundered and burnt the town They remained in that place for four days, during which time Soorujmul fell upon them when occasion offered slew ten or twelve men, and carried off fourteen horses The army struck its camp before Chândunee, and moved to Simbulee. There, too, Soorujmul fell upon them in the night time, and slew, among others, the Arab officer who commanded the artillery while he was making his bread and singing "tîn-a, tîn-a, tîn-a" The Muharajâ then said to the leader of the Mahrattas that this Rypoot was a dangerous fellow, and there was no saying whom he might slay, and—~~but~~ if the army retired he would

send the sum of money which had been agreed upon. A bond for twenty thousand rupees was then drawn up and signed, the Mahrattas retired, and the Muhârajâ returned to Eedur. He sent immediately for Soorujmul and begged him to restore his village, and presented him with four thousand rupees to rebuild his mansion. Soorujmul did so, but after this he became full of pride on account of his valor, and used to say, "There is no strength in either Muhârajâ or Sirdârs. " It was I alone that preserved the throne of Eedur "

When the Mahrattas retired, they left garrisons at Ahmednugger, Morâsî, and other places. The Sirdârs drove out most of these posts, but in some places they held their ground, and in these the Peshwah acquired a half share.

Now when Champawut Soorujmul came to Eedur, the people had to make the roads clear for him, otherwise he threatened them. A nobut beater of the durbar s on one of these occasions having offended him by committing a nuisance on the public road, Soorujmul seized him, and, tying a rope round his ankle, ducked him in a pond, lowering him and pulling him out until he died. At this time Muharajâ Shiv Singh was old and infirm and a great friendship existed between the prince Bhuwanee Singh and Soorujmul. On one occasion Soorujmul made a feast at Chandunee, and invited the prince, they were seated together in the durbar, when one of the prince's attendants, a Bhojuk Brahmin, happened to spit on the floor. Soorujmul was in a fury, and ordered the Bhojuk to lick up the spittle with his tongue. The Bhojuk said, "I have done wrong, but now I will wipe it up with my clothes. Soorujmul, notwithstanding, insisted upon being obeyed. Then the Muharajâoomar said, "He has done wrong, therefore, if you please, I will wipe it up with my own shawl." Still Soorujmul insisted, 'He shall lick it up with that very tongue.' Then the prince was angry, and getting up he went away. Returning to Eedur, he related the whole story to the Muharajâ, and said, "There is such pride in this Sirdar that he defies all authority." The Muhârajâ heard, but made no answer. The prince, however, kept his anger in his heart.

The affair appeared to have been forgotten, and the Muhârajâoomar sent to invite Soorujmul to a feast. He took him up to Fedurgurh to inspect the fort, and brought him at length to the "palace of the mourning queen, where he slew him with the sword. The Thâkor, however, was a great loss to the Eedur state, as the verse says —

"The Champawut, with treachery,
"Had not the Nurend slain,
"Goojur-land, his property,
" "

After his death, Soorujmul became a Bhoot, and occasioned great trouble for a long time.

Soorujmul's Koonwur, Subul Singh, hearing the news, fled away in alarm, and "went out." However, he was brought round, and induced to return, but the twelve villages of Hursol were taken from him. Mân Singh, of Mondeytee, was succeeded by his son, Koonwur Jorawur Singh. He left also a younger son, Rughoonath, to whom was given the estate of Gotâ, which he left to his son, Soorut Singh.

The Muhârâj Koomar, Bhuwânee Singh, made an attempt to take the Gotâ estate from Soorut Singh, because, as he declared, too many villages had been given to puttâwuts, and few remained khâlsâ. He sent to Soorut Singh, demanding that he should give up one or two of his villages. This demand, however, did not please Muhârâja Shiv Singh, but he was afraid of the prince, and did not say much to him. Soorut Singh replied to the demand by "going out." He carried his family to Jowas and Puhâdun, villages of Mewar to the north-east of Pal, and made incursions upon the Eedur country, seizing cultivators and village traders, from whom he exacted ransom, and carrying off cattle. On one occasion he attacked Brumh Kheir, which contained a garrison of Eedur troops, one hundred in number, horse and foot. There was a great fight there. Afterwards a body of the merchants of Eedur, proceeding on pilgrimage to the temple of Rishub Dev, in the Sadree Pass, with an escort of twenty five Kooles, halted at the village of Thana. Soorut Singh visited them, and asked what need they had of so large an escort. They answered that his being 'out' was the reason. Soorut Singh said they need not be apprehensive of him, for Eedur was his mother, and he would not snatch at her scarf. He then accompanied them to the place of pilgrimage, and guarded them on the way home again. The merchants, when they reached Eedur, told the Muhârâjâ and the prince that Soorut Singh protected the people of the town of Eedur, and should therefore be called in. However, the prince did not receive this advice. The Muhârâjâ then, without the prince's knowledge, wrote to Soorut Singh, and said that Chooreewâr was his cook room village, and that if the Thâkor struck it he would fast, and thus compel the prince to call Soorut Singh in. The Thâkor upon this assembled his men, and plundered Chooreewâr, which he burned, carrying off the prisoners and cattle. When the report of this event reached Eedur, the Muhârâjâ began to abstain from food. The prince immediately called in Soorut Singh, giving him an Uteet of Eedur for his security. When the Thâkor arrived the prince was very much enraged with him, and demanded his reason for doing so much mischief. Soorut Singh showed him the Muhârâjâ's letter. When the prince spoke to

the Muhârâjî about the matter, Shiv Singh was ashamed, and the enmity which already existed between father and son was augmented. The durbâr said to Soorut Singh, "Why should you have exhibited a letter that I wrote to you for your own good? I think your death must be near at hand, as your intellect is thus turned" Soorut Singh now got back his estate, but he died six months afterwards, in 1841 (A.D. 1785). He was succeeded by his son, Ude Singh.

On the death of Dolut Singh, the grandson of Jorâwur Singh, of Mondeytee, without offspring, Ude Singh succeeded also to the larger puttâ of Mondeytee.

In the year 1848 (A.D. 1792), Muhârâjî Shiv Singh became a Dev. Twelve days afterwards his son, Bhuwânnee Singh, also died, in the thirty sixth year of his age. Bhuwânnee Singh Muhârâjâ was succeeded by his son, Gumbheer Singh, who was born in 1835 (A.D. 1779). The younger brothers of Bhuwânnee Singh were Jhâlum Singh, Sugrâm Singh, Umur Singh, and Indra Singh. Jhâlum Singh had the management of affairs during the minority of Gumbheer Singh. After a time, however, the Sirdârs assembled at the mansion of the Champâwuts, with Bhârot Mohobut, of Veejapoor, who was then the Deewân, and came to the resolution that, as two swords could not be contained in one scabbard, it was right that Jhâlum Singh should not sit upon the cushion, but beside it. Jhâlum Singh asked what course was left open for him to take. The Sirdârs said that he was a prince, and knew the customs. Upon this, Jhâlum Singh and his brothers, Sugrâm Singh and Umur Singh, retired with their followers, and took possession of Morasa, Ahmednugger, and Bâyur, without receiving any grants from the Muharaja. Indra Singh, who was blind, remained at home, and to him was assigned the estate of Soor.

Sugrâm Singh was succeeded by Kurun Singh, and he by Tukhut Singh, the present Muhârâjâ of Jodhpoor.

¹ The following inscriptions supply authentic dates of the Muhârâjâs of Eedur—

1. On a Jain funeral monument near Eedur, "Sumwut, 1840 (A.D. 1784), Shree Muhârâj Adheeraj Muhârâj Shree Shiv Singhjee, &c."

2. On the well of Wujur Mâtâ, in Eedur gurb, "Praise to Shree Gunesh! 'Shree Ramjee' In Sumwut 1847 (A.D. 1791) Phalagoon shood 5 Wednes 'Jy Shree Shree Shree 108. Shree Muhârâj Adheeraj Shree Shree Shree Shiv Singhjee, Shree Muhârâj Koonwur, Shree Bhuwânnee Singhjee caused this well to be constructed, &c."

3. On another Jain monument, near Eedur, "Sumwut, 1859 (A.D. 1803), Shree Muhârâj Adheeraj, Muhârâj Shree Gumbheer Singhjee, &c."

Indra Singh left four sons, who are still living Jhālūm Singh and Umar Singh died without offspring

When Gumbhēr Singh Muhārājā was eighteen years old he said that the three brothers should take two pergunnahs between them, and to enforce this determination he prepared an army, and advanced to Hinglāz on the road to Ahmednugger Jhālūm Singh and Sugrām Singh joined in opposing the Muhārājā, and a battle was fought, in which, as both sides were provided with cannon many fell on either part. They were separated by the evening. The next day, the Chām pawut, Jodhā, and Chohan Sirdars came up and joined the Muhārājā, and a demand was sent to the enemy for the surrender of Ahmednugger. At this time, Bhowān Singh of Teentoe, in discharging a pistol, which had been kept loaded for a long time and would not go off without more powder, blew off his hand. The Muhārājā received this as a bad omen, and giving up his expedition returned to Eedur. Bhowan Singh was carried away in the direction of Teentoe, but died on the road, at Bhuvnath Muhā Dev, near Mhow.

After this, Jhālūm Singh of Morasa, began to encroach upon the villages around him, belonging to the Thakor of Umleeara, the Rathor of Malpoor, and the Rehwurs of Monpoor and Surdohee. His army consisted of Marwarees and others. In an attack upon Malpoor, about A.D. 1799 Jhālūm Singh Muhārājā had five thousand men to oppose to eight hundred of the Rathor's. The struggle continued for three days, and at last Mālpoor was taken, and the Rāwul slain. The Muhārājā garrisoned Malpoor, but the young Rāwul Tukhut Singh, having gone out, and created much distress by burning the villages of the Morasa estate, it was at length agreed that Mālpoor should pay the Muhārājā a sulāmeē of six hundred rupees yearly, and Mugoree one of five hundred rupees, and the Rawul Tukhut Singh recovered his villages.

About the year 1864 (A.D. 1808) Shumsher Khan, of Pahlunpoor, having had a quarrel with his brother the Deewan, left home in anger, and came to Eedur. The Muhārājā pointed out to him, for his residence, his village of Chāmpulpoor, in the Poseena district and Shumsher Khān went thither to reside. Peer Khānjee, of Pāhlunpoor, upon this wrote to the Muhārājā, and said 'You must not entertain my brother. No attention having been paid to this demand the Pahlunpoor army advanced into Gudwara and took possession of that district placing in it a force of occupation. The Muhārājā thereupon assembled his troops and driving out the Pahlunpoor force, sat down in the Deewan's village of Sheeshrānōo, and sent thence to Peer Khānjee to say, "If it be your intention to fight, I will wait here for

"you" As Pier Khanjee showed no signs of advancing the Muhâryâ began to talk about striking one or two of the Pahlunpoor villages, in return for the occupation of Gudwârâ, but Koompawut Nâr Singh, who was the Prudhân at that time, said, "Muharaj! we have come beyond the frontier of Pahlunpoor, and the victory therefore is our's. Striking these villages, as you propose, would only extend the feud. The Muhâryâ assented to this advice and, turning back, advanced upon Dantâ, from which Rana Jugut Singh fled to the hills. The Eedur force plundered the villages of Nowâ Was and Bhemal (from which the inhabitants fled), and, finding crops of sugar cane on the ground, they cut the cane, and made huts for themselves of it, and remained there a month, living upon the neighbouring villages. At length it was agreed that the Râna of Danta should pay to the Muharaja a tribute of five hundred rupees a year, and the latter returned to Eedur.

CHAPTER XI

DANTA.

RÂNÂ JETMÂL,¹ of Danta left two sons. The elder was Jesingh, the younger, Poonja, whose mother was the daughter of the Wâghela of Dhunalee, one of the Sirdars of Danta. Poonjâ lived for a time with his mother's family, because the brothers did not agree. But when his father died, this being no longer a secure refuge he was conveyed by his mother's brother to Chitrasunee, in the lands of Seerohee. After Jetmal's death, all the Sirdars and relations slept in the durbâr for the twelve nights of the mourning on coverlets laid on the ground, and Koonwur Jesingh Dev himself slept in a cot. When the servant came to prepare the cot for him he threw out of its place the coverlet of Sudhoojee Badoowa's son, Umurajee, and began to make ready the cot there. Then all asked, "Whose cot are you making ready here?" The servant said it was the durbar's. The Sirdars said, "Why, the durbar died two days ago, and how is it that there is another in so short a time?" The servant said "The Supreme Being has so arranged it, and it is not now to be set aside

¹ Vide p. 340.

"by you" When the Sirdars heard this, it seemed very ill to them, and they considered that "he will not suit our purpose" Afterwards all the Sirdars assembled, and, holding a consultation, said to Bâdoowâ Umurâjee, '*Employ some means that appear to you good.*' He said, "I will go and take the weight of another master, but you must "all of you stand to my aid courageously" Then Umurâjee took two horsemen with him, and set off. When the three were setting out, Koonwur Jesingh Dev said, "Whither are you going? They said, "We are upon the durbâr's business." Then he thought, "It may be "so, the Kârbhâree may have sent them on some business." The three went to Dhunalee, and asked the Thakor Wâghelâ Mokum Singh, where Poonjâ was. He said he was at Chitrâsunee. They went thither, and staid the night. The next morning they called the Sindhee, to whom the village belonged, and said to him, "Poonjâ "has been living with you, will you, therefore, do him service?" He said, "I have three hundred or four hundred men, whatever service "you may point out I am ready for. He then got his men ready. Guduwee Umurâjee now said to Poonjâ, "Be pleased to accompany "us to Dântâ." He said, "I will not come, because he will put me "to death." The Guduwee said, "I am security that no one shall "put you to death. They turned back therefore, taking Poonjâ with them, and came to Surrâ. The next day was the auspicious day for Jesingh Dev's taking possession of the cushion, and much splendid preparation was made. Jesingh Dev was putting on his clothes in the durbâr. Meanwhile Poonjâ made his appearance, and the Kârbhâree and Sirdars placed him on the cushion. All said to the chief of the merchants of Dântâ, named Nânâbhâree, "Do you "make the teeluk, upon which the merchant made the teeluk, and presented fifty five rupes as an offering, after which all the others presented suitable offerings. At this time the soldiers from Chitrasunee came, and said, "What service have you for us to perform? They told them to put sentries on all four sides of the durbâr, that no one might come or go. This was effected in a perfect manner. Afterwards the royal drum was sounded, and cannon fired. Jesingh, hearing this, said, "Who caused that drum to sound?" Some one told him, "Poonjâ has assumed the cushion." Meanwhile the order arrived "Whatever jewels belonging to the durbâr you may "have in your possession must be sent, and you must leave the place." Jesingh Dev asked, "Where am I to go to?" The answer was, "You "should go to the village of Gungwâ, which was assigned to your "mother for a subsistence." Jesingh Dev said, "Gungwâ is a single "village, that will not supply my necessaries." The village of Mân

kuree was then assigned to him in addition. He took his family with him, and retired to Gungwā.

The same day that Poonjā assumed the cushion he was attacked with vomiting. The Sirdārs considered what this omen might mean. Some omen reader suggested, "The Raja suffers from "repletion—the meaning is that he will make many districts his own." Afterwards, when he reached mature age, he won back several rights of "wol," in Dhāndhār, which had been encroached upon. He won back also his wāntā lands in the Kherāloo puttā, which had been seized. He also revolved in his mind the restoration of Tursunghmo, but found no leisure to restore it. At this time he gave the village of Rorā, which has since become desolate, to Umurājee Bādoowā, he gave him also the "Kereeo wāntā," in the village of Koondul, with five and twenty mango trees. At an after time the Rānā gave also certain fields in the village of Thānā, which the Guduxee resigned to his half-brothers, Sāmojee and Sukhojee. Rānā Poonjā afterwards married, at the house of the chief of Lembuj, a brother of Seerohee. This Lembuj chief, whose name was Chāndojee, was "out" against Ukherāj, the lord of Seerohee, on which account he came to Dāntā, and received from Poonjā Rānā the village of Wusāee to reside in, which is on the road to Umbajee. Chāndojee lived there, and prosecuted his feud with Seerohee, which was not arranged until after a five years' struggle. Chāndojee then gave his sister in marriage to Rānā Poonjā, and assigned the lands in the village of Wusāee, which had been reclaimed by him as her dower. Thus did Poonjā reign in a good manner. He left three sons—Man Singh, Umur Singh, and Dhengojee, which last got the village of Guncheroo.

Mān Singh succeeded on the death of Rānā Poonjā. Umur Singh obtained the village of Soodasuna, but it happened that he once on a time went to pay a friendly visit to the Thakor of Chitrāsune, and was on his return thence, when the army of the Bābee, of Rhādunpoor, which was on an expedition, made its appearance. Umur Singh was slain by them at the forest near the village of Pulkhurce, in Dhandhār. He left two sons, Hutheerojee and Jugtojee, who were slain by Mān Singh's Koonwur, Guj Singh, after he assumed the cushion. The story is as follows —

Once on a time Guj Singh was seated in the palace at Dāntā, and said to those around him, "Is there any one who would leap down "from that limb tree into the court?" Hutheerojee climbed the tree immediately, and jumped down. Rānā Guj Singh thought within himself, "This man will some day play me false." Some time afterwards he said to a Chowra Rajpoot, who was in his service, "If you

' will kill these two brothers I will give you a field in free grant." Then that Rājpoor killed the elder brother with a blow of a sword in the very hall of Dantā, and the other he slew on the hill, opposite the window of the durbār. There is a shrine of this younger brother, Jugtohee, at the same place, where prayers are made to him. He sometimes appears to people, and sometimes possesses them, in which case offerings must be placed there for him. Hutheerojee left a son, Khomān Singh, who received the village of Udeyrun, in place of Soodasunā, which was taken from him, for his mother, after her husband's murder, brought Khomān Singh, then a child, to Rānā Guj Singh, and placed him in his lap, saying, "Do to this boy also as it may please you." The Rānā said to himself, "I have killed his father, but if I give him something I shall be freed from the sin of murdering a relation, so he gave him Udeyrun." Jugtojee left no son.

To return, however, to Mān Singh—he reigned four or five years, and died, leaving two Koonwurs, Guj Singh and Juswojee. The village of Ranpoor was first assigned to Juswojee, but after the death of Hutheerojee and Jugtojee, he received also the estate of Soodasunā, retaining Ranpoor as well. Juswojee afterwards obtained Wusāee, in the Danta pūtā, and Juspur Chelanoo.¹

Guj Singh ruled in a good manner, and left two sons,² Pruthee Singh and Veerum Dev, who obtained the village of Nāgel. In Pruthee Singh's time, the army of Damājee (Guikowar) came to Dantā. Pruthee Singh opposed him in arms for some time, and at last took to the hills. Afterwards he repaired to the Mahratta camp on receiving safe conduct, and agreed to pay something in the way of tribute, which, when the Mahrattas had received, they withdrew. Afterwards Hyder Koollee, the Nowaub, on the part of Delhi, came with an army. The Rānā fought with him too, and slew thirty of his followers. In the end the army retreated, and victory remained with the Rānā. After this the Pahlunpoor chief ceased to pay a claim, which the

¹ For Juswojee's descendants, see note "on Soodasunā," at the end of this chapter.

² The following is the inscription on the monument of Rānā Guj Singh, at Danta—

In the year 1743 (A.D. 1687) on Māgheer shood 9, Sunday when Rānā "Shree Gujsunghjee went to Vyekoonth, three sutees burned; their names—
"Vowjee Shree * * Unund Koonwur, Vowjee Shree Waghelee Roopallee
"Unund Koonwur Vowjee Shree Bhuteeancee Jesulmerree, Unop Koonwur—
"these three became sutees, in commemoration of them the chutree of hānā
"Shree Gajsunghjee was caused to be made. In the year 1748 (A.D. 1692), on
"Muhā wul 7, on Friday the chutree was caused to be made."

Rānā held upon the Pahlunpoor village of Ghoreealyā. The Rānā-jee now considered how to strike the village. When the Pahlunpoor chief knew of this, he sent for the Bhāts of Mehmudpoor (one of his villages), and said, "Do you keep guard in the village of Ghoreealyā." They did so, and the news was carried to Dāntā. At this time a Wāneeh, named Ruheeo, was the minister of Dāntā. This Ruheeo sent for the Bhāts to Dāntā, and asked them to take charge of the villages of Dhunālee and Sheeshranoo, on which the Pahlunpoor chief asserted a claim, saying, "You are guarding one of the Pahlunpoor villages, so guard one of ours too, and we will give you as much as they give." The Bhāts answered, "We cannot ride upon two horses." Ruheeo said, "Well, then, go and keep the best watch you may, we will mount and come." The Bhāt thought he would go to Mehmudpoor for his own men, and then to Pahlunpoor for men from thence, and thus garrison Ghoreealyā. Meanwhile the Rānā-jee mounted at once, and struck Ghoreealyā, which he plundered, carrying off hostages and cattle, with which he returned to Dāntā. When the Pahlunpoor chief heard the news he sent for the Bhāts, and reprimanded them, and said, 'Now do whatever remains in your power, and bring back my hostages which the Rānā-jee has seized.' Then the Bhāts collected to the number of a hundred, and began to perform "dhurma." They set out from their own village, and at every coss, as they advanced, they burned a man, so that by the time they had arrived at Poonjpoor seven or eight men had perished. Then the Dāntā men, going out of Poonjpoor to meet them, brought the Bhāts round, and prevailed on them to turn back. But when the Rānā-jee sent to offer gifts to the Bhāts, they said, "If we receive anything, the Rānā-jee will be washed from this sin, there fore we will receive nothing," so saying, they went home. On account of this sin, though Pruthee Singh Rānā had seven sons born to him, he died childless. At his death three of his wives became sutees, of whom one was the daughter of Sukhut Singh, the Deora of Lembuj, another was the daughter of the Wāghela of Pethapoor.

Pruthee Singh's line having failed, the minister and Sirdars united

¹ There is an open funeral pavilion at Dāntā which contains three pāleeyoe. The centre one bears the figure of a horseman beneath the usual sun and moon. The two side stones have figures of sutees sculptured upon them. Rānā Shree Kurunjee as an inscription records, "caused to be made the chutree of Rānā Shree Prutheesungjee." Another inscription runs as follows — "Pratice to Shree Gunesch. When Rānā Shree Prutheesungjee departed to Shree Vyākoonch, two sutees burned their names — Vowjee Shree Deoree Shool Koonwar and Vowjee Shree Wāghelée Pethāpooree Sirdār Koonwar, in Sumwut 1799) A D 1743, on Shrawun, Shood 2, on Wednesday

to place upon the cushion Kurunjee, the son of Veerum Dev. This Kurunjee quarrelled with his own Sirdār, Megh Rāj who held a puttā, including the villages of Deewuree and Bhudder mālā. At this time there was at Dāntā a Rajpoot named Kotheco Wukto, who every day at opium time used to be the butt of the Rānā's abuse. One day this Rajpoot, becoming enraged, wounded the Rānā with his sword, and escaping took shelter with Megh Rāj. Then the Rānā sent to Megh Rāj to say, "Give up this offender to me." Megh Rāj answered, "When one has taken shelter, it is not the Rajpoot practice to give him up, therefore I keep him with my head." Afterwards, when the Rānā importuned him very much, Megh Rāj sent the Rajpoot away into the hills, and himself, going out in anger, went to Guncheroo, where he remained six months. However, the Rānā took no steps to content him and bring him in. Megh Rāj then thought with himself, "What shall I do remaining here?" so he went to Soodāsunā. The Thākōr of that place whose name was Umur Singh, received him, and he staid there a year, but the Rānā still gave him no satisfaction. At length Megh Rāj said to Umur Singh, "Come! I will cause the cushion of Dāntā to be given to you." They collected a force of one thousand men and munitions of war, and advanced upon Dāntā, which they entered, and drove out Kurunjee, who, mounting his horse, fled, and went to Pempulodurā, five coss from Dāntā, the village which is usually assigned to the heir-apparent for his subsistence. Umur Singh now assumed the cushion at Danta, and brought the whole country into subjection to himself. Things remained in this state for two or three years. At length Badoowa Gorukdas, of Pancealee, and his brothers took counsel together, and agreed that it was not for their honor that their master, while they stood by, should be kept out of his throne. Afterwards they went together to Rānā Kurunjee, and said, "Why have you become cold and why sit you here?—if you exert yourself you will win back the throne of Danta." The Rānā said, "No way occurs to me, if any occur to you pursue it." The Guduwees said, "Summon your Sirdars." He summoned them. Saheb Singh Bhatee came the Thākōr of Ghorād, Unop Singh Rāthor, also, the Thākōr of Hurād, and the Thākōr of Godhune, Devedas Wāghela. These three Sirdars met and came to the conclusion that "Without we procure the aid of Buhadur Khan, the Deewān of Pāhlunpoor, our object cannot be effected." However they considered that the Deewān's assistance was not to be obtained without a great deal of money, which under present circumstances, they could not procure. Afterwards Kurun Singh sent for his younger brother Oomed Singh, who was at Nāgel and said to

him, "You have a daughter who is a virgin; if you will marry her to Buhādur Khān we shall get back our place." Oomed Singh said, "If the place be got back, you will be the master of the cushion; what gain will accrue to me that I should give my daughter to the 'Toorkā?' Then Kurunjee gave him a written deed for five villages, to be placed in his possession on the recovery of Dāntā. The gift consisted of half the village of Nāgel, the villages of Thānā, Koondol, Pānoondurā, and Wuroosun, and the present village of Gudh, which was afterwards founded in the lands of Koondol. Oomed Singh then agreed to do as they wished. Afterwards the three Guduwees went to Pāhlunpoor, and had an interview with Buhādur Khān, and settled that he should help them to recover the place, and that, for his so doing, Oomed Singh's daughter should be betrothed to him. The Deewājee was very much pleased, and said, "I will recover your place for you, and the marriage shall be performed afterwards." The cocoa nut and a rupee were then presented, and the betrothal concluded. They took the Deewājee's force with them, and went against Dāntā, and encamped among the mowra trees of Poonjpoor, from whence they sent a message to Umur Singh, demanding that he should quit Dāntā. Then Umur Singh considered, "The Pāhlunpoor force has come, so that now I shall not be able to keep Dāntā." So he sent to say, "I will give up your Dāntā to you, but what do you assign to me for my subsistence?" It was then arranged that he should have five villages in addition to the fifteen he held already, namely, Jetpoor, Nānā Surrā, Torā, Khāree, and Bāmuneeco, and, besides these, a fourth share of the Mātājee's transit dues. At that time the Mātā received a rupee from each passenger. For some years four annas were paid to the chief of Soodāsuna, but afterwards confusion began to occur in the accounts, whereupon the Rānā commenced to levy only twelve annas from each person, leaving the Soodāsunā share out of the question, and said, "Do you take your four annas from whoever passes the gate of your village." From this time they began to levy the four annas at Soodāsunā.

Rānā Kurunjee now came to Dāntā, and took his seat upon the cushion. When the force was ready to return home the lady was sent for from Nāgel to a spot in the lands of Thānā, where four mango trees grow beside a hillock, and there she was married to the Deewājee. The whole were escorted to Pāhlunpoor.

This Kurun Singh had two sons, Rutun Singh and Ubhe Singh. Rutun Singh ascended the throne. He had previously put to death the two Wāghela Thākors of Dhunālee, whose names were Lārkhān and Pārkhān, two brothers. The story is as follows:—This Lārkhājee

once on a time had come to Dantā to pay his respects to Rāna Kūrunjee, because he too was one of the Dāntā Sirdars. At that time Koonwur Rutun Singh was playing like a boy, though he was thirty years old. Larkhānjee said "How long are you to continue a child?" and ridiculed him. The Koonwur went and repeated what the Thakor had said to the Rānā. Kūrunjee said "It is well! then kill me, and be called Rana." The Koonwur said "Sire! may you be preserved but him I will certainly kill." Then the Rana said "You must get the strength first." As soon as the matter came to Larkhānjee's ears he started off home. Two years after this Rana Kūrunjee went by chance to Nagel. Thither the afore mentioned two Waghela brothers came to meet him. Then the Koonwur thought, "To day I will put them to death." He arranged with some followers of his that they should take Larkhānjee with them to the Suruswatee river to bathe, keeping Pārkhanjee with the Rānā and that the former should be killed there, and a gun then fired as a signal for the other brother also to be put to death. Accordingly the Koonwur set off to bathe taking a javelin with him. He thrust Larkhān through with his javelin, and his followers finished him. A gun was then fired and the men who were about the Rānā, as soon as they heard the report put Pārkhan to death. When Buhadur Khan the Deewān of Pāhlunpoor became aware of this matter, he said "These two Thakors had my safe conduct, I must therefore take precautions lest the Rāna should ill treat their families." He therefore placed two hundred horse in Dhunālee and Sheshrānōo and the possession thus acquired has been retained so that the villages have fallen under Pāhlunpoor. The deceased left each a son, one of which sons went to live at a village of his own named Godhūnee where his descendants still remain, the other went to the house of his father's sister at Soodāsunā and obtained 'wantā' from the chief of that estate.

Rutun Singh reigned about five years after the death of his father and died leaving no son. He was succeeded by his younger brother Ubhe Singh. This Rānā brought to Dantā a Mahratta named Urjoon Row Chopuro to whom he promised the "chouth" of the Dantā possessions. The reason was that his Sirdars and puttawuts and his brothers too were giving trouble as were also the neighbouring Rajas. Urjoon Row brought a hundred Guikowār horse with him. He lived at Dāntā, and at first was satisfied with a trifling exercise of authority but when two or three years had passed over he began to rule as if in his own right and to build a small fort at Dāntā for his residence, and to annoy the inhabitants. Then the

Rānā began to be afraid lest his very throne should be encroached upon. Meanwhile this Soubah, while he was building his house, took by force for that purpose bamboo rafters that were lying at the doors of some Rajpoots' houses in the village. Then the eyes of the Rajpoots were split, and when the Mahratta soldiers began to jabber their "ikarum tikarum,"¹ ordering people here and there, a fight would have been the result had not the Rajpoots reflected that it would be hard upon the Rānā if a struggle were to take place. They went to the durbār, and complained that the strangers had begun to give them much annoyance. Then said the Rānā, "What is an annoyance to you, is first an annoyance to me." He summoned all his Sirdars. The Koonwur Shree Mān Singh was at this time about five and thirty years of age, he said to the Rānājee, "If it be your order, I will drive these people out." The Rānā said, "Do so, as you are a good son." Then the Koonwur sent to the Chopuro to say, "Do you now quit this place." The Mahrattas paying no attention to the summons, the Koonwur blockaded them, and cut off their supply of water, grain, and grass, and threatened also to slay them unless they retired. At length they retired, but the Dāntā people moved with them, encircling them at a short distance off, until they reached Gudwara, where they left them, and returned home. The Thākōr Soojājee of Bhāloosunā then entertained them, and began to quarrel with the Soodasunā people, saying that they must give him possession of his wāntā lands in their limits. Then Futteh Singh, Thākōr of Soodāsunā, came to Dāntā to seek aid from Koonwur Mān Singh, who, taking a force with him, went to the assistance of Soodāsunā, and drove out the invaders. Then the Bhāloosunā chief became alarmed lest, if a feud arose between him and Dāntā, he should be destroyed, he therefore dismissed the Guikowār force, which moved off towards Ahmedabad. The Koonwur, having effected a settlement, returned to Dāntā, soon after which, in the year 1815 (A.D. 1795), the Rānā Ubhe Singh died.

Ubhe Singh had three sons—Mān Singh, who succeeded him, and whose mother was a Chowree lady of Wusāee, and Jugut Singh, and Nār Singh, whose mother was a Bhutecānee, the daughter of Sāheb Singh, Thākōr of Ghorād, near Tursunghmo.

Man Singh's first exploit was to make a raid upon Dhunāl, a village of Poseenā, from whence he carried off the cattle, but the "wār," pursuing him, recovered the spoil. Six months after that he struck

¹ The words "ikarē," "tikarē," mean in the Mahratta language "here" and "there."

the Poseenā village of Chāngod, which he plundered. The village became uninhabited, and has up to this moment so remained. When the Muharajā Gumbheer Singh, of Eedur, went with an army on an expedition against the Mewasees, he sent for Rānā Mān Singh who joined him with forty horse. After this Moolukgeeree was completed, and the Rānā was returning home, the Muharajā presented him with a horse worth a thousand rupees. After a reign of five years, Man Singh died, in Sumwut, 1856 (A D 1800), and, as there were disagreements among the brothers at that time, people said he had been poisoned.

His brother, Jugut Singh on mounting the throne made his inaugural foray (teela-dhār) on the village of Nendurdee, in Gudwārā, which he plundered and burnt carrying off hostages, because the Bheels of that village had harried the buffaloes of Nowā wās, and the putel had come to Danta, saying, "Give me a spade, that if anywhere there is a bone left of my lord Mān Singh, I may dig it up. Had that lord been alive, the Nendurdee Bheels had not carried off my buffaloes." On another occasion he collected a force, and went against Poseena, when Keshree Singh Thākōr of Poseenā, came to meet him between Hurad and his own village, and presenting a horse to the Rānā as an offering gave security. The force, turning back, went to Gudwārā, and advanced upon Muhawud, upon which Thākōr Wukhtōjee came, and presented a horse, and, making an agreement, gave security. After this the Rānājee exacted a horse from Hāthejee Gudheā, of Nānā Kotharun, against whom a claim existed on account of a robbery. The force returned home from thence.

Again in the year 1170 (A D 1814) the Rānājee collected a force, and carried off all the buffaloes of Dhunāl. He next struck the village of Bāwul Kothētoo, belonging to the Raja of Derol, and plundered it. Next year he struck and plundered Kheroj, which belonged to a brother of the Thākōr of Poseena, on which occasion two of his men were killed. His brother, Nar Singh, who was married to a lady of that place, came to him, and said "I shall be blamed at this time, people will say, 'Nār Singh came with them, and caused his father in law's village to be plundered.'" On that account they turned back, and went to strike the village of Dhuroce. At this place the enemy gained over a Bārud, named Keertājee who was with the force, upon which this Keertājee, going to the gate of the village, said to the Rānā that the omens were not good. On this account they turned back, and came to Thānā, where they encamped. At this halting place the Rānā called together the Sirdārs and the

minister, and asked from what source he was to pay the arrears due to the mercenaries. They answered, that Thakor Rutun Singh of Pāwudee, and Thakor Undojee of Undhāreeā, incited the Mewāsees to enter the Dantā country, and caused them to plunder, and that therefore their two villages should be plundered, and the means of paying the mercenaries procured. The Rānā then prepared to advance upon Undhāreeā, upon which the Thākor of that village fled to Pāwudee, and he and the others who were threatened got ready for the fight. Now, in the end of the night the Rānā's army broke up from Thanā, and advanced to Undhāreeā, when they found the village deserted. They went to Momun-wās, where they received a fire of musketry from the defences. Upon this the mercenaries forming the advance of the Rānā's force fired, and one of their balls killed Thākor Undojee of Undhāreeā, the rest of the people who were assembled at Momun-wās then fled, and took to the hills, and the village was struck and plundered. The Rānā immediately advanced, and halted at Pāwudee, which village also he plundered, and carrying off the property, turned back, and encamped at Motā Surā. At this place the Thākor of Pāwudee came to the Rānājee, bringing security, and it was arranged that a third share of Undhāreeā should be the Rānājee's property, to which effect bonds were interchanged. After this, security was taken from the surrounding Mewāsees, and in 1872 (A.D. 1816) the Rānā broke up the army, and returned home to Dantā.

Thakor Wukhtojee Jeetojee said once to Rānā Jugut Singh, "My expenses are not supplied by the villages of Khābhee wās and Kunbee was therefore give me something in addition." The Rānā said, "You will not get anything more than that which was assigned to your father." Wukhtojee upon this went off in anger to Deesā, to Deewan Shumsher Khān, and said to him, "If you will give me a force, I will go and do some injury to the Dantā country, that I may procure satisfaction of my demands." At that time, however, there was friendship between the Deewān and the Rānā, therefore the former wrote to the latter to say, "Come to terms with Wukhtojee, or he will do some mischief." The Rānā then sent for Wukhtojee, and offered to give him a grant of the villages of Oonturee and Bhoot āsur, if he would release them from an Uteet to whom they had been mortgaged. Wukhtojee assented to this proposal, and released the two villages, which were uninhabited, and founded there a single village, called Ubhapuroo where he placed his family, living himself at Dantā, and performed service there as Prudhān. Two years

afterwards he died, and Ubhâpuroo then fell to his sons and to his brother Bhuvjee

At this time Sirdar Singh, Thakor of Koondol, died, leaving no son upon which Rânâ Jugut Singh and his brother, Nar Singh, attached the five villages of the Koondol estate and brought all the moveable property of the late Thâkor to Dantâ. The funeral ceremonies of Sirdar Singh were performed at Koondol, and his Thakorine received three wells for her maintenance. However, Bhuvjee Jeetojee made a claim on the estate, and said, 'Something at any rate, must be given me from Koondol. Rânâ Jugut Singh said, "Do you enjoy what was given to your father, Jeetojee—Khabhee wis and Kunbee-was, you will not get any of this property. Then Bhuvjee went off in anger to Pâhlunpoor, accompanied by Meheroo Sindhee, an old Jemadar of the Ranas, who was also on ill terms with the Rana. Now Bhuvjee having gone to Pâhlunpoor, made a petition to Miles Sahib about the right of succession to Koondol, which he contended was vested equally in the Rânâjee and himself while the Rana had taken possession of the whole. "Therefore," said Bhuvjee, "I will pass a deed assigning the whole village to the English government and whatever it may come into the mind of that government to give me I will receive. Some adherent of the Rânâjees wrote this intelligence to his master, who thereupon sent his brother Nar Singh, and Jeewâl Kulal, a minister of his, to Pâhlunpoor, offering to make over a seven-anna share of the whole territory of Dantâ to the English government, and to permit the attachment of the state by that government. Upon this Bhuvjee's hand became powerless. After this Bhuvjee took service with Lutteh Khân the Dewân of Pâhlunpoor, who gave him his fourth share of the village of Nagel. The Rana subsequently gave Bhuvjee the village of Kurunpoor, and they drank the red cup together. The English government placed a garrison in the Dantâ country in the year 1876 (A.D. 1870).

In the time of this Jugut Singh two hundred horse and five hundred foot of the Mewasee Koolcees, of the Kâkurej made an inroad upon the Dantâ villages of Ruttunpoor and Loonypoor, and carried off the buffaloes. Jugut Singh mounted on the 'wâr' with fifty horse and two hundred foot. They met in the lands of Motâ Surri, and a battle was fought in which twenty five of the freebooters were slain and Bheekho Jemâdâr a Bhâttee Kappoo on the Rânâ's side, was wounded, and had his horse killed. The cattle were recovered, and when the Rânâ returned to Dintâ, he presented

Bheelho Jemadār with a gold anklet, a horse, and other gifts.

Now as Jugut Singh had no son, he proposed to Nar Singh to adopt one of his two sons, Jhalum Singh and Huree Singh. Nar Singh thought, "If the son obtain the cushion, the father will have to sit at his feet, and make obeisance to him." Some people, however, persuaded Jugut Singh that Nar Singh meditated to take him off by poison, or to slay him with the sword; and as he believed the story, he began to keep within his house, which he fortified, and never came near the council room the consequence of which was that the Bheels and Kooles of the surrounding villages commenced a system of plundering. At length the people came to him, and petitioned, "If your highness neglect in this manner to keep up any order, and remain within your palace, how can the affairs of the country be carried on?" Now Rāna Jugut Singh had no confidence in any Kārbhāree, but only in Kulal Jeewa, by whose advice he acted, and the people blamed him because he employed a liquor-seller as his minister. At this time there was a Seesodeeā Rajpoot, named Guman, at Dāntā, a slave girl of whose establishment this Jeewā carried off by force. On the other hand, this Rajpoot, Guman, carried on an intrigue with one of Jeewa's two wives. For these reasons there was a bitter enmity between these two. But Guman could say nothing to Jeewa, for fear of the Ranajee. However, there were many other ministers, as well as people, who were very inimical to Jeewā.

Once on a time the Kulal set out to make the assessment of the year's crops, and he assessed a piece of rent free garden land that belonged to Guman, and when the Rajpoot protested against this, he paid him no attention, but, on the contrary, abused him. Guman then became very angry, and began to consider how he could put the Kulal to death. His first step was to carry his mother and brother to the Poseena village of Hurād. The next morning at dawn, he got up, and took his station opposite the Kulal's door. Jeewā soon came out of his house, and seeing the Rajpoot sitting there, asked where he was going to. Guman said that he was going to a certain village, but that he waited to see what the omens were. The Kulal was, in truth, a little alarmed, but he went on, and finished his business with all haste, and began to return quickly home. The Rajpoot followed him, and struck him from behind. A struggle ensued, the Kulal struck Guman on the head with a brass vessel he carried in his hand, but received from him two stabs of a dagger. He escaped, however, from his grasp, and ran off for shelter to the

house of a Dher, which he was entering, when the Rajpoot, who had picked up his sword and shield, ran quickly upon him and slew him. Guman took the ornaments off the corpse and ran away, threatening some people who raised an alarm that he would kill them too, unless they remained quiet. He got clear off into the hills. A servant went to wake the Ranajee, who was still lying down, and told him what had happened. The Rānā was very much distressed and ordered that the slayer of Jeewā should be put to death. On all sides horsemen then galloped off, but as they were all glad that Jeewa had been killed, they merely went up and down for a time, and then returned and said that the murderer had not come into their hands. Upon this Jugut Singh felt satisfied that it was Nār Singh who had caused his Kārbbharee to be put to death, intending to slay him also, and he began to say so before people. Nār Singh then went to the Ranajee to say, 'Why do you give me a bad name in this way? I will leave your town.' He prepared to go off to Ahmednugger. The people, however, went to the Rānā, and said, "Nār Singh is going off in anger. You must bring him round and get him to stay for it will not be to your credit if he goes." Then the Rānā sent men and persuaded Nār Singh to return, and the people made the two brothers drink opium together. A month afterwards however some one again excited the Rānā's suspicion that Nār Singh sought to kill him so he went to Soodāsuna, and stayed there two months with Thālor Mohobut Singh. Nār Singh and the ministers, all of them, went to give him satisfaction, and succeeded in bringing him back to Dānta. He stayed, however, only ten or twelve days and again flying took refuge in the monastery of an Uteet, at Pethāpoor, whom he informed that Nār Singh purposed to kill him. He stayed there a month, and was again persuaded to return home, and soon after he was attacked with fever and other disease, which after a month's illness, carried him off, on the 7th Phalgun wud, in the year 1879 (A.D. 1823).

Nār Singh assumed the cushion after the death of Jugut Singh Rānā.

In the year 1892 (A.D. 1836) Rānā Juwān Singh, of Oodeipoor, came on pilgrimage to Shree Umbajee on which occasion he invited Rānā Nār Singh to visit him. Nār Singh accordingly went to the Mātājees and took up his lodging there. The Rānā of Oodeipoor now sent to inquire "In what manner will your visit be made? Have you any record on the subject in your durlār?" Nār Singh then inquired of all the Sirdars and Kārbbhārees but no record was found. Then all the old men were enquired of, and

among them, I, too (the narrator of this account), was questioned. I said that Rana Kânur Dev had married at Oodeepoor, and that the Seesodunee lady had become a sutee at the gate of Kotura, where her monument might be seen to this day.¹ Upon this, Rana Juwan Singh sent for Nâr Singh to visit him, and rose to receive him. Nâr Singh presented a horse and a gun, worth a hundred rupees, and Juwan Singh gave him in return, a horse and a pearl necklace. He presented the family priest, also, with a pair of gold armlets. Juwan Singh, after remaining two days, set off homewards, on which occasion Koonwur Jhalum Singh, with his horsemen, escorted him as far as Seerohee.

Nâr Singh and Jhalum Singh went, in the year 189—, on the occasion of an eclipse of the moon, to Aboo, on a pilgrimage. On that occasion there were great sunghs assembled at Aboo, from Goozerat, Marwar, and Mewar. At the time of the eclipse people began to bathe in the Nukhee tulav, when an ascetic came, and said, "Let not any one bathe in the tank at this time, whoever does so 'will die.' Some of the pilgrims believed this and did not bathe, but the greater part disbelieved and bathed. At the time, sixty-four Yogeenees' chariots descended from the sky, and the Yogeenees commenced bathing. In the morning the cholera broke out, and as many as had bathed died with few exceptions. The Rana and the Koonwur had bathed after the eclipse was over, therefore they did not suffer, nor did any of the sungh that was with them die. They remained four days, and then went to Umbajee.

After this the Governor Sahib came from Bombay to Sadra, and invited all the Bhoomes of the Myhee Kantâ to visit him. Rana Nâr Singh and Koonwur Jhalum Singh went with the rest to Sadra, and presented to the Sahib a horse and a piece of gold tissue, in return for which the Sahib gave both father and son a pair of shawls and a turban. All the other Bhoomes gave and received dresses of honor. At length the Sahib returned to Bombay, and all the Bhoomes went home. The principal Hindoo Rajas were Muhârâja Gumbheer Singh, of Eedur, Muhârâja Kurun Singh, of Ahmednuggar, and Rana Nâr Singh, the principal Mohummedan Sirdars were Futteh Khan, the Deewan of Pablunpoor, the Nowaub of Rhâdunpoor, and Shumsher Khan, the Deewan of Wurgaum.

After this Rana Nâr Singh went to Major Miles, at Pablunpoor, about an arrangement for his country and represented that he had given a share in it to the English government to keep order, but

¹ *Ibid.* p. 330.

that instead of agents of the English government, there were sent employes of the Deewân of Pahlunpoor, with whom he had made no agreement whatever. However, the Major gave Nâr Singh no satisfaction, and as the Nowrâttrâ was near, he was obliged to take leave to attend at the Mâtâjee's. At length, when Lang Sahib¹ came to Sâdrâ, the Deewân's attachment was removed, after it had been maintained for about twenty seven years.

Nâr Singh died in Sumwut, 190—, and his corpse was committed to the flames by Jhalum Singh, at Gungwâ. The young Rânâ also built a chutree at that place.

NOTE ON THE SOODÂSUNĀ BRANCH OF THE FAMILY OF DĀNTĀ.

When Guj Singh, the son of Rânâ Man Singh, was the occupant of the cushion of Dântâ, and his brother, Juswojee held the estate of Rânpoor, Umur Singh the son of Poonjâ Rânâ, Mân Singh's brother, was at Soodasunâ. At this time, the Soodâsunâ estate consisted of the single village of that name. Umur Singh, who was a valiant warrior, sought to bring into subjection to himself Juswojee's estate of Rânpoor on which account he made frequent forays upon Rânpoor, and carried off the cattle. Once on a time, when he had made an inroad and was driving off the buffaloes, Juswojee sent to him to say, 'Uncle' it was not suitable that you should have driven "away the buffalo cow which supplies me with milk.' Umur Singh answered, "There's many a male buffalo in the lands of Rânpoor, "if you want milk, drink from one of them." Then Juswojee came to Dântâ, and told this story to Mân Singh in great sorrow. Mân Singh said, "We cannot come round Umur Singh at the present "time, some day I will look after him. After this Mân Singh, retaining enmity in his heart, incited the Mewâsees and freebooters to put Umur Singh to death, promising a reward, upon which their people began to annoy Soodasunâ. On one occasion the Gudheeras drove off the Soodasunâ cattle, and Umur Singh going on the "war," overtook them at Bhâloosunâ and recovered the spoil. One of his cultivators, however, came to him, and said, "You have recovered all "the cattle, but there was a bullock belonging to me, worth a hundred rupees, which is not among them, so you have made no "war for me." On this Umur Singh turned back after the forayers

¹ Colonel Lang an officer who for several years held the appointment of political agent in the Myhee Kantâ and whose name is there widely and deservedly re-pected.

and recovering the bullock, began to drive it home, but the animal was restive, and would not be driven, but ran off continually. At last Umur Singh thought that if the bullock were carried off by the forayers he would lose his honor, so he killed it with his spear, and returned. On account of this murder, he met his death within four months of that time. It happened thus—He had gone to Chitrāsune to pay a visit of friendship to the Thakor. As he returned a meer (minstrel) joined his company. Umur Singh said to him, "There are many outlaws about at this time, and you cannot keep up with us, so you must not come." The meer said "Sire! I must needs come with you." So saying he went on as before. Meanwhile, at the village of Pulkhuree, Umur Singh fell in with a party of the Babee of Rhadunpoor's horse, who were out on a plundering expedition. As the Rajpoot party retreated before them, the mare which the meer rode broke down. Then Umur Singh called to him to get off and kill the mare, and mount behind on his own horse, but before the meer could get down the pursuers overtook him. He cried out, "Sire! do not go away and leave me." Umur Singh turned back to help him, and at that moment received a ball in his chest and fell dead.

After the death of Hutheerojee,¹ the son of Umur Singh, his Koonwur, Khoman Singh being only eighteen months old, Juswojee took possession of Soodasuna. Hutheerojee's Thakorine came thereupon to the Rānā, and said "How shall I subsist now?" upon which the Rānā gave her the village of Udeyrūn, where her descendants still remain.

Juswojee continued to hold Soodasunā and had five Koonwurs. Sirdar Singh, the eldest, succeeded him, Ujbojee and Dhunrajee received from the Rānā the village of Solanoo, Nathjee and Jorjee received Juspoor, which was founded by Juswojee. In Juswojee's time, a Guikowar army came, under the leading of a Soubah, named Vitooba, and caused annoyance to Soodasuna, at which time Bhoj Rāj Rawul, Togo Wunol, and Ghelojee Bādoowā, the Guduwee of Pāneeālee, came to use. The army struck the village and retired, and the people then returned from among the hills and rebuilt it. At this time the Guikowār army used to come every three or four years, and when the people of the village heard of their approaching, which they did generally when they were about ten coss off, they caused the Trughayās to beat their drums, and raise a cry of "Fly, fly, the army is coming!" upon which the people fled, and, taking shelter

among the hills, concealed themselves there. When the force came up the village was plundered and set on fire, and then, if the Mah rattas maintained themselves there for any length of time, an arrangement was come to, and a certain sum of money, for which the villagers assessed themselves, was paid as tribute, or the *jumâbundee*, and the people returned and re-inhabited the village.¹

When Juswojee died, Sirdâr Singh assumed the cushion. Now Rânajee Guj Singh, having attained to old age, and having no son, took Sirdâh Singh into his lap, but after that a son, named Prutheerâj, was born to him. After Guj Singh's death, Sirdar Singh founded upon this a claim to the cushion of Dântâ, and, in compensation for his abandonment of it, received Wusâee, Dâwol, Dâlesânôo, and several other villages. Sirdar Singh's brothers "went out for a subsistence, and obtained certain lands and fields.

Sirdâr Singh's eldest son was Oomed Singh. His four younger sons Chundra Singh, Wukhut Singh, Surtan Singh, and Pertâp Singh, received the village of Wusâee, to be held jointly. Sirdâr Singh having made a foray upon Tembâ, and carried off cattle and hostages the "war" came from Tembâ and a conflict ensued in which Koorwur Oomed Singh was slain. He left three sons, Umur Singh, the Pathu wee Koonwur, Jugoojee, and Ugur Singh, who received five villages, to be held jointly.

On the death of Sirdar Singh, he was succeeded by his grandson, Umur Singh. The Kheelor district, which lies between Soodâsunâ and Taringâ, was held by Hureool Râjpoots who were puttâwuts of Dântâ, but these, being much annoyed by the Mewâsees, left the district, and retired to the village of Kurbuthee, in the Wurnugger Talooka, upon which the chief of Soodâsunâ took possession of the district with the consent of the Kânâjee. In Umur Singh's time, a Guikowâr army was repulsed with loss to them, but without a single man being killed on the part of Soodâsunâ. It was this Umur Singh who took possession of Dântâ.²

Umur Singh left a son, Futeh Singh whose sons were Mohobut Singh and Punjee. In the time of Mohobut Singh, in Sumwut, 1860 (A D 1804) Kâkâjee brought a Guikowâr army, and a conflict ensued. The Mahrattas lost sixty men, but the Thâkor was assisted by the spirit of Maniknâth Bhâwo and did not lose a man, but gained the victory. This Maniknâth is the same Bhâwo who permitted the erection of Ahmedâbad, and who has two shrines on the hills at Jur

¹ Many times,' says the narrator of this story, 'do I recollect having to take flight on such occasions as these

² See p. 468

sunghmo and Soodasunâ, where he used to dwell. Mohobut Singh made a foray upon Runsheepoor, and carried off cattle and hostages, because the Bheels of that place had harried the buffaloes of his village of Dawol.

Mohobut Singh left four sons, Huree Singh, Rutun Singh, Purbut Singh, and Mokum Singh. Huree Singh enjoyed the cushion four years, and was succeeded by Rutun Singh, who held it for two years and died. His son, Bhooput Singh, succeeded him, and lived a year afterwards. Then Purbut Singh, the present Thâkor, succeeded. Mokum Singh died in infancy.

CHAPTER XII

MUHÂRÂJA GUMBHEER SINGH OF EEDUR

Now Khomân Singh, a Châmpâwut, had done good service to the raja, who therefore said to him, "I have a great desire to promote you, but I am doubtful whether, if you are promoted, you will not turn against me." Then the chief took an oath that he would never draw sword against his prince, upon which the raja granted to him the estate of Wânkâner,¹ with the right of receiving the royal embrace on entering the Court.

The village of Panol belonged to a bard, who died without a male heir. The mother and wife of the deceased maintained in his house relations of their own, a father and two sons, and procured wives for the youths. They also assigned a sixth share of the village to them, and gave them a separate establishment. However, the two brothers, in the hope of gaining possession of the whole village, formed the design of putting the ladies to death. They slew the elder lady with a dagger, but the bard's widow escaped, and making her way with great difficulty to Eedur, laid her complaint before the raja. Gumbheer Singh, upon this, sent for the principal bards of the neighbourhood, and commanded them to go to Panol, and tell the two murderers that it was his order they should quit the place. This order was, however, disobeyed. The raja then sent for his chiefs one by one, and said, "Do you go and slay these two bards, and make Panol

¹ This is Wânkâner in the Eedur country – not to be confounded with Wânkâner of Soreth.

"crown land" Each chief separately replied "If you please to take one of my villages do so but it is not fit to put a bard to death, you should therefore pardon this offence" Upon this the raja sent money to Hyderabad in Sindh, and hired there fifty Abyssinians. When these made their appearance all the chiefs and others who knew what was intended, strove to change the raja's resolution. He did not, however, attend to their remonstrances. Then all repaired to Khoman Singh, and said, "The raja bestows his complete favor upon you so if you will exert yourself to persuade him the bards will certainly be saved. Khoman Singh went to the raja, and said, "Have the kindness to pardon the offence of these bards. The raja refused the request upon which the chief of Wankaner replied "Henceforth I will never make a petition to you any more." The raja said "Do as you please." Khoman Singh was pained at this reply and immediately rising, departed to his home.

Now the raja sent the Abyssinians to put the bards to death, and these last getting intelligence of the matter one of the young men cut off the heads of his two children. He slew also two of the Abyssinians, and maimed him so frightfully that he died. His father also killed himself but his brother who was absent from home, escaped. The Abyssinians returned to Belur. After these events the bard who survived having collected from distant places five hundred of his caste fellows came to Belur to compel Gumbeer Singh to make reparation but the raja with the aid of other bards got rid of them. Khoman Singh took the death of the bards so much to heart that he determined on retiring to the Himalaya mountains to die. The raja, with the chiefs of the state proceeded to Wankaner for the purpose of inducing him to change his resolution and Gumbeer Singh said "If it is because of this bard that you are departing you shall have a larger village instead of Panol." The chief however, made answer "If you had listened to me when I came to entreat you I would have remained but I will not now remain though you adopt a million expedients." Khoman Singh left home, accompanied by eleven attendants—his relations friends or followers. In his train was a dweller among the hills who had suffered so much annoyance from the wheels of his village that he went to lay down his life among the snows of the Himalayas in order that he might become the chief of the district in another birth and take revenge upon the wheels. The desire of all the rest however was to pass to the heaven of Vishnoo. They had adopted the saffron robe, they had laid aside their arms for staves twisted round with silver wire, the horses they rode were stripped of all warlike ornaments. The chieftains wives

chiefs agreed that as the Koompawuts were the raja's great favourites, they should lead the way on the occasion. Dheerjee, of Wānkāner, and other Chāmpāwuts, however, privately agreed that their time was come for taking revenge against one of the chiefs, now with the Row, who had killed their relation. When the Koompāwuts mounted, therefore, Dheerjee and his friends mounted with them, and pushed on to Pol itself. They then called to the Arabs to wind their horns, and fired a volley of musketry. Upon this the Row and his family fled over the hills, and Gumbheer Singh, entering Pol with the horse hair fans waving before him, caused a cushion to be placed in the mansion of the Row, and took his seat thereon. The raja, after remaining there a month, was disposed to send for his family, and make Pol his residence, but the Row began to make daily inroads upon the Eedur villages, and the chiefs said, "Your Highness has taken Pol and increased your fame, let all the dwellings, with the exception of this mansion, be given to the flames, and let us return to Eedur lest the Row enter therein." Then the raja, following their advice, struck his camp, and came to Bheelorā. At this time the mercenaries became urgent for their pay, which was two or three months in arrears, they surrounded the raja, and for two days prevented his smoking his hookah or taking any food. At last he sent for the head men of all the crown villages, and said to them, "You swallow up the whole produce of my villages, and give me hardly anything. Now therefore what remedy have you to propose, as the troops have set a watch over me?" Then the head men willingly paid fines, according to their ability. The raja returned to Eedur, and because the Chāmpāwuts had done good service in the matter, he extended much favor to them.

At this time, a force of Sindhis, five thousand strong, had attacked Doongurpoor and taken it, and having seized the Rāwul, and placed him in a litter, they carried him about with their army. They now advanced into Wānswāra, and a severe engagement was fought there, in which many on both sides were slain. A number of the villages of Wānswāra were subdued. Then Urjoon Singh, one of the feudal chiefs of Wānswāra, assembled a force, with which he defeated the Sindhis and drove them out. These disturbances continued for five years, and the pay of Urjoon Singh's mercenaries having fallen into arrears, and no means existing for satisfying their demands that chief moved his troops into Loonāwārā and Balāsinor, where he exacted tribute, and at length, advancing into the Eedur country, came to Pālya. Now Dheerjee, of Wānkāner, was at feud with the chief of Pālya, but upon good terms with Urjoon Singh. He went, therefore,

and had an interview with the latter. When the chief of Pilya heard of this, he also went to meet Urjoon Singh, and said, "I am at feud with Puhārjee, of Thodurā; I will give you a sum of money if you will put him to death." Urjoon Singh accepted this office. Now Dheerjee, who was a friend of the chief of Thodurā, endeavoured, without success, to dissuade Urjoon Singh, and at last went away in a rage, saying, "I go to Thodurā, to wait there for you. Come and fight with me as soon as you can." He went to Thodurā, and the chief of that place also began to collect mercenaries, but could secure the services of a few only. He therefore went to Eedur, and said to the Prince Oomed Singh, "If you do not support me at this time I shall die fighting against the enemy, and then Thodurā will pass into their hands." Upon this the prince, too, advanced to Thodurā with his forces. The assailants, now finding that they were overmatched, gave up their attempt, and all parties returned to their homes. On this occasion, also, the raja was much pleased with the conduct of Dheerjee.

When Subul Singh, the son of Soorajmul of Chāndunee, became a Dev, his two sons, Sām Singh and Mālum Singh, struggled for the possession of the estate. The elder son, Sām Singh, who had little ability, went off in anger to Wankāner. Mālum Singh, on the other hand, went to Teentoe, and said to Kunukājee, the chief of that place, "If you will place me on the cushion at Chāndunee, I will take your Koonwur in my lap." Kunukājee thereupon went to Chāndunee, and began to say, "Mālum Singh shall sit upon the cushion." However, Dheerjee, of Wankāner, came and said, "Sām Singh is the rightful heir, he shall sit upon the cushion." The chiefs quarrelled for some time, and then went home. Soon after, Kunukājee raised four hundred mercenaries, with whom he attacked Wankāner. Dheerjee engaged him, and killed ten or twelve of his men; meanwhile the neighbouring chiefs came, and said, "Why do you fight to the death about other people's quarrels?" They thus induced Kunukājee to retire, but a feud, not easily to be extinguished, had arisen between the two opponents. Now, the Chāndunee minister came to Raja Gumbheer Singh, and said, "Muhārāj! may it please you to come in person to place the young heir of Chāndunee on the cushion." The raja said, "Did not Dheerjee and Kunukājee go to place him on the cushion?" The minister replied, "Muhārāj! he whom they seat on the cushion cannot sit there, but the young chief whom you may be pleased to seat there." Then

¹ Meaning that he would adopt the Koonwur as his own son.

the raja said "If the village of Kothura be given to me I will come" and in exchange, I will give you that of Seeyolee. The minister obtained Sam Singh's consent and passed a deed assigning Kothurâ to the raja who thereupon went and seated the rightful heir on the cushion and girt him with the sword, but as to the village about which he had spoken to the minister that he never gave. To the younger brother of Chândunee, he caused a single village to be assigned for his subsistence.

A month after the first affair at Thodurâ Dheerjee collected a force and commenced an advance against Teentoe on account of the feud about Chândunee but the other chiefs interfered and went to induce him to return. Kunukâjee upon this made an attack upon Dheerjee's ally of Thodura and Dheerjee hearing the news, hastened

¹ Major Miles, in his report on the Myhee Kantâ of the 21st of September 1821 has the following —

Soorujmul father of Subul Singh of Chandunee died about forty years ago. Subul Singh is said to possess a very moderate share of understanding and from his bad management Futeh Singh Thakor of Mhow subsequently assumed the chief control among the Champawuts. Futeh Singh died in A.D. 1805 and Anur Singh succeeded him and also died in A.D. 1819. Gopal Singh his son is an infant and the affairs of this quarter have since fallen into great confusion. Gopal Singh is about fifteen years of age. The putta of the Champawuts has lately been partitioned from some quarrel between the two eldest sons of Subul Singh, Maljee and Samjee. The part san of the first is Kunukajee Thakor of Teentoe. The Raja of Eelur and Dheerjee have taken part with Samjee. The result after much disturbance and bloodshed has been the assumption of the town of Kher and half the pergunnah of Hursole by the Raja of Eedur. The consent of Kunukâjee who has taken charge of the remainder of the putta. The proprietors nearly destitute of support complain of the conduct of all parties.

The following occurs in a report by Lieutenant Colonel Ballantine, dated Sadra, 15th October, 1822 —

Chandunee — The relinquishment of this putah was first sought by the owners who had quarrelled and its partition was the basis of the whole of the disturbances excited by Kunukâjee and Dheerjee which with Gumbheer Singh's after measures to check the usurpation led to the Champawut rebellion. Maljee and Samjee are the sons of Subul Singh and it appears that they are in every respect incompetent to the charge of their putah. The measure has since been referred to a commission of the Sardars, and the following is the substance of the decision given by them —

"The case of Maljee and Samjee being referred to our decision we find it impossible to become the security or to associate them in our arrangements and obligations. Both brothers labour under the effects of excessive inebriety even to insanity and both under these failings, have committed the most atrocious acts nor are they in our judgment capable of improvement. Hence we give it as our opinion that under these disqualifications the following provision seems the most rational and equitable in their behalf viz &c, &c &c.

to his assistance. A battle was fought, in which the chief of Teentoee was repulsed, with the loss of ten of his followers.

Kunukájee, however, returning home, began again to collect a number of mercenaries, that he might attack Thodura a second time. Dheerjee, when he heard of this, called in Prince Oomed Singh to defend Thodura, who went thither, though the raja and others dissuaded him from doing so. Kunukájee advanced with his force into the lands of Thodura, and then heard this intelligence. He reflected, "The heir apparent is within, and if anything were to happen to him it would not be right." He therefore passed by the lands of Thodura and went to Pilya, and took hostages therefrom. There was no reason for his going to Pilya, except that he wanted to raise money. He went afterwards to other villages and took hostages, and from thence he wrote to the prince, saying, "Your highness is my lord, therefore it is not fit that you should remain in Thodura. When you oppose me in fight, I have neither eye, nor spear, nor bullet, therefore you make me appear low in the world's sight. The prince was enraged at this letter also, so he gave Dheerjee some of his troops, and sent him against Kunukájee. Now, an Arab officer of the chief of Teentoee's force was exercising his horse, when Dheerjee's men fired upon him, and killed the horse. The Arab went to Kunukájee, and said, "They have killed my horse, so I will now attack them." That chief said, "Do not you go there to fight with them, but set matchlock men secretly beside the road in this ravine, and let us draw up in front, so that they may be shot down as they come against us." They did so, and the result was, that Dheerjee lost seventeen horsemen, and was obliged to turn back to Thodura.

Dheerjee on this occasion had dressed one of the troopers in his own clothes, which trooper happened to be slain. Now, when Kunukájee's men stripped the dead of their clothes, they found Dheerjee's clothes among the rest, and therefore thought that he was killed. Upon this the Teentoee chief mourned greatly, and taking the red turban off his head, put on a white one. His son, Laljee, then said to him, "How is it that you did not think of the matter before, since you mourn in this way now?" He answered, "You, all of you, turned my head, therefore it has happened thus." Afterwards, when they made inquiry, they found that Dheerjee was safe, upon which Kunukájee was very glad, and went home.

Now the prince, when he saw how sorrowful Dheerjee was, said to him, "Do not you entertain the least sorrow, those that have died will not return again, but I will not allow you to be a loser in any respect. I will give you back your horses and servants." Dheerjee

said, "He has taken away my honor, I must strike Teentoe." The prince then took an oath, "I will not return to Ledur until Teentoe shall have been struck." Then Dheerjee, taking the prince with him, went to Teentoe. Oomed Singh wrote to his father to say, "If you please to bring a force to my assistance do so, otherwise I will die fighting against Teentoe." The raja was not pleased at the matter, but in order to protect his son he joined him with his forces. At this time a respectable bard of the Seerohee country, named Khoree Dānjee, was with the Thākor of Teentoe, having been banished from Seerohee, because he had importuned the Row to fulfil an engagement which had been contracted on his security. When the raja's army came up, Kunukājee took post in a fort he had caused to be made on a hill, and prepared to defend himself. However, Khoree Dānjee went to the raja, and said, "Sire! it is not becoming that you should bring cannon hither to carry on war against one of your own chieftains." He managed to satisfy the raja and Kunukājee with his arguments, but the prince and Dheerjee continued inflexible. At last the Teentoe chief paid a sum of money, and, peace being concluded, the raja took his son with him and returned to Eedur.

Notwithstanding this apparent settlement, Dheerjee's mind was not satisfied, but his anger was transferred to the prince. He returned home, and soon after carried off the cattle from the village of Bheelorā, which had been given to Oomed Singh for his private purse. The prince upon this wrote a letter to Dheerjee, upbraiding him, to which that chief answered, "Why did you cause my servants and horses to be killed?" Afterwards Dheerjee carried off cattle and hostages from the crown village of Bhootāwud. He struck also Wusāee, another of the prince's personal villages, and wounded three or four of its defenders. He plundered Sheelāsun, Rentora, and other villages. At length the prince raised two thousand men, and taking the chiefs with him, and two guns, went to Wankāner. Dheerjee, too, prepared for engaging. He entertained two hundred mercenaries. The prince came up, and halted fifteen days at Wusāee. Dheerjee made a night attack upon the camp at that place, and, after killing the Arab who had charge of the artillery, got off in safety. The next day Oomed Singh moved from thence, and encamped at Bheelorā, from whence he went on to Wānkāner. At that place there was fighting for three days, in the course of which ten men were killed of the prince's party and three of Dheerjee's. Then the prince wrote to his father, saying, that after three days' time all attempts to take Wānkāner had been unsuccessful, and demanding that more men should be sent to him.

The raja upon this sent a reinforcement of two hundred foot and fifty horse. At this time many persons said to Dheerjee, "The raja's heir has come here as a point of honour. Without striking Wan kâner he will not go away. In the end you, a chief of three villages, will not be strong enough to continue the contest; and you have deserved great applause that you have for three days resisted all attacks. Now, therefore, you should retire." Upon this Dheerjee made preparations for a feast in his mansion. He set swinging beds in order, placed bottles of liquor and sweetmeats for the guests, with a sum of money as an offering, and all these arrangements completed, he retired. Then the prince plundered and burned the village, cut down the mowra and mango trees, and filled up the wells. He remained there three days, and returned to Leduc. Meanwhile Dheerjee, with his family, went to Doongurpoor. The Râwul of that place gave him a village, which he made his residence, and began to plunder and harass the Leduc country, doing a great deal of mischief. At length the raja, giving hostages for his safety, sent for him to Leduc, and came to terms with him. He restored his village to him, and the prince took him again into his personal service.

¹ Dheerjee makes the following statement in a letter to Major Miles, dated 29th May, 1821:—

"I received your letter, and understood its contents. You write that you have heard of some irregular conduct on my part. This report is very true, but no depredations have been committed by me in the territory of the English government, and no one has been molested without cause. I have a note written by the Raja of Leduc, which, after having given me, he has altered his mind. He has seized one of my villages, and has been the cause of the death of my brethren, without making me any recompense. He has also caused me the loss of ten horses, for which he has not paid me. Whatever the Muharaj promised has proved wholly false. He has resumed my village, notwithstanding I have borrowed and expended fourteen thousand rupees for his service, of which sum he has not repaid me a farthing, and he has instigated my enemies to murder me. If you wish to see the note written by the raja, I will send it, and you can read and return it, and if any blame be imputable to me, I will conform to your directions. I molest none but my enemies and those upon whom I have claims. The British government is great, but my claims on the Muharaj should be allowed, and all the villages of the Champawat puttahs seized by him should be restored, after which I have no demands, and shall then be ready to perform the service of the British government. I have many enemies in the Leduc district. Send a man to me, and I will give him the paper before mentioned. I shall wait four days for him. Do not give credit to my enemies; my quarrel is with the Leduc darbar," &c. &c.

Lharot Damodhur Mohobut Singh having been despatched by Colonel Ballantine to Dheerjee, returned to camp on the 30th September, 1821, and furnished the following information:—

"Soon after my quitting this camp I was visited by Thakor Dheerjee, who,

A year afterwards the prince gave Dheerjee a sum of money, and sent him into Kāteewār, telling him to purchase as many good horses

"though he at first appeared satisfied in his own mind of the justice of his cause, eventually admitted his error, which was a first aggression against Ledur, but now expressed a sense of contrition, and solicited my agency in effecting a compromise with Laljee Muharaja (Prince Oomed Singh), who had by this time advanced into the neighbourhood of Wankaner with a large force. On a repetition of the Thakor's solicitation, I was induced to comply with his request, and he authorised me to make the following terms —

"1st. To restore all plundered property up to the present time.
 "2nd. To pay a portion of the expense incurred in entertaining troops against Wankaner.

"3rd. That he would compromise, by a gift of money or land, the death of a Brahmin that had taken place in one of his enterprises. And,

"Lastly. That he would attend the Muharaja's service.
 "On this I lost no time in replying to Laljee Muharaj, and fully represented these circumstances, soliciting at the same time his admission of the prayer, at all events until the matter could be brought to the knowledge of the British government. Laljee Muharaj at once declared that he would not, as Dheerjee had attacked his private village, and only allowed me time to return, and inform Dheerjee of his intention. The village (Wankaner) was in due course attacked, and as Dheerjee on this occasion made no determined resistance, it was completely ransacked, and burnt to the ground."

"Laljee Muharaj to Colonel Ballantine, 9th September, 1821

"Dheerjee for the last twelve months has committed the most serious excesses on our pergunnahs, from Wankaner, whence he has continued to send forth binditti, having entertained a numerous body of mercenaries. Besides, he carried off a Jamanian hostage from the walls of Ledur. Dheerjee, however, disregarded our remonstrances for four months when it became necessary for us to entertain troops, with whom we attacked Wankaner and Champawut. Dheerjee has been dispossessed, flying for refuge to the Doongurpoor territories."

"Dheerjee to Colonel Ballantine 8th September, 1821

"I duly received your letter, which contains the misrepresentations of my enemies, but, if it is your pleasure, I will send to you the writing of the Muharaja to peruse, to show that my acts were at his instigation. In one instance I served him, and had eight or ten men and eight or ten horses killed and wounded. These circumstances I previously represented to Major Miles. The Muharaja, having deviated from the purport of the writing led me to commit excesses in his pergunnahs. The Muharaja has since attacked and destroyed my village, to which I made no opposition, and he has plundered it of property to the amount of fifty thousand rupees. For the truth of these assertions, you may apply to the Muharaja of Ahmednugger, and Major Miles can also acquaint you with many particulars. If you find me in fault you can hold me responsible in any way you please. In the first instance the Muharaja instigated me, and then left me to abide the consequences. I am now in the jungles. I have eight hundred men and one hundred horse, who are starving, and if nothing is done for me in the case of my village, I must commit depredations on Eedur. Further, I am desirous of serving you with my men and horses, as I will not again serve the Muharaja."

as he could for the money Dheerjee went to Wursora, near Mānsa, where he spent the money in marrying a wife. He had one wife before this. After purchasing jewels and clothes for his bride, he had a small sum left, with which he purchased two horses, and, coming to Eedur, presented them to the prince. Oomed Singh asked where the rest of the money was gone to. Dheerjee answered, "It was my master's money, and I spent it in my affairs, I did not go to steal from any other person's house." The prince said nothing to this, but the raja pressed him, saying, "Give up my money." Dheerjee said, "As to money, I have none in my house you may do what you please." The raja then quartered horsemen upon him, upon which Dheerjee passed a deed assigning the village of Ghāntee instead of the money. However, he was very sore at heart upon the subject, and at length went out again in rebellion, taking his family with him. In the forest districts of the Mewar zillah there is a Bheel village, called Pathea Wulecha. Dheerjee lived a year in that village, making forays into the Eedur country. Once on a time he carried away the cattle from the village of Bamunwā, which belonged to Teentoe. He had only twenty horsemen with him, but in a single day he would plunder as many villages as he had followers. However, when he came upon Bheels who plundered in the Eedur country, he would cut off their heads, and send them in baskets as an offering to the raja. Among the villages which he plundered, burnt, or took hostages from, were Wusāee, Bulolee Bheelora, and many others, in fact, with the exception of those which had been given to bards, there was scarcely a crown village which escaped his ravages.¹

At this time the raja said one day in his court, "It was I who gave this man power and promoted him, in return for which he despoils my villages. Why does he not go to some other state of Rājwara and procure a holding for himself there? This observation was conveyed to Dheerjee, who thereupon went to Rana Shree Bheem Singh of Oodeipoor. Now Dheerjee had gained fame for himself in foreign parts on account of the valor he had displayed in his outlawry, and the Rānā was also acquainted with him from the time that that prince had visited Eedur to be married to the sister of Gumbheer Singh. The Rānā therefore drew out a deed for a valuable feudal holding, and gave it to Dheerjee. That chief accepted the grant, but would

¹ Colonel Ballantine to Government, 22nd March 1822

^a Dheerjee has gone out again in rebellion without assigning any cause. He is implicated in the commission of many atrocities of the most serious nature. He is reputed to have put to death or maimed fifteen or sixteen Brahmins of Bheelora, and to have committed other very serious commissions.

not receive the deed. He said, "If I remain here it will be said of me that I could not recover my father's rights, and I shall lose my 'honor'." He remained at Oodeepoor four months, and then returned to the Eedur country, having placed his family at Koorâgam, in Marwar.

At this time Colonel Ballantine sent for all the Eedur chiefs to Sadra, in order to arrange for the settlement of the country. There was a very general discontent among the chiefs, and several of them refused to pay the raja's dues. Some of them offered their horses to be priced, and said that they had no money, but that they were the servants of the state, and their heads were the raja's. The Koompâ wuts alone made a proper answer. After a month's consultation, the British agent put the chiefs of Mondeytee, Teentoe, Thodurâ, and Wankâner in irons and forced others to give up part of their estates to the raja. Dheerjee, of Wankâner, had been called in on the security of a bard. He came attended by thirty five armed followers, who were however, dismissed by the raja, his nephew, Udjee, who was quite a youth, being alone left to attend upon him. When the government soldiers came to seize Dheerjee, Udjee slew some of them, and wounded others, and was then slain.

When the load fell on his brother
Fell upon Dheero
Against the r enemies wielding h s sword,
Udo gained an Upsura bride
The Arabs he cut to p eces
The enemies beneath his feet he cast
At one blow he cleft them in twain
At one blow, did Udo

After he had been confined six months, Dheerjee broke his fetters, scaled the wall of the fort and escaped. The chief of Mondeytee was detained four months and then released, having given security, and made concessions to the raja. The chiefs of Teentoe and Thodura were similarly released about the same time.¹

¹ *Colonel Ballantine's Memorandum of Dheerjee's Proceedings,*
30th October, 1823.

"Dheerjee's murder of Brahmâns, and other crimes, having been formerly fully communicated to government, he was ordered to be fined, and kept in constraint, and his land to be made over to his nearest relative. Troops were sent to punish him, but at this juncture he sent in Bharot Damodhur Mohobut Singh to make submission, upon which Colonel Ballantine, when he assembled the other Sardars at Dubhora to make an adjustment of securities for Gu'kwar tribute &c., sent also for Dheerjee, and informed him that he might make known his complaints against Gumbheer Singh. Dheerjee asked for safe conduct which was, as an indulgence, procured for him from Gumbheer Singh. He came in and re

While Dheerjee remained in confinement at Baroda, he had made a vow to Shâmlâjee that he would offer valuable offerings at that god's shrine if he should effect his escape. At length he escaped by climbing over the wall, and fled to the shrine, where he performed his vows. Thence he went secretly into Kâteewâr, where he purchased horses, and having mounted troopers upon them, again entered the Eedur country, and resumed his system of annoyance. Colonel Ballantine at this time set posts from village to village, but Dheerjee fell upon them at night time, and slew many of the soldiers. On one occasion, when he had seized hostages at a village, he was pursued by the government troops and the Eedur horse. A deep and broad ravine came in his way, over which Dheerjee, without hesitation, leapt his mare. Then, turning round to his pursuers, he cried, "Follow now, whoever of you dares leap the ravine." No one followed.

"ceived encouragement, and money was advanced to him to live on, and the settlement of the whole Champawut district obtained with great difficulty from Gambheer Singh. Security was then demanded from him, but Dheerjee, under pretext of going to Dehgaum, made off, and on the road seized hostages at Wussye, murdered a Borah of Ahmednugger, harried the cattle of Bheelora, and committed other outrages. He now seduced Thakor Gopal Singh, then a boy residing in the Danta country, to join him, and Puharjee (of Thodura), and, soon after, the three combined wrote a letter, saying they would plunder the country. Dheerjee took to the mountains, whereupon a strict search was made after him; and Bhattee Puharjee, Kunukajee, and other villains were taken, whereupon Dheerjee became apprehensive, and fled to Oodeipoor. There the Rana and his Sirdars, being ignorant of the villainies Dheerjee had committed, used their mediation with the resident there (Sir David Ochterlony), and he, to gratify the Rana, addressed a letter to Colonel Ballantine in Dheerjee's behalf, requesting him, for the sake of the Rana of Oodeipoor, to overlook Dheerjee's offences, and to make such a settlement for the future in his favor with Gambheer Singh as should be just and proper. Colonel Ballantine thereupon wrote to the resident, calling Dheerjee to Sadra. Dheerjee, in that gentleman's presence (the resident's), made arrangements to come in company with Gopal Singh, and took leave of the resident, bearing his letter, and accompanied by his attendants and a respectable servant of the Rana's, Pooroheet Laljee. Dheerjee had overawed Gopal Singh, and forced from him the resignation of a share of his land. He left Gopal Singh at Oodeipoor, and on the road robbed his servant of his jewels, and wherever Gopal Singh had left money or clothes in deposit, Dheerjee seized them by force. When he arrived at Sadra, he said he was empowered by Gopal Singh to act for him. He made submission to the political agent in the presence of Pooroheet Laljee, promising to recall Gopal Singh, and give security, and passing a bond to that effect, Kunukajee and Puharjee being securities. Dheerjee now received money for his subsistence, and was dismissed to return home. On arriving there, he petitioned for the removal of the government post there, which was granted. However, he did not send for Gopal Singh, and that chief, accidentally hearing that a settlement was in progress, hastened to Sadra, and made submission. Dheerjee was then sum-

After this Lāljee, the son of the chief of Teentoe, joined Dheerjee, and the outlaws retired together to the forests of Doongurpoor, where they received shelter, and from that retreat continued to ravage the territories of Eedur.

Now at this period the Râwul of Doongurpoor was thirty two years old, but he had taken it into his head that he would have no son, and that it was necessary for him to adopt one. He therefore sent for Dulpot Singh, the heir of Dewulja, who was of the same descent with himself, and passed a deed appointing him his own heir. This young chief was not favorable to the outlaws, and they, perceiving the fact, lost confidence in their present situation, and removed their families to the neighbourhood of Shâmlâjee. However, they continued themselves to reside in the Doongurpoor country, and to

“moned and sent by his servant an answer written from Ahmednugger, but dated “Wankaner, and the servant, when asked where his master was, said, ‘At Beeja “poor.’ Colonel Ballantine then applied to his securities and placed Mohsuls “on them and him. Dheerjee having arrived at Sadra was daily called upon by “Colonel Ballantine for a settlement but day after day passed without anything “having been adjusted and his securities having arrived and declined further “responsibility for him Mohsuls were placed upon him. Dheerjee declared that “unless these were removed he would commit suicide and that no one could tell “what might happen, for his men were not under his control.”

“15th November 1823

“Since the Mohsuls were placed upon Dheerjee now ten days ago his conduct “has been insolent and threatening, declaring that though he wished himself to “give the securities required he could not answer for the conduct of his armed “mercenaries with whom he has continued to parade camp in direct violation of “his word As might have been expected Dheerjee contumaciously “and determinedly opposed my measures for the reduction of his armed followers, “and in the affray that in consequence took place he received a wound in the back “from one of his own people attempting to cut down an Arab. In the affray “also, one Arab was wounded and two of his people—one severely, who has since “died.

*Despatch from the Bombay Government to the Court of Directors,
1st September 1826*

“The three Thakors (Dheerjee, Kunukajee, and Luharjee) were subsequently “removed to Baroda as it was not considered safe that they should remain in the “Mylhee Kanta, it being explained to the rya (of Eedur) that their removal to “Baroda did not in any way affect the allegiance they owed him. An arrange- “ment was also made for the management of their estates by their nearest rela- “tions, and a separate provision for themselves and their families, who were to “accompany them to Baroda. On the 24th September, 1824 Dheerjee effected “his escape from Baroda, assisted by Lāljee the son of the Teentoe chief (who “remained in confinement), and began committing excesses in the Mylhee Kanta, “which led to the despatch of a large force from Deesa in pursuit of him.”

plunder Eedurwārā. Upon this the young chief secretly offered to reward any one who would give him a sight of the outlaws. Once on a time Dheerjee and Lāljee came to a village in the Rāwul's country, Dheerjee being in distress, and suffering from inflammation of the eyes. They procured a person to get ready dinner for them there. The heir of Doongurpoor, becoming aware of their arrival, set off with a hundred horse, who, when they reached the village, began to beat the royal drum. Dheerjee and Lāljee, hearing the sound, mounted their horses and fled, the Doongurpoor horse pursued them, and came in sight of them. They cried to the outlaws, "What is this, are you Rappoots, and do you run away?" Dheerjee said, "you are many, and we are but two, at this time it is necessary to fly," his companion, however, began to slacken the speed of his horse, and meanwhile the Doongurpoor men came up with him. Lāljee's horse now pulled up, and would not move a step. An Arab struck the horse a blow on the back with his sword, receiving at the same moment a blow from Lāljee's sword. Another horseman thrust at Lāljee with his lance, but he avoided the blow and ran the assailant through, so that he died. As his horse would not move, he now dismounted and after killing two more of his assailants, was himself slain. Dheerjee meanwhile had galloped off supposing that Lāljee was following him.¹

Afterwards, whenever it was known that Dheerjee had procured refreshment at any one's house, fifty of the government horse would immediately put up there, and annoy the inhabitants very much. Once Dheerjee came to a village of his own which was near to a bard's village, upon which the rājā, suspecting the bard quartered two horsemen upon him. Dheerjee, when he heard this, went suddenly to the village, and attacked the horsemen, of whom one was slain by him, but the other escaped. The bard immediately began to employ means of intimidation against the outlaw chief, he wounded his own arm and his thigh, and thrust a dagger through the throat of an old woman of his family. When the rājā heard of the attack upon the horsemen he declared that it must have been instigated by the bard, and therefore ordered a force against his village, but on further enquiry the true state of the case was discovered.

Dheerjee now carefully avoided entering even the lands of one of his friend's villages—indeed, of avowed friends he possessed not one

¹ A force under Major Thomas advanced to Doongurpoor in pursuit of the outlaws, and carried the fort on the 11th of March 1825. Lāljee was killed by the young chief of Doongurpoor in the month of June following, a deed at which his neglected father was much incensed.—*English Records*

He fixed his residence in the Mewar hills, but continued his harassing incursions, which he carried as far as Puttun, attacking the government troops, and carrying off cattle and hostages from the villages. After wards he directed his attacks against the country about Râêgurh. He continued in outlawry about fourteen years. At length, in the year A.D. 1827, while he was hiding among the Eedur hills, he had received a supply of gunpowder from his friends, and spread it out upon a cloth to dry, when a spark falling from the matchlock of one of his mercenaries the powder exploded, and he thus received injuries of which he died. At the time of his death he was about forty five years of age. Dheerjee was short in stature and spare in person. His deeds of outlawry have won him greater fame than has been gained by any chief of Eedur, and his exploits are celebrated throughout the Myhee Kânta in the songs of the women as well as in the stanzas of the bard.

At the time of Dheerjee's death his family were in the Marwar country. One of his two wives (who was of the Chowtra clan), on receiving from his servant the turban which he had worn, burned her self on the funeral pile with that relic of her husband. She left no child. The other widow, with an infant son and daughter, returned to Wānkaner¹.

CHAPTER VIII

MUHĀRĀJĀ GUNDBHEER SINGH OF EEDUR

PRINCE OOMED SINGH died of small pox in A.D. 1824, at the age of twenty-seven. Two of his wives followed him to the pile, they were

¹ All attempts on the part of the British authorities to apprehend the outlawed chief had proved fruitless—a fact which the government of Bombay mainly attributed to the almost general connivance of the chiefs in the Myhee Kânta in his depredations. The resident at Baroda was therefore directed to offer terms to Dheerjee and to promise that his grievances should be investigated and those which proved reasonable redressed. Mr Willoughby who was then in charge of the residency opened a communication accordingly with the outlaw but while it was in progress news arrived of the death of Dheerjee which was reported by that gentleman on the 6th August 1827. The chief of Wānkaner survived the accident which led to his death six days, and on finding his end approaching, directed one of his Rajpoot followers to communicate the facts to Mr Willoughby and request that care might be taken of his family.

daughters of the Chohân chief of Dhuroi and the Chowra of Mânsi. A concubine also became a sutee. The prince had two other Rânees, upon whom the desire of accompanying their lord to Paradise did not come. They were daughters of the Rajas of Wânswârâ and Dewulyâ, and retired as widows to their fathers' houses.

- "The giver of gifts to bards, of lands, of elephants, of horses,
- "Was Gumbheer's son, whose mind was filled with wisdom
- "Desiring him, the Chohânee and the Chowree
- "Went to obtain the royal seat of the lord of the Devs.
- "A thorn to his enemies, the conqueror of the Mahrattas,
- "Who extinguished his flame-like foes by the strength of his arm,
- "Whose face was resplendent as the day bringing sun,
- "Such was Lâl, with whom to Paradise went the sutees
- "Huree¹ worked an evil work in the world,
- "The hope of the bards had not been fully satisfied
- "The crown among Rânees, the Râthor took with him
- "They became Upsuras! Oomed became Indra!
- "The horse hair fans were waving of the Chohanee's lord,
- "He who was the wealth of bards To attain to fame,
- "The heir of Jodhâ's race passed with his Rânees
- "To Indra's mansion—did the Sun of the Hindoos!
- "As long as sun and moon remain the descendant of Guj Singh
- "Shall enjoy the great throne So is it fit!
- "Indra's seat enjoyed to the full, in bright form,
- "To Vishnoo's eternal heaven he shall pass."

A Brahmin of Eedur was so deeply distressed when he heard of the prince's death, from thinking of what would become of the state, that he dashed his head against a grain jar, and dislodged a heavy weight lying on it, which fell upon him and killed him. The raja granted to his son the village of Mâtâsool, which he had taken from the Koompawuts, and which still remains in the Brahmin's possession²

After this, in A.D. 1829, Gopâl Singh, the chief of Mhow, went out in rebellion, because the raja had struck the villages of his estate. He retired with about twenty horsemen he had with him to his village of Cheetror. A trader of that place had died, and one of the merchants of Eedur, with his wife and family, had come thither to his funeral feast. They remained four nights, and then taking leave of the chief, set out home, forming altogether a party of

¹ Vishnoo

² Colonel Ballantine reports, on the 17th May, 1824, "the death of the only son of the Raja of Eedur," and, on the 27th, writes, in continuation, that "three females, the wives of Laljee Sahib, accompanied the body as sutees to the pile and were burned. Gumbheer Singh is suffering from the deepest affliction."

2 hundred persons. The Cheetror traders escorted them for a certain distance, and then turned back, but Gopal Singh followed the strangers with his men, and, seizing the whole of them, carried them off to the hills. When the news was brought to Eedur, the merchants of the town set off in a body, with loud cries, to the palace. The raja, peeping out of an upper window, said, "What is it?" The merchants answered, "Our people went to a feast, and have all been seized" and carried off from the place by Gopāl Singh. What is it that you, 'our master, have done? If there were any master over our heads "could such a thing happen? Then the raja said, "Your master "sleeps beside the Rumulesur tank." What master have you? I am "an old man." However, he collected his forces, and made an expedition as far as Mhow and Cheetror, from whence he returned without success. The traders now began again to raise a howling and to complain of the calamities they suffered, for it was suspected that Gopal Singh had violated the honor of the women who were his prisoners. The raja then took the turban from his head, and tied a cloth round it and said, "When I recover your hostages, I will reassume my "turban." However, mentally he vowed that it should not be until Gopal Singh was slain. Now that chief released the traders on receiving ransom for them and himself living in the Mhow hills with his family made inroads upon the Eedur country. At length the raja, having assembled an army, encamped at Bhuvnāth, near Mhow, and sent for Dāmodhur Mohobut Singh, the bard, whom he offered as security to Gopal Singh. The chief of Mhow came in, and was most warmly received by the raja, who, after they had drunk opium together, said, 'You are my son, who is there of mine equal to you? when I see 'you I rejoice as if it were Oomed Singh that I beheld.' Having talked to him in this way, he replaced him in Mhow. However, after this the raja continually said, 'I have no relish for my food, unless I 'behold Gopal Singh. Thus saying, he sent for him to Eedur.

In A.D. 1830, the raja set out with his retinue to travel through his country, at which time it was that he seized upon Bud Singh, the chief of Kherod, in the Poscena district, and threw him into irons. It happened thus —

The chief of Hurād Poseenā died in A.D. 1828 leaving a son, named Purwut Singh, who had attained the age of eighteen, but was an effeminate youth. His two nearest relations were Jāmut Singh and Bud Singh. The former wished to place the rightful heir upon the cushion, but the object of the latter was to seat himself there. However, as he

¹ Alluding to Prince Oomed Singh whose funeral pyre was erected by the side of that reservoir.

found no means of effecting this object, Bud Singh came to Eedur, and said to the raja, "If you will place me on the cushion of Poseenâ, I will pass a deed resigning a fourth of the estate to you." The raja agreed to this offer. The matter, however, came to the knowledge of the young chief and Jâmut Singh, and they also went to the raja and said, "It is not customary to place a distant relation on the cushion when there is a son existing." The raja said, "He promises to pass a fourth share to me, therefore it is him that I will seat." They saw there was no other remedy, so they also said they would pass a fourth share. Gumbheer Singh, however, said, "A fourth share is what he offers me. What more than this do you offer, that I should seat you on the cushion?" At length, after much discussion, the young chief passed a deed resigning a third share of the estate, and Jâmut Singh set off to Poseenâ, at the raja's order, to place him on the cushion. Bud Singh, however, when he was gone, offered to resign a six-anna share,¹ upon which the order was sent, "Return hither without placing the chief's son on the cushion." Jâmut Singh returned. Then the raja said, "Bud Singh offers six annas, therefore Budjee has the cushion." The contest went on in this way for two months, and at last the young chief resigned half the estate. Then the raja sent the Prince of Soor with fifty matchlocks and fifty horse, an elephant, royal drums, and silver rod, to seat the chief's son on the cushion, and at the same time to receive charge of the half share that had been passed to him. The prince went accordingly, and placed Purwut Singh on the cushion. Bud Singh upon this went to his own house at Kherod to live there, and began to injure the villages of the Poseenâ estate, upon which the new chief complained at Eedur. The raja sent for Bud Singh to Eedur, but he did not obey the summons, being afraid that he would be put to death. Hostages were then given him and he came, but was still distrustful of the raja. At this time a minister of the Secrohee state happened to be at Eedur on some busi-

¹ With Hindoos everything is divided into annas, or sixteenths of a rupee. In Wales a similar custom still prevails. The registrar of the Bristol District Court of Bankruptcy was sitting in November, 1855, at New Quay, Cardiganshire, taking the examination of several witnesses in the matter of the bankruptcy of Thomas Davies, shipbuilder of that port. Most of the witnesses were Welsh people, and the subject of the inquiry being the extent of the bankrupt's interest in a certain vessel, some surprise was created by the witnesses speaking of their shares in the vessel as a matter of weight. The mystery was solved by the interpreter in this way — A vessel about to be built is divided into sixty four shares, the total being taken by the owners to represent a pound avoirdupois. Thus, the owner of four sixty-fourths is said to have an ounce; of two sixty-fourths, half an-ounce, of one sixty-fourth a quarter of an ounce, and so on in proportion.

ness Bud Singh went and lodged with him. The rājā sent for him to the court and reprimanded him on this account, but Bud Singh paid no heed. The rājā then determined upon seizing him but deterred doing so lest the Secrohee minister might oppose him. Bud Singh was therefore lectured and dismissed, and, going home, set to work exactly as before to do all the harm he could to the Poseenā estate. The rājā again sent for him, giving him security, but the chief declined visiting Eedur again. However, Gumbheer Singh corrupted the chief's two ministers (a Brahmin and a bard), by promising to give them each a village, if they would persuade their master to revisit the court. Bud Singh was thus enticed to Eedur, where the rājā received him with the greatest respect, and caused him to be brought into the presence, overcoming his first suspicions by continued attentions. Meanwhile, a Sindhi officer named Meroo, was directed to seize him, which task he accordingly effected while Bud Singh was on the way from his lodgings to the court. Meroo carried the chief to his quarters, and there put him in irons.

Now when the rājā set off on his tour, in A.D. 1830 Bud Singh was carried with him as a prisoner, but two months afterwards on some change of policy he was allowed to furnish security, and was then released, his lands of Kherod being restored to him, to be held free of all claims on the part of the crown and satisfaction being otherwise afforded him. However Bud Singh, when he reached home, sent for the two ministers and having put them off their guard by kind usage he first cut off the Brahmin's head, which he threw to the dogs that they might crunch it, and then attempted to destroy the bard also. This latter, however, made his escape.

The rājā left Eedur with his cavalcade, attended by Kurun Singh, the prince of Ahmednugger, Gopāl Singh, chief of Mhow, and the whole of the nobles. At this time the two chiefs above mentioned, with Jhalum Singh of Mondeytee, came to a private decision that the force should move upon Palya, with the chief of which place they were at feud, the rājā and his ministers, Durjun Singh, had, on the other hand, planned an expedition against the Rehurs. On Gumbheer Singh's announcing his intentions, the three chiefs pretended acquiescence, and remained in person with the rājā, but sent their cavalry contingents on in advance and struck Palya before the rājā's arrival, burning all the dwellings in the town. Mohobut Singh the chief of that place, took to the hills, and this chief indeed was not the man to take to flight, but it was because he supposed himself to be attacked by his master's troops that he fled. When the rājā came up, and found the town a heap of smouldering ruins, he

rebuked the three chiefs very earnestly. The camp was then pitched in the lands of Palya. Mohobut Singh, its chief, however, lost no time, but raising a large force of Bheels, blocked up the road by which the army was to retire. Meanwhile the army remained in its position, subsisting upon the spoils of the town of Palya. Durjun Singh's troops committed no act of hostility, but the three confederated chiefs plundered and burnt even the outlying villages, much to the annoyance of Gumbheer Singh. At this time news arrived that a string of camels laden with property, belonging to a banker who was with the army, had been plundered by the Bheels on its way from Eedur, and that the wild robbers had wounded both the camel men and their animals. At the same time came a message from Mohobut Singh, of Palya, who protested that the raja had struck his village without any just pretence, for that his revenue had been regularly paid, and threatened that he would make it a difficult matter for the army to get home again. Upon this the raja sent to say that he had no intention of striking Palya, and that the result had been brought about by the three chiefs. Mohobut Singh rejoined, "I could have given them an answer, but why was it that your highness took the pains to accompany them?" The raja then sent for him to an interview, but the chief refused to attend, and Gumbheer Singh was at length compelled to agree that when Palya should be rebuilt no revenue should be demanded from the chief for two years. Upon this the raja struck his camp and the event having displeased him, he proceeded no further with his tour, but returned to Eedur, and disbanded his army.

The raja, however, retained Gopál Singh near him. Now there was a deadly feud between Gopál Singh and Durjun Singh, the Prudhân. The raja said, therefore, to the former, "It is my intention to make you minister of Eedur, and, what is more, if you can keep a secret, I have one for your ear. Gopál Singh promised secrecy, and the raja whispered, "I want Durjun Singh put out of the way." Gopál Singh said, "Is it truth that you are speaking, or do you merely ridicule me?" "It is nothing but truth," said the raja. "Then give me your oath." The oath was given. Gopál Singh now asked permission to go home to Mhow, and not only received it, but was also loaded with presents. He went accordingly, and on his return to Eedur, the raja received him affectionately, and made him a present of the sword and shield which had been worn by the late Prince Oomed Singh. Many people, however, who observed all that was going on, warned Gopál Singh that the raja would some day play him false. 'Recollect,' said they, "how Bhowance Singh deceived

"Soorjmul, of Chhindunee, to his death, and how he treacherously slew the young chief of Merâsun. It is the very rule of their house 'to do such things as these.' Gopâl Singh, however, paid no attention to these warnings. Even when his own father-in-law, Puhârjee, of Todhurî, entreated him to beware, he refused to believe, and said, "It was with such bugbears as these that Kunukâjee and Dheejee were kept at a distance from the court. You want me to believe them, that you may keep me away too."

After this, Gopâl Singh's mother having died, he procured, with much entreaty from the raja, leave to visit Mhow, in order to perform her obsequies. At home, too many people said to him, "Do not go back to Eedur, but he paid no attention to the advice of any one. His stepmother and his wife then arranged, so that when he prepared to go to Eedur he was met outside the village by a string of women carrying black and broken water-vessels and by other ill omens. Nevertheless, the chief went his way to Eedur.

Many days after this, in the year A.D. 1831, the raja, having first administered a solemn oath of secrecy to the Kusbatees who were in his service, said to them "You must put Gopâl Singh to death this day." Not one of them would, however, agree to undertake the task. The raja then sent for Meroo, the Sindhi, and having sworn him to secrecy in the same way, procured his consent to the deed. The day before the raja had said to Gopâl Singh "To-morrow is the feast of Shivrâtree so you must come early in the morning, and then we will manage what we have settled about killing Durjun, Singh. In the morning therefore, Gopâl Singh got up, bathed, took his breakfast, and having made himself ready, went to the foot of the palace stairs, and sent word to the raja that he was arrived. The door-keeper then according to the usual custom, received from him his arms. Now Meroo and his soldiers, with their matchlocks loaded were ready to kill Gopâl Singh, and whatever men of good character, or whatever friends of the chief's party were about the court had been sent away, on one pretence or another, into distant parts of the country. Gopâl Singh having arrived at the palace, the raja sent for him into the apartments of the elder Rânee,¹ where he was seated in state, having caused carpets and cushions to be spread. When dinner time came and a dish was brought in for the raja he said to the chief, "Do you, too, sit down and dine with me. Gopâl Singh excused himself, but with much urgency was prevailed

¹ Her name was Dolat Koonwerba and she was the daughter of the Bhateel chief of Ohvâ in Marwar, a cadet of Jesulmer. She perished as a satee upon the death of her husband.

upon to sit down. After dinner the raja presented betel nut to him. At this time his father in law drew him on one side, and said to him, "I fear much that it is designed to put you to death this very day. Remember, I have married to you my daughter, who is now only fourteen years old, and for her sake I implore you to take means for saving your life." Gopal Singh only made answer, "You are entertaining a groundless suspicion." Then the father in law, pretending that he went to smoke a hookah, got away with great difficulty to his lodging and mounting his horse, galloped off for his life. The Sindhi officer thereupon increased his precautions, and rendered it impossible for any one else to make his escape.

At this time the raja gave orders to a servant to bring him a bottle of perfume. When it was brought he said it was not the one he wanted. This was repeated several times, and at last the raja rose,

"any quarrel with these lumps of earth, allow them to be burned." The corpses were upon this placed together in a cart, and removed to the funeral ground, where they were consumed by fire, and after this the inhabitants of the palace broke their fast, for since Gopal Singh had entered it no one had tasted a mouthful of food. The chief of Mhow left two sons, Dhârut Singh and Purwut Singh, of whom the elder was, at the time of his father's death only seven years old. The followers of the slain chief, with his children and the other members of his family, fled to the mountains on hearing of the catastrophe at Eedur. Then the raja marched towards Mhow, and, having encamped near it, sent to call in the children of Gopal Singh, and replaced them in their inheritance.

NOTE.—We have not met with, in the English records, any mention of the fate of Gopal Singh, of Mhow. There had been no resident political agent in the Mjhee Kântâ since the withdrawal of Lieutenant Colonel Ballantine, and under these circumstances, a deed of this nature was only too likely to have been concealed from, or misrepresented to the British authorities. All that is upon the records in relation to Raja Gumbheer Singh tends to strengthen the belief that such a crime, upon his part, was by no means unlikely. The treachery of his disposition is still notorious in the Eedur country, and is indicated by many other actions recorded by the bards. In A.D. 1821, Major Miles thus wrote of Raja Gumbheer Singh — "The character of the present Raja of Eedur is represented by the natives to be a mixture of craft, inconstancy and deceit. He is reputed to be quite indifferent to persons merits and means, provided he can obtain his object. His want of faith is proverbial and there is scarce a man in the Eedur territory, I am told who would take his oath as the most trifling security for the performance of his promise or engagement. In the management of his revenue he is said to be profuse and improvident, he, however uses every means in his power to cheat his creditors and soldiery. He is completely in the hands of the Brahmins and Gosaees, who advance money at enormous rates of interest, and absorb his revenues by anticipation. This bad character is, doubtless, justified in some particulars, but seems exaggerated in others. The raja appears a man of abilities, with a peculiar turn for intrigue and artifice. His knowledge of mankind has made him superior to most of his ministers and connections, and, as they frequently find themselves no match for him in the management of politics,

"they are more willing to cast the blame on his dissimulation than to allow any want of parts or foresight in themselves. Again, his character must be considered with reference to his situation and the persons by whom he is surrounded, and with whom he has to contend." Making every allowance, however, it must, we fear, be admitted that Raja Gumbheer Singh was a rare and consummate hypocrite, who exhibited in perfection the mixture of craft and cruelty which, among Rajpoots, is attributed as a distinguishing characteristic to the Râthor race. With the Glo'ster of Shakespear, he, too, might have thus soliloquised—

"Why, I can smile, and murder whiles I smile
 "And cry content to that which grieves my heart,
 "And wet my cheeks with artificial tears,
 "And frame my face to all occasions."

CHAPTER XIV

MUHAMMAD GUMBHEER SINGH OF PEDUR.

JHĀLUM SINGH succeeded his father, Ude Singh, in the estate of Mondeytee, about the year A.D. 1804. The chief of Gola, the brother of the late chief of Mondeytee, dying and leaving no son, Jhālum Singh purposed to assign the estate which thus fell to him to his son, Oomed Singh, whose mother was a daughter of the Chowra chief of Wursorâ. As, however, the estate was held under a separate grant from the crown, it was necessary that the raja should receive the young chief's obeisance on his installation. Jhālum Singh sent his minister accordingly to Pedur, and the raja, giving his assent to the scheme, intimated his readiness to proceed to Mondeytee whenever a day should be appointed for the purpose of binding the turban of investiture upon Oomed Singh's head, and granting to him the right of receiving the royal embrace. On the appointed day Prince Oomed Singh repaired, as his father's representative, to Mondeytee. However, the prince had been betrothed to the lady Golâb Koonwerbâ, the daughter of Jhālum Singh by his Râthor wife, and sister of the whole blood to Soorujmâl and Sher Singh. The mother of his affianced bride, therefore, prevailed upon him to invest his brother-in-law, Sher Singh, instead of the son of the Chowra lady, an act which was the seed of much future calamity,

and produced a bitter enmity between Jhalum Singh and his Râthor wife and her sons, as well as between that chief and his sovereign.

Sher Singh took up his residence at Gotā. His village of Rutunpoor marched with the Wulasun chief's village of Khâskee, and both parties had posts of armed men in these places. In the rains a dispute arose between the cultivators of the two villages in regard to the boundary. They were separated for the time but both parties went to their masters to complain. Each chief made the same reply—"If you had been men you would have fought it out." Next day, therefore, when the cultivators drove their ploughs to the disputed boundary, they took arms in their hands and a fight ensued. One man was killed on Sher Singh's side, and others were wounded, on the other side there were many men wounded. When the chief of Gota heard of the result, he went to his father at Mondeytee, and begged for assistance adding that if he should not receive it he would go to Wulasun, and maintain the fight to the death though there was a numerous garrison in that place. Jhalum Singh upon this assembled his men and in person led them to Wulasun, and a contest ensued. The chief of Mondeytee sent to the Raja of Eedur who offered to supply him with money and mercenaries and dismissed his messenger with the remark that if the Wulasun chief were victorious the Marwaree honor would be gone and he would some day make himself master of Mondeytee as well. The chief of Wulasun sent also to beg for succour because half his estate belonged to the raja but Gumbheer Singh made him a reply similar to that which he had made to Jhâlum Singh, in fact he would be equally glad whichever way victory should be decided, provided only that one party or the other were a loser. Now there lived at Wulasun a female ascetic who wore male attire, and assumed the male name of Mândās. She was famous as a negotiator, and in that capacity she came to Eedur and stated in a boasting style, in the raja's presence, that the men of Wulasun had driven away the Marwarees in a manner much to the disgrace of the latter. Durjun Singh, the Prudhân, who was seated in court at the time was much stung at this remark, because his own son and his brother were with the chief of Mondeytee. He wrote to Jhâlum Singh to say that he had better never show his face at Eedur again than come back without striking Wulasun. He proffered at the same time a supply of money. The day before his letter reached Wulasun a skirmish had taken place, but a neighbouring chief had come between the combatants. When the Prudhân's letter arrived, Jhâlum Singh attacked the place in earnest, and plundered and burnt it, carrying

off prisoners and cattle, and leaving the chief of Khāskee dead on the field. There was an end of the matter for the time, and the Marwarees returned home. The power of the British has prevented the Wulāsun people from balancing the feud since, but they say that whenever that power shall be withdrawn they will have their revenge upon Mondeytee.

In A.D. 1820 the last of a collateral line of the Chohān clan died, and his villages were claimed by Raja Gumbheer Singh, on the ground that as they had been granted separately from the estate of Mondeytee they should now revert to the crown. Jhālūm Singh, however, refused his consent to this arrangement, and threatened to go out in rebellion. It was about this time that Colonel Ballantine was engaged in settling the Ledur country. Jhālūm Singh was confined by him, and regained his liberty four months after on condition of resigning the disputed estate, making other concessions to the raja, and giving security for his good behaviour during the next ten years.¹

In A.D. 1826, the chief of Gorul died, leaving only a daughter, named Chānd, who was married to the Raja Gumbheer Singh. The raja proclaimed that his father-in-law had given him the village as the dowry of his bride, and that he intended to place a garrison there, and

¹ The following occurs in a general report by Colonel Ballantine, dated Sadra, 15th October, 1822.—

“The conduct of this chief (Jhālūm Singh, of Mondeytee) was brought to the notice of government in my report of 7th April last, and his defection proved.”
 “The chief has since compromised his differences with Ledur by fine, and has been restored, and has received his puttah afresh. . . . Each puttawut has his zillayuts, whose footing is the same as his own with the raja. They enjoy lands for service, and have, of course, been included in these arrangements. In this puttah are four zillayuts, but the lands of the zillayuts are also the gift of Ledur, and therefore obtain a similar claim and footing (*sic orig*). It is thus accounted for:—On the establishment of the present dynasty the ancestors of the present zillayuts were the followers, relations, or partizans, of the raja's puttawuts, and received from Eedur provision lands under virtually similar tenure. The puttawut cannot dispossess, but commands the service of his zillayuts, and the only distinction is, they render separate securities to their immediate superiors, who are thereby distinctly responsible for them. . . . This chief is allied to Gumbheer Singh. His daughter is married to Ooemol Singh, the heir apparent, but the connection seems rather to have produced discord than union. Jhālūm Singh is himself married to the daughter of the Row of Pol, and has by her a son, his heir, Soorajmul. The son and mother have been long at variance with him. For some time they took refuge at Ledur, and Gumbheer Singh appears to have interested himself to obtain Soorajmul and his mother a subsistence with no avail. Jhālūm Singh resented this, and was actually going into rebellion at the time I summoned him. The son has since gone into service at Beerohee, and the r

either annex the estate to the crown, or give it to the rānee for her pin money. The chief's widow was disposed to acquiesce in this arrangement, as the raja promised her an income from the estate. However, Jhālūm Singh, of Mondeytee, asserted that he was the adopted son of the deceased, and, so saying, he shaved his moustache, and proceeded to perform the obsequies which the raja had been desirous of performing. Gumbheer Singh was afraid of driving him out into rebellion, and determined therefore to humour him for the present, and wait for an opportunity. Thus the Gorul estate fell to Mondeytee. A year afterwards, Jhālūm Singh said to his eldest son, Soorujmul, "It was my original intention to have given the estate of 'Gotā to Oomed Singh, but your mother caused that to be given 'to your brother, Sher Singh. I will, therefore, give this estate of 'Gorul to Oomed Singh.' Soorujmul did not agree to this, and Jhālūm Singh, on his refusal, flew into a passion, and went off immediately to the court of Man Singh, Raja of Jodhpoor, where he remained six months.¹ However, he was not successful in obtaining service there, and he found his own expenses, and those of Oomed Singh, who was with him, growing heavy, so he went from Jodhpoor to Kotah. At this latter place he obtained service, and there he remained for a year. Jhālūm Singh had hoped that when he went away Soorujmul would have followed him, and acquiesced in his wishes, but such was not the case. His son remained at Mondeytee, and administered the affairs of the larger portion of the estate, three villages only being in the hands of Jhālūm Singh's servants. At the end of the year, therefore, the chief returned to the Eedur country, and sent to tell Soorujmul that unless Gorul were given to Oomed Singh, he was determined to resign the whole estate into the hands of the raja. Soorujmul paid no attention to this threat, and his

¹ On the 24th of December, 1826, Colonel Ballantine thus writes to the resident at Baroda:—

"I have also on this occasion, been requested by Gumbheer Singh and Koonwer Soorujmul, of Mondeytee, to bring to the notice of government, that Thakor Jhālūm Singh has for some time past quitted Mondeytee, and is reported to have taken refuge with Raja Man Singh, of Jodhpoor. The Thakor was also last year, for the most part, at Kotah, and has there taken service for his second son. The reason assigned for this is family disputes and a wish on the part of the chief to disinherit Soorujmul, his eldest son and heir." Colonel Ballantine accordingly recommended that Soorujmul should be installed "in the vacant estate." The resident, however, thought that it would be sufficient if the management were entrusted to Soorujmul on his father's behalf. This latter proposition was approved by the government of Bombay and the arrangement was carried into effect in April, 1827, but annulled in the following June.

father at last began to entertain mercenaries. When Soorujmul received intelligence of this step, he wrote to his father, to ask why he was assembling men, and to say that the estate of Mondeytee might be given to any one he pleased, for that he himself had determined on retiring to Bhownugger, or elsewhere, to procure service. The chief wrote in reply, offering to give his son two villages for the present, and assuring him of the succession to the whole estate on his own death, but demanding that he should in the meantime retire from Mondeytee. Soorujmul refused his consent, and went off in anger to Ahmednugger, where he assembled three hundred matchlock men, and such of his father's vassals as were on his side. In March, 1829, he came at midnight with his troops to the neighbourhood of Nádree, where his father was, and having given strict orders that not a gun should be fired, prepared to surprise the village. However, the troops as soon as they approached the place fired a volley, and the arrival of Soorujmul thus becoming known, he was opposed by his father's followers, while Jhálum Singh himself, conceiving the attacking party to be stronger than his own could engage with safety, retreated with his Chowra lady, and having placed her in security at a village in the Dantá territory, fled himself to the hills. Soorujmul now took possession of Nádree, and placed a garrison there. He then returned to Mondeytee, and made it again his residence.

It being now five years since the death of Prince Oomed Singh, the raja himself demanded in marriage the lady Gooláb, Soorujmul's sister, who had been betrothed to his son. The chief of Mondeytee and his Ráthor wife were neither of them pleased at this proposal, as the raja was now an old man, but Soorujmul agreed to give his sister to Gumbheer Singh, on condition of receiving his support against his father. When Jhálum Singh was driven to the hills, it occurred to him that Soorujmul would seize the opportunity for marrying his sister to the raja. He wrote privately, therefore, to the lady's mother, to send her to him, that he might arrange her marriage with a suitable husband. The young lady was sent accordingly, and her father caused her to be married to the chief of Sulána, a cadet of Kutlím.

Jhálum Singh had by this time collected six hundred Arab and Mukránee matchlock men, with whom he soon after made a night attack upon Nádree. Kánjee, the captain of Soorujmul's garrison, however, fought with great bravery, and repulsed the assailants.

"I like an angry tiger came on the son of Udmál,

"Lut Káneco, like a black snake, kept hold of Nádree."

Jhâlum Singh retired to a position among the hills where a thick forest sheltered his men, having in his retreat set fire to one of Soorujmul's villages. A few days afterwards he prepared to attack Mondeytee, where his son himself lay with a small garrison. The young chief's spies however, informed him of his father's advance, and he wrote immediately to his agent at Eedur to call upon the raja for his promised assistance. Gumbheer Singh agreed to comply with the call and assembled troops. All that day, however, wore away, and next day the raja moved with his troops in a northerly direction, intimating to the agent that it was his intention to interpose between Jhâlum Singh and Mondeytee. That chief had, however, attacked the place on the preceding night. Soorujmul's men were protected by the buildings and under their fire thirty five of the assailants fell, but six of his small garrison who defended a round tower, which contained the ammunition, were destroyed by its explosion. The young chief himself was wounded in the hand with a matchlock ball, but he retained possession of the town. Next day one of the neighbouring chiefs came up, and some of the inhabitants of Mondeytee went out to Jhâlum Singh, and persuaded him to come to an agreement with his son for that his face would be blackened in case Soorujmul were killed and it was thus at length arranged that Soorujmul should surrender Mondeytee on condition that two villages were assigned to him during his father's lifetime and that the succession was secured to him. The young chief upon this taking his mother with him, quitted Mondeytee for the villages which were assigned to him, and Jhâlum Singh re-entered his town.

Soorujmul, however for fear of his father began at once to look out for a more secure place of retirement but none of the chiefs would receive him. He retired to Kooâwoo where there is a mansion enclosed within a fortified wall. The village belonged to hards who were not pleased at the presence of such a visitor. Soorujmul pacified them by saying that it was not his intention to remain a longer time than should suffice for his recovery from his wound. However at this time the raja happened to come into the neighbourhood and the hards went to him and obtained his written permission to their allowing Soorujmul to remain. The chief staid, therefore at the hards village for a considerable period and at length, leaving his family there, went to Ahmednugger, and took service with Raja Kurun Singh who gave him a village and a pair of kettle-drums.

In the year A.D. 1833 Raja Gumbheer Singh became a Dev. Fourteen kânces became sutces with his corpse, but the mother of the present raja, Jowân Singh, remained alive to rear her infant son.

" Many stars fell to the earth,
 " The earth quaked,
 " Cows lowed in the night time,
 " Terribly sounded their cry
 " Indra poured down little rain,
 " Hail fell from the sky,
 " Clouds obscured the face of the sun,
 " Gusts of wind blew :
 " From these omens they prophesied
 " That a great man would fall :
 " Then died the raja of the race of the sun !¹

¹ The earthquakes and the fall of meteors here mentioned were actual occurrences. A.D. 1833, was a year of uncommon scarcity, if not of famine. The Bombay government wrote thus to the Court of Directors, on the 10th of December, in that year —

" The political superintendent of Pahlunpoor reports the entire destruction of the monsoon crops, which had caused the price of grain to rise to a height unknown since the famine of 1812-13. With a view to afford every facility to the importation of grain, and to alleviate, as far as possible, the distress caused to the poorer classes, the Dewan of Pahlunpoor had, at the suggestion of Lieutenant Prescott, altogether removed the transit duties upon imported grain, and the greater part of this district being, fortunately, favourable to irrigation, every encouragement has been given to cultivators to sink wells for that purpose, by which means the present scarcity will be partially removed. There is still, however, much reason to apprehend that the Kooles and other turbulent characters throughout Goozerat, deprived of employment by the failure of their crops, and rendered desperate by the present high price of food, will assemble in bands, and threaten the public tranquility for the preservation of which every practicable measure of precaution has been taken.

" On the 16th of August, Mr Willoughby states, that up to that period there had been a general failure of rain almost throughout Kateewar, and no prospect of a timely supply to save the crops. A great scarcity of grain and forage was the consequence, and large remissions of tribute, due to the British and Guikowar governments, would become necessary. The price of grain had trebled in amount, and was still rising, the want of forage was principally felt, great numbers of cattle were dying daily. Mr Willoughby further states, that in his opinion, one half of the ordinary amount paid by the tributaries would have to be remitted.

" The very bad accounts received from the districts to the N.W. and S.W. of Bhoj, induced the resident to make a tour through them to satisfy himself by personal observation. These reports appear not to have been exaggerated. In many places there had been no rain this year, and a very scanty supply last season, owing to which the forage had totally failed, and cattle perished from starvation in large numbers. On most other occasions of drought in this province, the people had Guzerat, Kateewar and Sind to retire to with their families and herds, but this resource has failed them this year. The darbar has resolved to alleviate the sufferings of the working class by giving them a seer of grain daily for deepening the tanks near the city, to which the minister has added a quarter of a seer at his own expense.

" Subsequent to the date of this report, some rain had fallen, but the hopes thus excited were dissipated, and the prospects of the season rendered more gloomy.

- " Gumbheer raja fell,
 ' Whose splendour among Hindoos was unbroken
 " When the dwellers in the queens' apartments heard the news,
 " The sutees, with delight, cried Hur! Hur!¹
 " ' For the salvation of my race,
 " ' To increase the splendour of the three lines of ancestors²
 " ' I will accompany my lord,
 " ' That my fame may be blazoned in the nine divisions of the world'³
 ' Such a determination in their hearts fixing
 ' They called the ' Great Splendour ' to witness,
 ' ' If I remain behind my husband,
 ' ' Where is my queenly virtue? '

 ' From love of their husband the women,
 " Though many, were delighted in mind.
 ' From love of their husband, the women
 In their hearts allowed hope to expand
 From love of their husband, the women
 " Prepared a last procession.
 " From love of their husband, the women
 ' Caused drums to be sounded and songs to be sung
 " True wives of the son of Bhawân, then raised they the cry
 ' ' The bright road let us travel
 ' ' With her husband who refuses to burn
 " ' Where is her love to her lord '

 ' At this time, so many
 ' With earnestness spoke the speech
 ' Making the true wife a vow
 To bathe in the bath of fire —
 " First Dolat, the princess,
 " The Bhâtee's daughter, splendid as Doorgâ
 ' Princess Jushoo the Chohân
 " She whom the people called Mother
 ' Of great truth, the Seesodea's daughter
 " Princess Ujub an increasing moon
 ' When the sutees joined the mighty raja
 " Their fame cast light around them.

 ' Princess Lâl, the Uhuree,
 ' A sutee like Junuk's daughter³

¹ By the appearance of large flights of locusts which have entirely overspread the country, and utterly destroyed the crops of every kind. This scourge has reduced the people to despair they cannot be induced to sow the seed for the after crops, and the darbar it is believed, will not recover more than one fourth of its accustomed revenue.

² A name of Shiva.

³ The sutee's virtues benefit the families of her father, her mother and her husband's father.

³ Junuk's daughter is Seetâ the wife of Râm.

- "Sounded many noises.
 "The copper drums sounded,
 "The smaller drums also,
 "Though the task was mournful, it was joyfully accomplished;
 "It seemed as if a raja with his rances set forth on a pilgrimage
 "Gumbheer Singh and the queens,
 "With smiles on their faces,
 "Seemed the moon sinking to its setting
 "Midst a company of stars.
 "At each step they gained fame,
 "At each step they performed a 'horse sacrifice'
 "Virtuous gifts they gave as they went,
 "Abandoning the love of home,
 "Thinking only of their lord,
 "Regarding their bodies as blades of grass
 "What bardic honor shall I give these sutees?
 "Call other women '*tender*, if you will,
 "These are *hard*,¹ strong as warriors.

 "At the last place
 "The sutees arrived,
 "They worshipped the sun,
 "They uttered these words,—
 "'O Day causer! O Dev!
 "'That adest always the sutee,
 "'In this good Eedur,
 "'May I be married in another birth
 "'May my husband always be the son of Bhuwan.'
 "Thus saying they made obeisance to the sun,
 "Remembering their husbands in their hearts.
 "Turning back they moved haughtily
 "Towards the funeral pile

 "Praise to the Bhutee race,
 "Whose fame is in the earth!
 "Praise to the Seesodeeā clan!
 "Praise to the clan Chohān!
 "I raise to the clan Chowra!
 "Whose daughters with their husband departing,
 "In fire consume their bodies.
 "I raise to the prince who married you!
 "Wives such as you are ships that bear your husband across the ocean
 "Of existence

 "The fame of your race you have increased;
 "Great joy you have caused to spring up!
 "As you repeated the name of Vishnōo,
 "Good men who heard your words
 "Took vows to abandon the world;

¹ The opposition in the original is between *Umlā* and *Sutīdā*, two words compounded of the word *śul*, strength, with the affixes, *U* and *Su*, of negation and affirmation. *Umlā* is, however, commonly used to mean "a woman

CHAPTER XV

SETTLEMENT OF THE MYHEE KĀNTĀ

IN the year A.D. 1828, the Raja Gumbheer Singh had struck the village of Keeree, which belonged to Futteh Singh, the chief of Roopal. Futteh Singh laid a complaint before Major Miles, the British agent at Pāhlunpoor¹ who then temporarily superintended the Myhee Kāntā, and that officer after a time, decreed that the raja should pay a sum of money for having plundered the village. The sum was much too large, and hence it became a proverb in Eedur that 'the ant (Keeree) has become an elephant'. However, the raja never to the day of his death paid the money, and the chief of Roopal began to think of going out in rebellion, or seizing some substantial hostage from Eedur in order to procure a ransom for him. Now, Khemichund, one of the Eedur ministers, had a brother named Ukhechund, who was a merchant and about this time Ukhechund put up for a night at Roopal on his way home to Eedur from Pertāp-gurh with a valuable investment of piece goods opium, and other merchandise, under the protection of ten matchlock men. The chief of Roopal entertained the merchant very attentively, and the next morning sent off the goods with the escort and pressed Ukhechund to remain to dinner, promising to see him safe home to Eedur. After dinner he set off with the merchant attended by ten horsemen, under pretence of an escort, but when he reached a place convenient for his purpose, he made his guest a prisoner and carried him off into the forest. The merchant offered to pay any sum that might be demanded as the price of his liberty but Futteh Singh said it was not money he wanted, but a letter to the minister Khemichund, to ensure the payment of the sum decreed in compensation for Keeree, or at least in arrangement that nothing should be demanded in the way of tribute from Roopal until that sum were absorbed. The merchant wrote as he was required to do, to Khemichund but that minister replied that he had no power in the matter, the Eedur state having been attached by the British government.² Upon this, the

¹ Lieutenant Prescott and not Major Miles, appears to have been the Superintendent of Pahlunpoor at the time of this war.

² "After the death of Gumbheer Singh" say the Bombay government in their despatch to the Court of Directors of the 16th September 1834 "the powers of the

Bheels, towards the Roopal chief's retreat. As the Mondeytee force came up, a Brahmin, who cooked for Ukhechund, and a Bheel were standing together upon an eminence. Soorujmul's men fired at them, wounded the Brahmin in the foot, and shot the Bheel dead. When the Roopâl chief heard the report of the matchlocks he thrust the merchant into a pit, and stood beside him with a drawn dagger, ready to slay him if he uttered a sound. His son, Gokuljee, stood in like manner beside the Brahmin. Thus they were prevented from raising the alarm, and Soorujmul's men, having hunted everywhere without discovering them, at length gave up the search, and passed on to Roopâl and Chandunee, at which latter place they halted fifteen days. Soorujmul wrote from thence to Khemchund, telling him to forward money for the payment of the mercenaries; but the minister refused to make any advance, and said that Soorujmul had done him mischief instead of good. The troops now began to clamour for pay, and Soorujmul having no means of satisfying them, led them back to Roopal, from which place he drove off the cattle, and took hostages. The animals were priced, and distributed among the mercenaries, and the money which was obtained as ransom for the captives was also shared among them, but their demands were still incompletely satisfied. Soorujmul therefore led his men to Bokhâr, a Roopal village and commenced plundering it. Now, the chief of Roopal had shortly before seized a quantity of opium belonging to a merchant, and placed it in the house of a Brahmin of Bokhar. Soorujmul being informed of the fact, demanded the opium from the Brahmin. The priest and his wife, however, immediately resorted to means of intimidation, they wounded themselves, and sprinkled with their blood those who attempted to enter the house. The Rajpoots, therefore, desisted from their attempt, but carried off the cattle and other property of the village, which was distributed among the troops, as before. The Mondeytee chief, after this, plundered two or three of the Fedur villages, because the minister refused to satisfy his demand. He now retired to a forest, called "Phârkee," in the neighbourhood of Mondeytee, and from thence levied contributions on the Eedur villages for grass, opium, tobacco, sugar-cane, and other necessities. Whenever the villages refused submission to his demands, he plundered them; but the mercenaries pay was not made up notwithstanding. The mercenaries at Phârkee now fasted for two or three days, compelling Soorujmul to fast also, and they threatened him. He made them promises, and induced them to accompany him to Wurâlee, where he encamped beside a reservoir, and laid the surrounding villages under contribution.

In the year A.D. 1835, Raja Kurun Singh, of Ahmednugger, died. Mr. Erskine, the British agent, was then at Wuktāpoor, a few miles from that capital. When he heard the news he went to Ahmednugger, to prevent the Rānees becoming sutees. The corpse lay for three days, the belly having been opened and filled with spices. On the third day, some Rajpoot chiefs were sent to Mr. Erskine to urge that the women would not be burned by force, but at their own desire, and that it was their custom from the time of their ancestors. Mr. Erskine detained the ambassadors, but sent no reply. The Rajpoots in the town, therefore, called in Bheels from the surrounding country, and sent word to Soorujmul to advance with his troops, determining that they would burn the women secretly if they could, or otherwise resist the British agent if he came to prevent them by force. Soorujmul, however, did not come up until it was too late. The Bheels secretly erected a funeral pile on the side of the town furthest removed from the British encampment, they placed within it much cotton, clarified butter, cocoa-nut shells, and other inflammable substances. Mr. Erskine had set guards at all the gates of the town, and the Rajpoots therefore opened a new one, and, in the middle of the night, armed themselves, and carried the sutees out by it. There were three Rānees upon whom the desire of accompanying their lord came, they were daughters of a Deora chief of the house of Seerohee, of the Chowra of Wursorā, and of the Rehwur of Runī-sun. The Rajpoots had taken the precaution of placing Bheels to watch Mr. Erskine's camp, and when the sutees were burned the flame of the pile, rising high into the air, attracted the attention of the British agent, who sent to ascertain the cause. The Bheels opposed this advanced party, and let fly arrows at them. The agent then mounted, and moved on with his force, but the affair was over, and the Rajpoots retired, however, one British officer was shot by the Bheels.¹

¹ *Mr. Erskine to the Resident at Bareda, 9th February, 1835*

"The camp was removed about eight o'clock, and all was quiet till an alarm was given, about half past two o'clock in the morning, that the pile was on fire. The Guikowdr horse were encamped between the ground we formerly occupied and the river, on the banks of which the pile had been erected, and I have been informed this morning that the cries and supplications of the women were so vociferous, that every man who was asleep started from his bed. Enough people to perpetrate the violence were taken, but no more, and the women were dragged over a broken part of the wall, on the river side, by these ruffians, attended by Kurun Singh's two sons, and, with the utmost haste, hurried into the pile, which, saturated with oil and clarified butter, was set fire to, and the

Soorujmul arrived in the neighbourhood of Ahmednugger the day after the death of the sutees, and sent forward a party of horse to reconnoitre. They came to Ahmednugger, and seeing what had happened, returned and reported to the chief, who thereupon moved back again to the reservoir at Wurlee.

Mr Erskine wrote to Soorujmul to say, that as he had fled like a hare he would follow him like a hound. The chief thereupon sent his family to Pānowrā, and retired himself to the celebrated hill, named the Ghoonwo, which is surrounded by a thick forest. The British agent, when he had received reinforcements, moved upon Gotā, accompanied by eleven officers. There was a sheep fastened at the door of Soorujmul's house. A trooper of the British detachment came to carry it off, and was shot dead. Many other men were killed and among them, one of the British officers, but the village was not taken. During the night Soorujmul's aunt, the widow of the Row of Pol, made her escape, under the escort of some Bheels, to Pānowrā. In the morning the attack was resumed but noon came, and the village was not yet captured. The Koolee chief of Dhuroee, who was with the British, now asked for permission to break into the village, as he was at feud with Soorujmul. He broke into the place where the horses were picketted, and the troops entered the village and burnt it. Several Rajpoots were killed or wounded, among them, Rutno Rāthor fell, after killing many of the assailants: the mark of his sword upon a tree is still pointed out by the villagers.

"People say that of old

"The headless corpse fought on

"O! man jewel Rutno! the tradition

"You preserved, brave son of Sher Singh!

When Soorujmul, who was at the Ghoonwo hill, a few miles off, heard the report of musketry, and saw the flames of the burning village, he sent out scouts, who learnt what had happened from people whom they met flying from the village, and returning, gave information to their chief. Upon this, Soorujmul proceeded immediately to Gotā, with his Rajpoot horse, and four hundred matchlock men. The British detachment was then at the village reservoir, many who had been wounded were already placed in litters and some were refreshing themselves beside the tank. Soorujmul sent

abominable on completed. Any attempt to prevent the sutee must have been too late as, when I was informed of the fire, I beheld the extensive blaze, and knew that all was over.

For further details, supplied by the English Records see the note at the end of this chapter.

forward his matchlock men to a ravine, through which the road from Gota to Wuralee passes, and, when the British force moved, he followed them with his horsemen until they fell into the ambushade, where many of them were killed and wounded. People say that another British officer was killed there.

The detachment reached Wuralee, and from thence retreated by Eedur to Sadrâ. Soorujmul returned to the Ghoonwo, and, seizing

¹ The following account of the affair at Gota is derived from a letter addressed to Mr Erskine by Captain Delamain, dated Eedur, 22nd February, 1835 —

"I have the honor to report that I reached the position stated to be occupied by Soorujmul at daybreak yesterday morning, and found it deserted. Upon enquiry, I was given to understand that he had moved off two days previously to, or in the direction of, a village named Gota, about two coss distant, which is held by his brother, and it was thought probable that he was staying with him in the vicinity. I instantly directed the march upon that village, and on the advance guard rising up the principal avenue of the village, a shot was at once directed upon them from a high ghurree and in a few minutes firing commenced in several quarters on both sides. The result has been twenty five prisoners, the whole of the men in the village at the time, exclusive of four or five that were killed.

"I regret to have to state that the loss we have sustained in this affair is most severe, and much more than the object would warrant, could it have been anticipated. It was wholly caused by about seven men who had taken position in a very strong and lofty ghurree, situated in the midst of a courtyard, without the means of ascent, except by a small door which was commanded from the apertures of the outhouses forming the court in the intricacies of which some of the enemy were posted. Their shots were unerring and the whole of their defence most creditable to them as men. I before lamented the number of casualties. I must now acquaint you with the greatest concern, that I lieutenant Pottinger is among the number killed. He fell most gallantly heading an advance, and although brought on to this place expired about ten o'clock last night. His body I have this moment dispatched to your camp to prevent delay, and its arrival this letter will, I hope, precede.

"The village of Gota was for the most part consumed. I must beg here to acquaint you that the intelligence received by you, and communicated to me, as to the nature of the country, is most incorrect. It consists of rocky eminences covered with dense jungle, and is altogether quite impracticable to cavalry, as far as their use is concerned, placing, indeed, infantry at a serious disadvantage. Thus was exemplified on our evacuating the village yesterday. Soorujmul (who was at hand) came down with his followers, and opened a fire upon the rear of the cavalry through the jungle, killing a trooper. To have attacked him was impossible, and would only have added to the loss already sustained from him. The infantry I had at this time detached a short way in advance in charge of the prisoners, and they were not available.

"I had intended halting for the night at Wuralee but a mistake having caused us to advance a coss on the side of a marshy and open ground which I had observed in the morning, but which would not answer our purpose, as I afterwards found, we continued our march to this place and arrived at eight o'clock, the men and horses extremely fatigued.

a trader of Gulori as a hostage for his subsistence, carried him off to Panowri. The British agent came afterwards with two guns to Ahmednugger and Ladur. At the latter place he sent for Jhalum Singh of Mondeytee, and told him that he must call in his son. Soorujmul was at this time at Phárkee. Jhalum Singh mentioned to the agent where he was, but at the same time sent to Soorujmul telling him to make his escape. When the force reached Phárkee, therefore, Soorujmul had escaped, but he fled so hastily that he left his carpet spread on the ground, and dropped the saddle off his camel, he left behind him, too, the trader whom he had seized. There is a lake called Ghoráduroo, between Phárkee and Pol, beside which Soorujmul halted. The British agent continued to threaten Jhalum Singh, and he thinking that the troops would not venture to follow him there, mentioned that his son was at Ghoráduroo. However, the British troops advanced thither, the chief of Mondeytee having hardly time to send word to his son. Soorujmul fired on the troops and then took to flight. In this retreat his brother, Sher Singh, who was with him became giddy and had nearly been made prisoner, however his followers carried him up the mountain side. Soorujmul again retired to Panowrá.

• Meanwhile Jhalum Singh who was at feud with the villagers of Koowáwoo because they had sheltered his son when he was at enmity with him persuaded the British agent that the chief of Roopal and the Ahmednugger rajas, Pruthee Singh and Tukhut Singh, who were in outlawry about the matter of the suties, and Soorujmul himself were all of them at Koowáwoo. The agent moved to that place, therefore, with a body of cavalry. The bards to whom the village belonged (among whom was the narrator of this story) were summoned to the agent's presence, and questioned as to where Soorujmul was. They said they did not know, upon which the troops began to batter the town, the fort wall was destroyed by the cannon and the village was plundered and burnt. Many of the villagers escaped, but many were taken and carried off with the cattle which were also seized, to the head quarters of the British force at Wurálee. The troops after this

" I herewith send a return of the killed and wounded. the men returned missing have probably been taken or killed by the enemy. They were I imagine led by the hope of plunder to continue in the village after the assembly had been sounded, not being aware of the proximity of Soorujmul and his followers.
 " To effect his capture or destruction will not I imagine be easy as of course he will retire from strong to stronger country. With two hundred infantry I do not think I should be warranted in attacking his force in country of this description. I have no doubt I could make him retire but the loss on our side would be tenfold and without, I think, corresponding benefit."

a ransom, but Soorujmul, though he assented to the first part of the proposal declined the second, saying that the Uteet's affairs must first be settled. The merchant gave Soorujmul bills, which his followers cashed and supplied themselves and their prisoner. The mercantile body at Sidhpoor now complained to the government of Buroda, declaring that they would leave the town deserted unless Lukhoo Shet were restored to liberty. The Guikowar ministry, thereupon wrote to Captain Outram, who was then the British agent in the Myhée Kanta to procure the release of the merchant. That officer advanced to Eedur, and called in all the outlaws on security for their good treatment. First of all came in Soorujmul, and threw down his sword, receiving a pardon from the agent. The chief then said that his mercenaries would harass him for their arrears of pay, and that he had not the means of supporting even himself. Two of the Mondeytee villages were therefore assigned to him, and he disbanded his troops with the exception of twenty horsemen. He was appointed by the Eedur government captain of the garrison of Bheelora, and his troops were taken into pay. His vassals, also, who had been out in rebellion were restored to their estates. His companion Raj Bhârtee surrendered to the Guikowâr government, who, after detaining him in confinement for some months, accepted a sum of money as an offering and placed him on the cushion of the monastery at Sidhpoor, where he still resides with the reputation of being a very wealthy man. In a similar manner the outlaws of Ahmednugger, Roojâl and other places were restored to their homes, and peace was established throughout the territory of Eedur.

In the year A.D. 1838 Jhalum Singh the chief of Mondeytee died, and Soorujmul succeeded him in the possession of his hereditary estate, while his brother, Sher Singh, retained the lands of Rutunpoor and Gotl.

APPENDED NOTE ON THE FINAL PROCEEDINGS IN THE MYHÉE KANTA,
AS DESCRIBED IN THE ENGLISH RECORDS

Bombay Government Despatch of the 17th of September, 1835

When Mr Friskine arrived at Ahmednugger on the 16th of February last, when he had proceeded with a force of three hundred men at his disposal, to put down some disturbances quite distinct from this event, he was informed that Jurun Singh, the raja of that district, was not expected to live out the day. Mr Friskine upon this endeavoured to ascertain whether a compulsory satee with the raja's

Lheels and Koolees had withdrawn from the town during the night. Mr Erskine's information, at this time, led him to believe that the satee, which was undoubtedly a measure of compulsion as regards the victims, was perpetrated against the will of Pruthee Singh, who was disposed to follow Mr Erskine's advice.

"An addition to the force, of fifty men from Hursole, arrived in the afternoon of the 9th, and Captain Lardner, the officer in command, had intended to have taken possession of the town that evening which might have been done without much difficulty, had it not been for the following circumstances—Some months previous to the occurrence of the satee, Soorajmul, the eldest son of Jhalum Singh Chohan, chief of Mondeytee had collected a large body of insurgents, and placed himself at the head of it. The ostensible object of the assembly of that force was to procure the liberation of the Doongurpoor Sowcar, brother to Khemchand, of Khooshalchand Nalchand's firm of Ahmedabad, and to oppose Heemut Singh and Futteh Singh, of Roopal, with whom he and his connections had long been at enmity. Some unsuccessful conflicts with his enemies, and the importunity of his troops for pay involved him in trouble, and observing that excesses on the part of the Thakor of Roopal, in the Doongurpoor territory had not met with immediate punishment he thought that he could best employ his followers in general depredation, and accordingly attacked Durrowee, one of the ghansdana villages, and distributed the pillage among his needy soldiery. Affairs at Eedur were in so disordered a state when this was made known to Mr Erskine, that he thought it advisable to wait till their settlement before he had recourse to coercion towards Soorajmul, and merely wrote him a letter of advice but he subsequently learnt that Soorajmul had attacked Hursole in Nanee Warwar, another of the ghansdana villages. Mr Erskine hereupon sent five mohsuls on him, requiring him immediately to disband his rebundy. He dismissed the five mohsuls and refused to disband the force. On this twenty mohsuls were sent, but without any beneficial effect.

"On the 9th February at four o'clock P.M., intelligence arrived by one of the five mohsuls whom Soorajmul had expelled from his camp that he had entamped at Wuktapoor four miles from Ahmednugger with about one thousand Mukranees and sixty or seventy five horse with the view of opposing the British troops. On the receipt of this news, Mr Erskine advised the officer commanding the detachment to defer any operations against the town of Ahmednugger for a time, and requested the officer commanding the northern division of the army immediately to send such assistance as he might think fit for subduing Soorajmul's force and quelling these extensive disturbances which had arisen. * * * * *

"On the 3rd March the town of Ahmednugger was taken possession of by the British troops, and on the 6th March Mr Erskine stated his expectation of being shortly able to settle the affairs of the Myhee Kântā.

Bombay Government Despatch of 15th October, 1835.

"There were thus three parties of insurgents in arms in the Myhee Kântā 1st Pruthee Singh and his adherents 2nd The Thakor of Roopal, and his associate, the Thakor of Ghorewara, and their followers, and, 3rd. Soorajmul and his coadjutors * * * *

"Captain Delamain, with a combined force of two hundred infantry, a wing of cavalry, and a hundred and fifty Guikowar horse, marched to attack Soorajmul and on the 17th February reached Wurdee in the Eedur country, where Soorajmul was said to be entamped. He was found to have retreated, and as it was believed that he was at Gotā, two miles off, the residence of his brother, Sher Singh,

Bombay Government Despatch of 31st December, 1835

"The nature of Captain Outram's (now Major General Sir James Outram, K.C.B., Chief Commissioner for the affairs of Oude) duties in Candeish, and the ability and address displayed by that officer in restoring tranquillity in the Dang a few years since, point him out as eminently fit for this important trust. Under these circumstances our president proposed that Captain Outram be directed to proceed immediately to Goozerat, furnished with instructions grounded on the above suggestions."

Bombay Government Despatch of 15th May, 1836

"Captain Outram himself, in his able and interesting report of the 14th November, 1835 plainly expresses his judgment to be, that however desirable it might be to conciliate the malcontent or insurgent chiefs in the Myhee Kântâ, there are some of them whom it is impossible to treat leniently—men who having openly defied the authority of the British government must be made a severe example of, who, in short, must be proclaimed outlaws, and given up, when identified to be executed by the sentence of a drum head court martial. In this sentiment Captain Outram was substantially supported by the Political Commissioner and by several other officers whose opinions are entitled to considerable weight to the effect generally that further measures of coercion are imperatively called for to ensure the permanent tranquillization of the Myhee Kanta.

"After having given the subject the consideration it so well deserves, we resolved to adopt the opposite policy and to begin by proclaiming an amnesty for the past, and by admitting without exception, all who are now out in Bahuruteea to terms, provided they will submit themselves to our authority, and furnish security for their peaceable conduct in future. We are not only sanguine that this policy will be successful but are fully impressed with the conviction that the pacification of the Myhee Kanta will never be effected by any other means. * * *

"In the first place it does not appear to us that the principal malcontents (or, as they are called insurgents) have embraced the lawless courses they pursue from pure love of them but that they have engaged in them in consequence either of family dissensions, grievances unredressed or misfortunes which British policy has occasioned. On this point the information before us is defective, but strong grounds exist for believing that the disturbances in the Myhee Kântâ owe their origin and long continuance to the above causes singly or combined.

"In the second place we consider that the severe example which Captain Outram and other officers recommend as an essential preliminary to a valid pacification has already been made. Although in the course of the military operations of last year none of the disaffected chiefs fell into our hands yet their strength was broken, their followers dispersed, several of their strongholds, towns and villages burnt, or otherwise destroyed and a considerable number of their adherents killed, wounded, or taken prisoners."

*Bombay Government Despatch of 26th April, 1837
(Abstract)*

Captain Outram assumed charge of his appointment as political agent in the Myhee Kântâ on the 20th January 1836. On the 7th February, in compliance with the conciliatory instructions of the government, he dispatched letters to the outlawed chiefs requesting their presence in his camp for the conclusion of a settlement on the principle of an amnesty for the past, under specific conditions. The period mentioned in the letters was extended in favour of Soorajmal for ten days, and on the 8th March that chief appeared in the agent's camp, expressed contrition, and

promised, on the grant of pardon, to find security. He then withdrew for the purpose of providing sureties and dismissing his followers.

On Captain Outram's arrival at Iedur about ten days after, however, an agent from the town of Sidhpoor came to request his interference in obtaining the release of the merchant who had been carried off from that place three months before. The British agent immediately addressed a letter to Soorujmul, demanding that the merchant should be given up within three days, and threatening revocation of pardon on failure of compliance. The government altogether disapproved of this proceeding, which called forth from Sir Robert Grant the remark, "I have, from the beginning, feared that Captain Outram took too warlike a view of the mission in which he was engaged." Meanwhile, however, Soorujmul had made answer that the Uteet, who had employed him to assist in capturing the merchant, had carried that person away, and that he therefore could not produce him. The agent continued to demand the merchant's surrender notwithstanding this statement, and Soorujmul was compelled to seek refuge at Panowra. Captain Outram at once proclaimed the chief an outlaw, set a reward upon his head, and started with a detachment of troops in pursuit of him. The Rānā of Panowra, on the advance of the troops, under the apprehension that his town would be again destroyed, as it had been in March, 1835, refused to afford either aid or protection to Soorujmul, and the chief therefore at once surrendered. 'Although,' said the government, "we could not help rejoicing at Captain Outram's success, and at the fortunate result of his spirited, though somewhat rash, proceedings, yet we deemed the outlawry of Soorujmul to have been harsh, and the consequent march of our troops unnecessary, but the plan was executed with a skill worthy of Captain Outram, and we have no doubt contributed to the event. We therefore caused him to be informed that we were perfectly willing to admit that success was to be attributed, not to his instructions, but to his departure from them, enjoining him, however, to a strict attention to the spirit of our instructions for the future."

On the 7th May, Soorujmul (who had been treated in the interval as a prisoner upon parole) presented himself before the political agent, accompanied by the Sidhpoor merchant, and, as their statements of what had occurred agreed, Captain Outram thought it advisable to release Soorujmul from arrest without the infliction of any fine, for which unexpected act of clemency the chief appeared to be deeply grateful.

"We rejoice," say the government, "in being able to report the continued good conduct of Soorujmul since his admission to pardon, and we feel pleasure in having it also in our power to state to your Honorable Court, that his exertions have been joined with those of Captain Outram in re-establishing peace and good order in the Myhee Kantā. To this chief's assistance must be, in a great measure, attributed the destruction of the Bahirwuteea Khoomla, and the dispersion of his formidable gang."

Before the 1st September, 1836, the remaining outlaws had surrendered, and an important object had been gained by the opening of a line of road from Oodeipoor to Iedur, by way of Panowra, the chiefs interested having signified their consent to the exemption of travellers by this road from transit duties for a specific period.

During the stay of the political agent at Panowra, the exertions of that distinguished officer "were most successfully directed to quelling border feuds, one of which, a blood feud, had been handed down from father to son for forty years. He likewise took advantage of his presence in the wilder part of the hills to obtain the confidence of the border chiefs, who up to that time had experienced but few opportunities of seeing Europeans, except as enemies at the head of their troops, he succeeded in settling numerous disputes and feuds, some of many

"years' duration, which had been a source of endless correspondence with the political authorities in Goozerat. So great, indeed, was the confidence which Captain Outram inspired, that several Bahirwutees spontaneously sought his mediation."

We take pleasure in closing the present note with a passage from a letter of Captain Outram himself, dated 30th April, 1836, describing the friendly feelings with which, under his conciliatory management, the British troops were received in the districts they passed through —

"Our troops have traversed the country as friends, instead of enemies. The Bheels, who at first invariably fled at their approach, were encouraged to come back, and astonished at the kind treatment they received. Or, when fears deterred them from appearing during the stay of the troops near their villages, they were agreeably surprised on their return, to find nothing destroyed during their absence. A personal intercourse was kindly encouraged between the men and the villagers, the consequences of which were soon seen in the happy and confident manner in which the detachment was met on its return. In fact, the march of the troops in the Myhee Kântâ this year has been a progress of peace, and they have been received as a blessing, instead of avoided as a scourge to the country."

BOOK IV.
OR
CONCLUSION.

CHAPTER I.

HINDOO CASTES.

HAVING brought our narrative down to the time when British influence became paramount throughout Goozerat, it is our object in these concluding chapters to present the reader with a general picture of the state of society among the Hindoos of that country as it now exists. The task is one of great difficulty, nor can we, even with the assistance which we possess, hope to perform it in otherwise than a very incomplete manner. Though India and Britain be not now, as once they were, opposed to each other as Antipodes,¹ still an observation made in reference to other Orientals six centuries ago may be repeated with, in many respects, equal applicability to the Hindoos at the present hour—"Is it to be wondered at," said William Longuespee, on the eve of that bloody field of Massoura in which St. Louis fell a prisoner into the hands of the Saracen,—*"is it to be wondered at if we new comers, young men and strangers, are ignorant of the East? As far distant as the East is from the West, so far different are the people of the West from these Orientals"*². The numerous restrictions with which Hindoos in their private life are fenced round, render it almost impossible that much private intercourse should take place between them and strangers, and the difficulties of the stranger who wishes to become acquainted with them are materially enhanced if his situation be that of a government official. But the only alternative offered to him is one of still greater difficulty—it is simply this, that he should, without an effort to the contrary, remain ignorant of a people among whom the best years of his life must be spent, and so be perpetually misunderstanding and misrepresenting the feelings by which they are actuated, and the facts by which they are surrounded.

Englishmen seem hardly able to realize the truth that in this nineteenth century a people such as the Hindoos survives, the habits and manners of which bear so much greater an affinity to those which they read of in the pages of Adams and Potter, or ponder over in the dusty saloons of a museum, than to those with which, in daily

¹ *"Nex ipsos Indos lateris a parte orientis, nec ipsos Britannos, a parte Occidentis"*—Arnobius, quoted by Bishop Beveridge

² *Vide* Matthew Paris's English History

life, they are conversant. We have some apprehension, therefore, that the following descriptions may seem to our readers to be derived rather from antiquarian research than from every day observation of common life. This, we would respectfully urge, is not the case, much which we represent will doubtless wear an antique appearance, for Hindoo life is, in its outline, at the present time, much what it was in the days of Kurun and Jye Singh, but the things of which we treat are, nevertheless, things which exist

The first institution of Hindoo society which forces itself upon the attention of the stranger is that of caste. When Mr Borradaile counted the castes in Surat in A.D 1827, at the time that he was employed in collecting and arranging information regarding the customs of the Hindoos (a work which has unfortunately been altogether discontinued), he found in that city no less than two hundred and seven. Each of these was more or less restricted from private intercourse with all the rest (a subject which we shall have to pursue in some detail), they could not intermarry, nor even eat the same food, nor drink the same water.

Originally there were, as is well known no more than four castes in India,—the Brahmin, or priestly, the Kshutreeya, or warlike, the Vaishya, or agricultural and mercantile, and the Shoodra, or menial. It would appear that for some time at least these names designated classes rather than hereditary castes in the modern sense of the term. Shrungee, the Reeshee or Sage, was born we are told, of a deer, Kousheek sprang from sacrificial grass, Goutum from a hare, Valmeek from a snake's heap, Dron Acharya from a leaf plate, other sages were the offspring of sailors' daughters, of prostitutes, of outcaste mothers, of menial servants, but they were nevertheless all of them Brahmins. In the *Muhl Bharut* frequent mention is made of the sages sharing the same table with the warriors, and of Kaleedâs, the poet, who was a Brahmin, it is said in other books that he married the raja's daughter, who was of course a Kshutreeya.

The celebrated "seven Reeshees" were householding Brahmins, and possessed but one wife between them. These, transferred to the heavens as the stars, which we call the Pleiades, shine around Droov, the north star, the portal of Vishnool's Paradise, and beside them, in a lesser light, shines their consort *Uroondhutee*. From the seven sages most of the Brahmins trace their descent. Perhaps the first tangible schism among the Brahmins (for the Hindoo scriptures con-

tain none of the modern caste names) may be traced to the time of the great Brahminical reformer, Shunkur Âchârjâ, who appeared about a century and a half before Christ to oppose the Buddhist doctrines. He found dissensions existing among the Brahmins themselves, who held each to their favorite "Ved," and proscribed those who preferred another of the four. The great reformer recommended that flesh should not be eaten, thus, in concession to the popular appreciation of Buddhism, keeping out of sight the Veds which prescribe animal sacrifice, he also advised that Brahmins should follow the Ved which each held hereditarily, without enmity to the followers of the other three. However, though striving to compose schism Shunkur Âchârjâ was unintentionally the cause of it. After his death his name became a watchword of faction, and Brahmins who were hitherto separated only by the Vindhya range of mountains, became henceforth divided into two sects, one of whom adopted, and the other opposed the tenets of the reformer. The Goud Brahmins, who retained the use of animal food, and the Dravid Brahmins, who relinquished it, would now no longer consent to drink from each other's cups.

The Brahmins of Goozerat are believed to be subdivided into more castes than those of any other part of India. The origin of the Owdich caste which is the most numerous, has been described in the history of Mool Râj King of Unhilwara.¹ They were called Owdich because they came from the north and Suhusra, because those who came on the first occasion were about one thousand in number. From the places of their residence they assumed the names of Sidhpooreea and Seehoreea Owdich, and the branches thus formed gradually fell into distinct customs. The party who continued to refuse the gifts of Mool Râj formed a separate caste called Tolukeea Owdich. Since that time some of the members of the caste, falling into poverty, and being compelled to accept of the office of family priest to cobblers, tailors, minstrels, and others and even to Koolees have been excommunicated and have formed so many further subdivisions. Others, settling in the city of Surat or passing into the countries of Kutch, Wâgur and Marwar, and there gradually adopting distinct customs from those authorized at home have separated from the main body of the caste, and assumed such local names as that of Marwar Owdich Brahmins.

The Shreemâlee Brahmins possess a scripture which they assert to be a portion of one of the Poorans. It informs them that their

¹ See pp 47 49

ancestors were sent for from all quarters at the time when the city of Shreemâl (now called Beenmâl), in Jhâlor, was founded, and that they then first became a local caste. Mâgh, one of the most celebrated of the Sanscrit poets, was a Shreemalee Brahmin. When the town of Shreemâl fell into decay, many of the Brahmins, bringing their family goddess with them, came to Unhilwârâ, then in the ascendant, and settled either there or in other parts of Goozerat, or in Kutch or Soreth. Others settled in Marwar or Mewar. A large number adopted the Jain faith for a subsistence, and were thence called "Bhojuks" or "eaters." The Shreemalee Brahmins are divided into the followers of the Yujoor, and those of the Sâm Ved, and there are seven "gotras," or tribes, of each, which, however, except in Goozerat, associate and intermarry. As well as the Owdich, the Shreemalee caste traces its descent to Goutum, the Sage. There is at the present moment a struggle for supremacy between the two castes in the western districts of Goozerat.

Brahmins will usually eat together, though they decline intermarriages. There is, however, one caste of Brahmins in Goozerat, the Nâgur, which will not even eat with another caste. The original seat of the Nâgur Brahmins in Goozerat was Wurnugger, one of the oldest cities in the province, the foundation of which has been assigned by tradition to the race of Kunuk Sen. When Veesul Dev Chohân built Veesulnugger¹ he caused to be performed a sacrifice, which was attended by many Wurnugger Brahmins. These refused to receive alms from the king but Veesul Dev, resorting to a stratagem, forced upon some of them the acceptance of grants of land. They were excommunicated by the body of the caste, and founded the Veesulnugger Nâgur sect. Similar occurrences at Sâtod and other places produced the Satodra, the Cheetrodî, the Prushunorâ, and the Krushunora Nâgur Brahmins. Of this caste there is a division called "Bârud," composed of persons who, finding themselves unable to procure a wife in their own caste, have taken one from another. They are much despised after such a marriage, and compelled to quit their native village, but the sect continues, notwithstanding, to increase. Their women, contrary to ordinary practice, are permitted to remarry.

These are the principal divisions of the Brahmin sect in Goozerat, though by no means the whole of them. It is usually said that there are eighty four castes of Brahmins.

¹ V. E. stated in the Bhâgawat. Poonâhâh Mureednee Keednee, the

son of Brumhâ, had a son, Kusyup, whose son, Soorya (the sun) or Veevuswân, became a Kshutreeya. Mureechee's brother, Utree, had also a son, named Som or Chundra (names of the moon), and he, too, was a warrior. The great majority of the Rajpoot clans deduce their descent from either Soorya or Chundra. In the commentary on a Sanscrit work called "Rutun Kosh," it is said that the first of the Kshutreeya race was Munoo, and that from him sprung thirty six tribes, of whom some acquired surnames by valiant exploits, some attained the rank of kings, others fell to that of cultivators, or even became lost in the Shoodra caste. Chund Bhârot states that when the Sages dwelt on Mount Aboo, and were annoyed by the Usoors, or demons, Wushisht, one of their number, created from a sacrificial pit of fire four Kshutreeyas—Pureehâr, Solunkhee, Purnmâr, and Chohân. From these sprung the thirty six Rajpoot clans, which he thus enumerates —

The Sun, the Moon, the Jâduv¹ races,
 Kukooth, Purnmâr, and Tonwur,
 Chahoowan² Chalook,³
 Chund,⁴ Silar, Abheewur,
 Doyamutt⁵ Mukwan⁶
 Gurooa Gohil, Gahiloot,
 Chapotkut,⁷ Pureehâr,
 Râv Râthor the angry,
 Deorâ, Thank, Sindhuw, Unig,
 Yotik, Pruteehar Dudheekhuth,
 Kârutpal, Kotpal Hoon,
 Hureetuth Gor Kumâd Jutt,
 Dhyânpâluk, Nikoombh great,
 Rajpal lords of earth
 Kaluchur last of all
 I have named the thirty six races.

The common version now given by bards is that five Rajpoots—Purnmâr, Râthor, Jaduv, Chahoowan, and Solunkhee—sprang from the fire-pit, and that from these descend ninety nine clans. The Rajpoot tribes still maintain that they are true Kshutreeyas, though the Brahmins deny that the warrior caste has any longer an existence. The reason is to be found in the affected purity, as regards food and other matters, which has crept upon the Brahmins, and in the compulsory marriage of Rajpoot ladies with the Mohummedan princes. The Kshutreeya caste is now no longer considered by other Hindoos

¹ The Jâduv or Yâduv to which the Pâs of Soreth belonged.

² Chohân

³ Solunkhee ⁴ Chundel. ⁵ Daheema. ⁶ Mukwânâ or Jhâlâ

⁷ Chowra.

to be next in rank to the Brahmin, its place has been usurped by the Waneas, a branch of the Vaishya caste, who will not even drink water with Rajpoots, and "Brahmin waneea" is now a synonymous expression for "oojulee wustee," or high-caste population. The Rajpoots use animal food and spirituous liquor, both unclean in the last degree to their puritanic neighbours, and are scrupulous in the observance of only two rules,—those which prohibit the slaughter of cows, and the re-marriage of widows. The clans are not forbidden to eat together, or to intermarry, and cannot be said in these respects to form different castes.

At the residence of every Rajpoot chief are to be found a number of female servants, either themselves purchased as slaves when young, or the descendants of women who have been thus purchased. They are of all castes, and are frequently even Abyssinians, in Kâteewar the usual name for them is *Chokree*, in the Myhee Kantâ it is *Wud hârun*. These women are reputed to be of easy virtue, and are hardly ever married at all, but if they are it is with a member of their own caste. An intrigue with them is considered disgraceful to a member of another class. When a Wudharun is found to be with child, the Rânee, her mistress will send for her, and compel her to disclose the name of the father, who if a wealthy person is compelled to pay a fine. No fault, however, is imputed to the woman. The children bear the name of Gola, or, if they have been employed in high situations by the chief that of Khuwâs. They remain however, the slaves of the chief, notwithstanding their promotion. On the marriage of a chief's daughter a certain number of male and female slaves form part of the young lady's dowry. They perform the menial duties of the household, and used sometimes to accompany the corpse of their chief to the funeral pile, and burn themselves there upon.

Vaishyas are still employed principally in agriculture and commerce. The most usual cultivators in Goozerat are the Koonbees, who are divided into the three great branches of Lewâ Kuruwa and Ânjunâ. They assert themselves to be of Kshutreeya descent, and many of them even use the surnames of Rajpoot clans. Of the trading classes the principal are the Waneas already mentioned, who form eighty four distinct castes, deriving names principally from districts or towns. These castes are again subdivided, as into right and left hand or into Dushâ and Veeshâ, names implying degrees of rank, and derived from words signifying ten and twenty. The Waneas are still further divided by religious differences as into Meshrees or Vaishnavite Hindoos, and Shrawuks or Jains. The genealogists of

the Wāneeras, Jain monks or bards, as the case may be derive their descent commonly from some Rajpoot clan. Intermarriage is not allowed where the parties are reputed to be of the same descent.

Persons who perform duties which are considered to be menial are classed as Shoodras—such as barbers link bearers washermen and others. The aboriginal tribes, Bheels Koolees Meenas Mairs, and others are also Shoodras as are the classes sometimes considered to be outcaste. With these difference of occupation constitutes difference of caste. In the territories of Hindoo chiefs Shoodras are not permitted to abandon their hereditary occupations nor are they allowed to dress themselves in handsome clothes or to build houses of the better class. In former days the lowest castes were wholly excluded from the towns and compelled to exhibit a distinguishing dress.¹ The Shoodras have notwithstanding their bards and genealogists who feed their vanity with the assertion that they were originally Kshutreeyas. Even the outcastes bear the surnames of Chohān, Waghela, and others and are attended by the Toorees as their minstrels and the Gurodhas as their family priests which latter wear an imitation of the badge of the regenerate and assert themselves to be of the blood of the Brahmins. The outcastes are as to religion frequently followers of Kubeer who proclaimed the to them acceptable doctrine that one caste was in no way different from another. Even these however are subdivided into Dhers and Olgānās of whom the former would be defiled and excommunicated were they to eat with the latter. Lastly it is necessary to observe that even the Olgānā is still a Hindoo and superior as such to a Mlech or one who is not a Hindoo. A Mohummedan sovereign as the story goes asked his Hindoo minister which was the lowest caste of all. The minister begged for leisure to consider his reply and having obtained it went to where the Dhers lived and said to them. You have given offence to the padishah. It is his intention to deprive you of caste and make you Mohummedans. The Dhers in the greatest terror posted off in a body to the sovereign's palace and standing at a respectful distance shouted at the top of their lungs. If we've offended your majesty punish us in some other way than that. Beat us flog us hang us if you like, but don't make us Mohummedans." The padshah smiled, and turning to his minister who sat by affecting to hear nothing of the matter said. "So the lowest caste is that to which I belong!"

Among the Jains religion consists principally in the practice of

¹ *See* the story of Jasmāl the Odia p. 86.

austerities, and in the avoiding to destroy life, caste restrictions are not prescribed to them. The Shrāwaks, however, practice many usages common to other Hindoos. If one have come into contact with an outcaste, he touches fire or water to purify himself. Like other Hindoos, if he have occasion to receive anything from a Dher, he causes him to set it down on the ground, and then purifies it with fire or water, before he takes it up. Even shepherds and Koolees incur pollution by touching Dhers, which they remove in a similar manner.

"The shepherds, Bhugwan and Rodo," said a Koolee, in the course of his evidence before a criminal court, in Goozerat, in August, 1853, "came to me, and said they had both touched 'Dhers, and become impure, and asked me to give them fire. I took a lighted coal out of my hookah, and each of them touched 'his forehead with it. I threw it down, and they then took my 'hookah and smoked." In other words, they were then purified, otherwise he could not have given them his hookah.

An additional cause of subdivisions among castes, is the great expense incurred in their public entertainments. A rich person, who desires to render himself popular, will supply at one of these more costly entertainment than is usually provided, or continue the feast for a day longer. Others, unwilling to be outdone, exert themselves to follow the precedent, which at length becomes so completely established that even the poorer members of the caste are compelled to comply with it, even if they borrow the means of doing so. These latter are glad enough, in this state of things, to avail themselves of the first caste dispute which occurs, as an opportunity for seceding. If a considerable portion of the caste be of one mind, they have no difficulty in effecting a separation, but when the non contents are few in number, they are subjected to great annoyance. The body of the caste refuse to associate or have any dealings with them, to contract marriages with their children, to furnish them with fire, or to permit them to draw water from the public well. The wives or married daughters of the excommunicated persons are kept from them, and their dead lie unburied, until by submission, or other means, they can prevail upon their caste fellows, who alone are competent to do so, to carry out the corpse to the funeral pile.

In some castes a man is allowed to marry as many wives as he pleases — a Rajpoot sometimes marries twenty, an Owdich Brahmin frequently five or six, in other castes, a man may not marry a second time in the lifetime of his first wife. Rajpoots never permit the re marriage of a widow, but in some of the other castes a woman

may re-marry more than once. Sometimes it is allowed to a husband and wife, who disagree, to separate by mutual consent, which is signified on the part of the woman by her tearing the hem of her garment, and on that of the man by his giving his wife a deed of release. In some castes it is considered indispensably necessary that girls should be married before they are twelve years old, in others, a husband of high family is much sought for, and women remain unmarried at the age of thirty. Some castes consider the non performance of certain funeral ceremonies a sufficient ground for excommunication, in other castes these ceremonies are wholly neglected.

There are various restrictions in regard to food, any departure from which subjects a person to excommunication. The general rule is that food which has been prepared for persons of another, and particularly of an inferior caste, must not be eaten. If food preparing for a Brahmin be touched by a Shoodra, it is henceforth fit only for Shoodras to eat. In some castes food may not be removed beyond the place in which it has been prepared. There are similar restrictions in regard to vessels. A Brahmin, having used a vessel, must wash it with water before he can use it again, but a Vaishya satisfies the rules of his caste if he clean it with ashes. Vessels of zinc, stone, tin, wood or earthenware, belonging to people of other castes, cannot be used by Brahmins, and if any such vessel belonging to themselves happened to be touched by a Vaishya or Shoodra, it is rendered useless to them. Scruples in regard to water are sometimes compelled to give way by the necessity of the case. The general rule, however, is that Hindoos cannot drink water which has been placed in vessels belonging to persons of other castes and that their own vessels are rendered impure by the touch of these. In Western Goozerat, however, where there is great difficulty about water in the hot weather it is customary for Brahmins to use brass or copper vessels belonging to persons of other castes, after they have scrubbed them well with dust and water, and washed them. A leathern bucket need only be washed because having *come originally from the house of the tanner, who is a person of very low caste*, it is supposed that no further defilement can happen to it. Some puritanical Brahmins will neither drink water which has been drawn in a leathern bucket, nor even use it for ablutions. In parts of Western Goozerat there is frequently but one well in a village, in which case the outcastes draw water on one side of it and retire, and the Brahmins and other castes, when they are gone, come and draw water from the other side. It is usually the case that there are many

wells in a village, and that one is specially set apart for outcastes. The well is defiled if a dog or other animal have fallen into it, and for its purification water must be drawn from it five times, and Ganges water or cow's urine poured into it. If a Brahmin or Wāneea woman, returning home with water from the well, meet a funeral, she will sometimes throw away the water at once as defiled, sometimes veil herself, and move aside, averting her face, and, if the corpse be not carried within a few paces of where she stands, the water is preserved from defilement. The dead body of an animal defiles also, and, if one happen to lay on the way to the well, no water is procurable until it has been removed and the ground has been purified. Some women will throw away the water if a crow alight on a vessel and put his beak into it, but, as the case is rather a common one, other women take no notice of it. The custom is, perhaps, connected with a superstition which prevails in Goozerat, as it prevailed in England and other European countries, that the crow is a bird of ill omen.

CHAPTER II

THE CULTIVATORS

THE cultivators of Goozerat do not live, as those of European countries do, each upon his own farm but are invariably concentrated into villages. By the term village is strictly meant, not merely the collection of dwellings which the cultivators inhabit, but the whole area which is in their occupation. A large part of the province is, as we have said, covered with groves of stately trees. Where foliage is less common, as in the districts lying contiguous to the Runn of Kutch a grove of trees is the usual accompaniment of a village. Like the towns, each village has its neighbouring stream or tank, and most frequently its mosque and temple. The fields are, in the richer parts of the province, enclosed with strong and high permanent hedges, which, with the noble trees that everywhere abound, render the country so close, that the boundaries of a field circumscribe the view, and unless the hum of voices, the whurr of the spinning wheel, or the barking of dogs, gives him notice of its vicinity, the traveller may enter a village almost unawares. Hedges and trees were swarmed with birds, of many varieties, from the peacock to the sparrow, game of all kinds is in the greatest abundance, and monkeys rove about in

troops, or rather in armies. In other parts of the country, as, for instance, in the territories of the Jhālā chieftains, the eye ranges undisturbed as if over a sheet of water, many villages may be distinguished at a single glance, and the presence of a herd of antelopes or the approach of a score of horsemen may be easily perceived at a distance of miles.

The cultivators are an industrious and orderly class of people, simple in their mode of life. They rise before daybreak, and, throwing grass before their bullocks, busy themselves for a few minutes in certain domestic affairs. By the time the cattle have finished their food, they are themselves ready for the field, to which they now set out, driving the beasts before them. They remain the whole of the day employed in the agricultural operations of the season. About nine o'clock their wives, having prepared their breakfast at home, bring it out to them in the field, and they return home for their evening meal, which is served soon after sunset. Some of the Koonbees, however, eat four times a day.

The Koonbee, though frequently all submission and prostration when he makes his appearance in a revenue office is sturdy and bold enough among his own people. He is fond of asserting his independence and the helplessness of others without his aid, on which subjects he has several proverbs, as, "Wherever it thunders, there the Koonbee is a landholder," or, "Tens of millions follow the Koonbee, but the Koonbee follows no man." The Koonbee and his bullocks are inseparables, and, in speaking of the one, it is difficult to dissociate the other. His pride in these animals is excusable, for they are most admirably suited to the circumstances in which nature has placed them, and possess a very widely-extended fame. When Prince Kurun, of Mewar, was received, after his defeat by the Emperor Jehangeer, and that prince was anxious to treat him with unusual respect, he seated him, it is said, on his right hand, and presented him, among other rarities and choice things of every kind, with a pair of the bullocks of Goozerat. The Koonbee, however, frequently exhibits his fondness for his animals in the somewhat peculiar form of most unmeasured abuse. "May the Katees seize you!" is his objurgation, if in the peninsula of Soreth, if in the Eedur district, or among the mountains, it is then, "May the tiger kill you!"—all over Goozerat, "May your master die!"* however he means by this, the animal's former owner—

* "Unde vivent oratores si defecerint aratores," says Ordericus Vitalis.

* Vide Dean Swift's Mrs. Harri's petition—

"The devil take me (said she, blessing herself) if ever I saw it."

not himself, and when more than usually cautious, he will word his chiding thus, "May the fellow that sold you to me perish!"

When the festival called Ukhâturee comes round, which it does early in Wjeshâk (May), the chief of a village collects the cultivators, and tells them that it is time for them to commence work. They say, "No! the assessment was too heavy last year, you lay too many taxes upon us, besides, we have in truth no master over our heads; people burn our houses, and lay waste our lands, and you afford us no protection, and do not go on the wâr." The chief makes sundry excuses, the most usual and convenient of which is, that everything is the fault of that rascal of a mehtâ (his man of business), whom he protests his intention of dismissing at once. As to the cultivators, no one can have greater affection for them than he has, they are, in fact, his sons and daughters. Nor does the chief altogether overstate his feelings on this point, for he is well aware that his lands are of no value to him without the aid of the cultivators, and that in Goozerat, as in other countries of the east, "In the multitude of people is the king's honour, but in the want of people is the destruction of the prince." After much haggling, and when the chief has presented the head men of the village with turbans, and made liberal promises of remission of rent, the auspicious day is at length fixed upon and cultivation is commenced. The first step is to remove the stalks of the last year's wheat or cotton, and to lay down manure, which the cultivators have collected in their dung heaps, or perhaps the slime of a dried up tank, upon lands intended for irrigation. Plowing sowing, and the other operations of agriculture follow in order, a general notion of which may be gathered from the following ballad, entitled "The Koonbee's Grievs," which is a favorite song of the wives of cultivators in Goozerat.

Hear Shree Krishn¹ our prayers,
The Koonbee's griefs we relate
Our sorrows remove, thou who art the earth sustainer,
Ram! as you place us we remain.
Hear, Shree Krishn¹ our prayers

July comes, the clouds rise,
They begin to pour forth rain,
The cart rope and the goad are in the Koonbee's hand,
Wet is the Koonbee's body
Hear, Shree Krishn¹ our prayers.

¹ Vide Proverbs, xiv 28

In August it rains uncertainly,
 Drenched through are both men and women,
 Says the son's wife to her father in law,
 "Babâjee ! please to plant a little rice"
 Hear, Shree Krishna ! our prayers.

September comes in well,
 Drenched are the Koonbee women,
 The children on their laps are crying,
 Rain-drops fall from the bundles of grass upon their heads
 Hear Shree Krishna ! our prayers

In October, we hoped would come
 The rain that we were looking for,
 Jowâree and bajaree¹ are filling in the head,
 The rice is drying up from the drought
 Hear Shree Krishna ! our prayers

In November comes the assessment maker,
 At the village boundary he makes up his book
 The raja's order is now proclaimed —
 "A plant of pulse or a stalk of jowâree you must not remove"
 Hear, Shree Krishna ! our prayers

December has come in well
 The first instalment has begun to be levied
 Head man and accountant mount to the town house
 The Koonbee gets many a blow
 Hear, Shree Krishna ! our prayers

In January is sown the second crop
 The cotton pods begin to burst,
 Old restrictions are removed
 But they only make way for new
 Hear Shree Krishna ! our prayers

February month has well come in,
 Green are the village fields
 The raja's dues are paid off
 But frost now threatens to fall.
 Hear, Shree Krishna ! our prayers

March month has well come in
 But the blight has struck our wheat
 'Come, let us leave this place and fly'
 It is too late for the head man has set his guards
 Hear Shree Krishna ! our prayers.

In April they meet at the town house,
 "Come let us have your rent"
 They plunder the earnings of the widow's spinning wheel
 They carry off all by force
 Hear Shree Krishna ! our prayers.

¹ Two kinds of grain, 'large maize' and 'Holcus spicatus.'

In May come the landholders,
 They plunder us of the produce of our cows ;
 For want of butter-milk the children are crying ;
 But the cursed ones go on with their snatching
 Hear, Shree Krishn ! our prayers.

June month has come in well ;
 The angry Koonbee is appeased ;
 Oaths and promises they pledge to him—
 He spreads his fields with manure
 Hear, Shree Krishn ! our prayers.

The twelve months' round is finished,
 In Roopâ the Koonbee's song,
 Whoever learns it, or hears it sung,
 Will be advanced towards Vishnôo's heaven.
 Hear, Shree Krishn ! our prayers.

When the crop is ripe, the rajâ or chief goes in person, or sends his man of business, to assess the fields. This is done in different ways, of which the most common are the following:—The landholder, or his agent, taking with him the head man of the village, goes to each field. The head-man points out what he considers to be the amount of the crop—for example, that in his opinion there will be so many measures of grain on each acre. The landholder, too, makes his own calculation. The cultivator, when he hears the amount of the latter, breaks in with the exclamation, "Lord of the 'earth' so much as that will never be produced, and I, who am a 'poor man, will be utterly destroyed'." Much haggling takes place; and at length a conclusion is come to which the Koonbee is sure to protest against, though the result be far more favorable than he anticipated. The cultivator now furnishes security that he will pay the landlord's share, and receives permission to cut his crop.

The landholder's share of the produce is different in different places—sometimes, as in Jhâlâwâr, about one third, sometimes a half, or two thirds. Rice crops, and others which are watered from tanks or wells, pay frequently one third, autumnal crops of wheat and barley, on irrigated land, frequently a fourth. In some cases, the landlord's share of the produce is nominally very small, but his revenue is made up by a poll-tax on the bullocks and labourers employed. In regard to autumnal crops of wheat, raised without irrigation (called *châsheea*), which are very common in the Bhâl and other districts, a wholly different system was invented by a Rajpoot landholder of the Choorisumâ clan. According to this system the number of the triple furrows made by the plough in sowing are

counted. One part of the field will probably bear a better crop than another part, and three divisions of the field are therefore generally made. The first, middle, and last furrows of each division are then cut, and the grain threshed out and weighed. The amount is multiplied by the number of furrows, and the average produce thus ascertained. A maund per acre is deducted for seed, and ten per cent for the cultivators' labour. The remainder is divided into two equal shares, of which the landlord takes one, and the cultivator the other.

The most ancient system of assessment, however, is as follows — The cultivators are allowed to cut their grain, under the restriction that they pile it in separate heaps in the village grain yard. The grain is threshed out by bullocks. There is now a grand meeting of landlords, village head men, men of business, wānceas to weigh the grain, cultivators, and watchmen at the granary, and the grain is weighed and distributed. First, about a fortieth part is set aside as a fee to the chieftain, next something less, for the man of business, the village sergeant, pocket money for the chief's heir apparent, the village watchman, the wānceo who weighs the grain, the head men of the village, the temple of the Devee, or of Vishnoo, the tank, the dogs, and other petty claims too numerous to detail. When the weighing out is nearly finished, the cultivator will lay hands forcibly on the weights, and cry, 'That is enough now' and the remnant is left to him, under the name of "spoiled." When all claims have been satisfied, the remainder of the grain is equally divided between the cultivator and the landlord. The ancient practice appears to have been merely to measure roughly with a basket, without weighing.¹

When a chief has to portion a daughter, or to incur other similar necessary expense, he has the right of imposing a levy upon the cultivators to meet it. He sometimes also gives to the genealogical bard of the family, or to some other person of the mendicant class, the right of receiving a small duty upon each plough, or of taking a measure of grain from every heap in the grain yard. These grants may be made for a single year or permanently. Sometimes the tax is laid in the shape of a certain sum to be realized out of the revenue of each of the chief's villages.

It is unfortunately matter of notoriety that, speaking generally, all the cultivators and holders of land in Goozerat are in debt to such

¹ An improved revenue system is gradually maturing in the districts subject to the British government, to which we can only here allude.

an extent that they have no means of their own of extricating themselves from their difficulties. The creditors are for the most part Gozerat wanees of the Meshree (Vaishnavite) or Shrlwak (Jain) classes. A waneo commencing life spends his time partly in a large town and partly in some remote country village. He borrows a few rupees at interest in the town, with which he purchases small supplies of clarified butter, oil, molasses, and other such articles, and thus stocks his village shop. The cultivators having no money at hand, barter small quantities of their grain or cotton for as much oil as will keep their evening lamp burning for an hour, or for little supplies of groceries. They are perfectly unaware of the market value of their raw produce, and are quite satisfied that they have made a bargain if the waneo, with a politic show of liberality, throws in a little more of the article he is selling under the name of a bonus. Having collected a sufficient quantity of raw produce, the trader carries it to the town, and sells it there at a favorable rate, and his capital thus augmented, he returns to the village to commence operations on a larger scale. A cultivator, perhaps, has lost his bullock—the waneo steps forward immediately to lend him money at interest, to supply his loss. Or, perhaps, the Koonbee is engaged in marrying his child, or in performing the funeral rites of his parent—the trader will advance him money to supply him with the clarified butter, molasses, clothes, or other articles which are indispensable on these occasions—charging for them twice their value. Sometimes the cultivator prefers to make his own purchases in the town but he must then take the waneo with him to act as broker between him and the town dealer, for he feels that the latter will otherwise charge him anything he pleases, and besides he has no money, and cannot borrow it except from the village lender, for the curious feeling in regard to rights, which is so prevalent among the Hindoos applies here, and the village waneo will consider his property invaded if any other trader propose to deal with his constituents. On these transactions the waneo of course gains largely. Sometimes, however, he will say to the cultivator, “I have no ready money, but if you will tell me what you want we will go together and purchase it, and it shall be put down to my account.” He takes care, moreover, to hint to his victim what prizes he has heard of the liberality of the family, and how necessary it is that their honor should be maintained by a large expenditure on the present occasion. He adds that such celebrations do not happen every day, but only once or twice in a lifetime, that the money will not be thrown away, and that nothing is easier than to make it up again. He will also say, “I have every confidence in you, and am

"ready to advance you any sum you wish" In this way, flattering his pride, he easily plunges him deeply into debt.

There is nothing more adverse to the prosperity of the Hindoos than this unfortunate feeling of theirs in regard to money and expenditure. With them a mercantile man has "ābroo" (honor) he is a respectable man, nay, a great man—"a muhajun"—by which they merely mean that he is wealthy, though he may be, indeed he too frequently is selfish meanness itself. Similarly, a landowner or cultivator is 'dheerujwalo—a courageous, high spirited man—that is to say he plunges himself into irretrievable difficulties, merely because he has not strength of mind sufficient to enable him to despise the tittle tattle of his neighbourhood.

But to return to our wāneco—When the occasion for all this extravagant expenditure has passed away the wāneco demands his bond. He tells the cultivator, "You have so much to pay to the ghee-dealer, so much to the cloth seller" and so on to all of which the cultivator assents. The wāneco says "Now give me my *kothulee eloramun*," meaning a fee for loosening the purse strings which must be paid in ready money for luck or as a good omen. The cultivator procures one per cent. in ready money from wherever he can and pays it. He has further also to make a present not only to the person who writes but also to those who attest the bond. Interest is stipulated for at two per cent. per mensem or if the terms are unusually moderate at one. The bond prepared the cultivator scrawls beneath it his mark—a rude representation of a plough. When the next crop is ready and the government share has been paid the creditor exerts himself to carry off all that remains the cultivator with much entreaty obtains enough to subsist upon for a short time and he is credited on account of the remainder with whatever the wāneco may be pleased to allow him. Sometimes the trader carries off nearly the whole and when the cultivator talks about a subsistence says "What need you care? When yours is done you can have as much as you like from my shop." Thus the cultivator is driven to the wāneco's shop for gram to eat, and gram to sow his field with. The terms of lending are, that the borrower shall repay twice the quantity of grain he takes away when his crop ripens. The next harvest comes round, but now all the grain which is left after the payment of the government demands goes to pay for that which was borrowed last year and there is nothing left to pay the interest of the bond. Thus then, must be added to the principal, and so the bond goes on swelling year by year—the trader (who is well aware of the practice of the courts of justice) taking care to have it periodically renewed, and

carefully closing every loop-hole through which his victim might escape.¹

The creditor will now probably reside principally in the town, and on his occasional visits to the village he puts up at the house of his debtor, who is obliged to maintain him as long as he remains there. If the wāneeo have a son to marry, or a pilgrimage to perform, the debtor is obliged to lend him his cart and bullocks, and on such occasions he must also come forward with the usual present. The money-lender has by this time begun to assume a very high tone, and to demand payment, threatening to sell the cultivator's house or his bullocks, in fact, as a villager would say, "He becomes more oppressive than a raja."

In a few years the wāneeo, having thus made himself the master of numerous cultivators, amasses a large sum of money. He now turns his attention to a higher prey, and seeks to become the creditor of local chiefs and landowners. His first step is to get himself introduced to the chief's man of business, whom he gains over by gifts and promises. This agent accordingly takes the first opportunity of praising the trader in the chief's presence, and intimating his readiness to advance as much money as may be wished for. When occasion arrives, money is accordingly borrowed from the Sowkār or Shet (at which dignity the wāneeo has now arrived), and the man of business prepares a bond, and brings it to the landowner for his signature. The chief haggles like a child for a sum of ready money to be presented to him as the price of his affixing his seal, but cares little or nothing about what there is in the bond, never reflecting for a moment that he is likely to be called upon to fulfil his agreement. A few transactions of this kind lead to the inevitable termination. The Sowkār sues in the Court of Justice, the man of business (who has carefully abstained from keeping any account, lest his own peculations should be exposed) deserts his master in the hour of need; the chief attempts to defend the suit, and while he admits that he has signed the bond, urges that he is not really indebted to one tenth of the extent asserted; he is informed that he must produce his accounts in order to prove his defence, and when he states that his agent never kept any, is told further that this is merely a false statement, made because the production of the books called for would prove the

¹ The very poverty of these usurers makes them unmerciful creditors. "A rich oppressor," it has been said, "leaves a man poor, but a poor oppressor leaves to him nothing."

"A poor man that oppresseth the poor, is a sweeping rain which leaveth no food."—Proverbs, xxviii 3

validity of the plaintiff's claim. The chief has, of course, no further defence, a decree is therefore passed, and his estate is attached.

We shall return to this subject in a following chapter; meanwhile, we beg of our readers to believe that although we have selected a prominent case as best suited to the purpose of illustration, we have, nevertheless, truly described a system which, with local modifications, still exists throughout the province of Goozerat.¹

¹ Mr Liphinstone, in A.D. 1821, alludes to this subject, in speaking of "the hardship felt by the ryots from the exaction of the debts contracted by them during the Mahratta government under the decrees of the Adawlut."

"The root of the grievance," he says, "seems to be in the readiness with which a bond is admitted as sufficient evidence of the justice of a claim. In this case it is by no means so, for a ryot is easily drawn by occasional advances and partial payments into a complicated account which it is impossible for him to unravel. This account presents a great balance in the lender's favour, and as the practice is for the ryot to give up his produce each year in part payment, and to take an advance to enable him to go on with the next, he is so completely in the lender's power that he would sign anything rather than disoblige him. The remedy therefore, is to settle that in new provinces a bond shall not be conclusive when originating in an old debt of a ryot, but that his whole account shall be examined as if no bond had been executed, and only the amount which shall then appear fair decreed to the plaintiff. If the debts could be paid by instalments, regulated by the amount of the ryot's payment to government, it would complete the removal of the evil, but at all events, steps should be taken to prohibit the sale of a ryot's cattle and implements of husbandry in satisfaction of debts."

The Mongol Tartars appear to suffer at the hands of Chinese usurers in the same way that the Koonbees of Goozerat do at the hands of the Wanees —

"They came to us, says a Mongol, 'implored arms — we allowed them, out of compassion, to cultivate a little ground and the Mongols followed their example. They drank the Chinese wine and smoked their tobacco — on credit they bought their cloth and then when the time came for settling accounts all was charged forty or fifty per cent. more than its value. Then the Mongols were forced to leave all—houses, lands and flocks."

"Could you not ask justice from the tribunals?"

"Oh that is impossible! The Kitat knows how to speak and to lie—a Mongol can never gain a *lit suit* from a Chinese. My lord Lamas—all is lost for the kingdom of Gechekten."

See M. Hue's 'Travels in Tartary' translated by Mrs. Percy Sinnett. In another part of the work we have a description of the same state of things by an enormously fat Kitat, who describes himself as "*an eater of Tartars*," and thus accounts for the name —

"What! don't you know the Tartars? Don't you know that they are as simple as children when they come into our towns? They want to have every thing they see — they seldom have any money, *but we come to their help*. We give them goods on credit, and then, of course, they must pay rather high. When people take away goods without leaving the money, of course there must be a little interest of thirty or forty per cent. Then by degrees the interest mounts up and you come to compound interest, but that's only with the Tartars."

CHAPTER III.

TOWN LIFE—BRAHMINS—WHEELS—RAJPOOTS—LARDS

IN Goozerat the same rooms occur in all town houses, and in the same order, but the necessities of the site frequently alter the general outline of the building. In country villages, the houses contain, commonly, only the two rooms called "ordo" and "purál," with a broad veranda, supported on wooden pillars, in front of the latter. Houses are built for the most part of burnt brick, and are covered with tiles.

The towns are usually surrounded by a wall, and divided, internally, into mehells, or wards, each of which contains many houses, but has only one public gateway, and constitutes a species of inner castle. The only public buildings, with the exception of government offices, are those which are devoted to religious purposes—mosques, temples, serais, Jain convents. A river, or large artificial reservoir, is

"In China the laws forbid it, but we who are obliged to run about the land of grass—we may well ask for a little extra profit. Isn't that fair? A Tartar debt is never paid—it goes on from generation to generation, every year one goes to get the interest, and it is paid in sheep—oxen—camels—horses—all that is a great deal better than money. We get the beasts at a low price and we sell them at a very good price in the market. Oh! it's a capital thing—a Tartar debt! It's a mine of gold."

"The *Yao Chang Ti* (collector of debts), said M. Hue, "accompanied this explanation of his mode of doing business with jeals of laughter."

It is not only among Tartars and Hindoos, however, that such practices prevail. What will our readers say of the following account of a very similar state of things? The extract is from 'England as it is in the Middle of the Nineteenth Century,' by William Johnston Esq. Murray 1851 Vol. II, p. 200.

"The cause of the high price of village shops," continues this gentleman (Mr Johnston is quoting from a clergyman of Kent) "arises, I apprehend, from want of competition. A labourer (it is considered) is allowed credit for a small amount, and then obliged to deal, under fear of having his debt called for, and of thus being left destitute for the time. It may be true that the shopkeeper, by deaths and other causes, loses money, but with such large profits the effect is slight, and as he knows everybody, he has good tact, and generally avoids a bad creditor. Millers commonly pursue the same system. Blankets are double the price of a wholesale shop in London, shoes, too are excessively high. The labourer, in consequence, finds himself ill off and complains that he cannot live upon his wages, when, in fact he cannot buy them out to advantage. Averages and quotations serve little purpose, 'Deal here, or pay your debt' is the practical argument. I believe one great cause of the bad condition of the poor is to be found in this."

the usual accompaniment of every town of any consideration, and places of worship are more or less numerous in its vicinity

The daily routine of small householders of the Brahmin Waneçā class in towns is somewhat as follows. They rise from their beds about four o'clock in the morning, repeating the name of their tutelary divinity, as, O ! Muhā Dev, O ! Thākorjee (Vishnoo), O ! Umbā Mother. The pundit, or Sanscrit scholar, mutters a verse—"I call" to mind in the morning, the lord of the deities the destroyer of the 'fear of death. The Bhugut, or religious layman, chants the praises of his deity in the vernacular stanzas of some poet, or, perhaps, in "mental worship," passes over such things as the following in his mind—

"My Dev is asleep, in a fine mansion, upon a fine bed. I approach him and rub his feet, upon which he awakes and, throwing a shawl over his shoulders, rises from his couch. I wash his feet with warm water, and anoint him with scented oils and perfumes. I cause him to bathe in warm water and put upon him a garment of yellow silk, and a pair of shawls and fetch him a stool to sit upon. I then make the teeluk upon his forehead, adorn him with gold ornaments, and hang garlands of flowers about his neck burn incense, and light lamps before him, and set before him rice-milk and sugar to eat. I then wave the *artee* before him and put upon him a crown, a body coat, a waistband and other clothes. I then prostrate myself before him, and pray to him, and the Dev is pleased with me."

The ceremony called *artee*, or aratreek, will be explained in a subsequent chapter.

Brahmins and Bhuguts are frequently under the vow to bathe before sunrise, in which case as soon as they are risen, and have said their prayers they either bathe in warm water at home, or set off for that purpose to the tank or the river. After bathing they assume a silk garment that has been washed the day before, and worship. Each Brahmin has, in the Dev mundeer, within his house a small throne upon which seven or eight idols are placed, as the Shalagram stone (a representative of Vishnoo) Bāl Mookoond (the same deity in the form of the infant Krishna) Shiva, Gunputee, Doorga Devee, Sooruj (the sun) Hunooman, or others. These images are washed, dressed in clothes and crowns, presented with flowers and other offerings, and worshipped with the "sixteen services" which will hereafter be described. The morning worship of a Brahmin is sometimes thus performed—He praises the sun and offers to him oblations, he then thrusts his right hand into a cloth bag called a

"cow's mouth," which contains a rosary of one hundred and eight beads of the *Roodrāksh*¹ tree, which he tells over, repeating the mystic Gayutree for each bead, or the name of his patron god. Sometimes the Brahmin tells his beads four or five times over. He is now ready to take his breakfast.

The eating room is on one side of the open court, in the centre of the house. The usual meals are two in number, but rich people sometimes eat four times a day. Breakfast is taken about ten or eleven in the forenoon, after ablutions and worship. Brahmins wash the whole body again before eating, Kshutrees and Vaishyas only the hands and feet. They then assume the yellow silk vestment, which covers them from the waist downwards, and is the sole article of dress worn at meals. Each person has a small oblong wooden stool to sit upon, and the food is placed on a similar stool or short-legged table. The vessels used are brass or copper brass—a flat round dish, containing bread and preserves, or condiments, and two or three cups of pottage and vegetables. The water vessel, of silver or brass, with a small drinking-cup set upon it, stands on one side. The second course is composed of rice and curds, or similar food. On great occasions, however, the fare is more varied and costly.

Ablutions after meals are confined to the hands and face. The men of the family eat at the same table, then the women clean the same vessels, and use them for their own breakfast. The servants take their food after the family breakfast is finished, and they use different vessels. The men chew betel nut after meals, to prevent their incurring defilement from the touch of a person of lower caste. Such pollution, however, when it occurs, is remediable by the use of "punch gavya," or the five articles derived from the cow, and by fasting for the remainder of the day.

The second meal, which is a lighter one, is eaten at about eight in the evening.

A Brahmin preparing for dinner makes a place called "choko," the floor of which he spreads with cow dung and earth, moistened with water. When at home, his own "rusodo," or cooking room, is the place employed, but, if necessary, the choko may be made under the shade of a hedge by the way side, or in any other convenient place. Upon the choko he raises a little temporary stove, which he smears in like manner with cow dung, and thereupon he cooks his food. The Poorbees, or Eastern Brahmins, carry their exclusive notions upon this point to such a length that brothers even

¹ *Elæcarpus ganitrus*

are forbidden to use the same choko, nor may one take fire from the stove of another. Hence the saying "Twelve Poorbeeās and thirteen chokos," because with that number of Brahmins an extra stove would be required for the fire alone.

The Brahmin, when his food is ready, before eating, performs 'Turpun', that is to say, he fills a copper cup with water, and puts therein a few grains of barley, some sesamum, leaves of the sacred basil tree, sandal, &c, then holding some sacrificial grass he fills his joined hands with water, which he pours back again into the cup, saying "I offer (make turpun of) this water to all the Deys. He proceeds to make similar offerings of water to men, animals, trees, rivers seas Bhoots, Prets, Reshees, progenitors, and others. Then he mentions the names, as many as he can recollect of his father's ancestors, his mother's ancestors and his own deceased friends. He now performs *hom* or fire sacrifice by throwing a portion of rice and clarified butter into a little copper or earthen vessel containing fire, repeating while so employed the names of the Deys. The Brahmin sets aside five portions of food, for cows, beggars, dogs, ants, and crows. He then takes a little of each dish and offers it to the Dev, in a vessel containing five divisions. He now sits down to his breakfast but, before commencing repeats the Gâyutree over a handful of water, with which he sprinkles his own food and three portions which he sets apart for Brumhâ, Vishnoo, and Shiva. The first five mouthfuls he swallows are for the Panchpran or five airs supposed to be in the body and necessary to existence. At the conclusion of his repast he deposits upon the ground a little of what remains, as an offering on behalf of the spirits residing in hell. This will no doubt appear to the reader to be a very elaborate and painful ceremonial, but long practice enables the Brahmin to acquit himself of the performance in less time than is occupied in the description.

Brahmins frequently consider it necessary that they should observe practices of peculiar difficulty in order to maintain their superiority over the other castes. Of these the most strict is an observance of the Nâgur Brahmins called Nuven or 'purity in regard to food'. The Brahmin having bathed dresses himself in silk or woollen clothes or if he require to use cotton garments these must be dipped in water, wrung out and dried in some place where nothing impure can touch them. Thus habited he sits down to dinner, but he must preserve himself from numerous accidents which would render him impure and compel him to desist from his meal. If he touch an earthen vessel he is defiled unless the vessel have never contained water. The touch of a piece of cotton cloth, or of a piece of leather

or paper, which he may accidentally have sat down upon, renders him impure, but if Hindoo letters have been written on the paper they preserve him from defilement, because they represent "Surus wutee" If, however, letters be written on cloth or leather, these remain impure. Thus, if the Geetâ, or any other portion of scripture, be required for use at the time, it must be bound with silk and not with cotton, leather must be avoided and instead of common paste of flour and water, the binder must employ paste of pounded tamarind seed. A printed book will not answer the Brahmin's purpose, because printing ink contains impure matter. Some think that the touch of deer skin or tiger skin does not defile. Raw cotton does not render the Brahmin impure, but if it have been twisted for the wick of a lamp by a person not in the state of "Nuven" it does, and again, if it have been dipped in oil or clarified butter it does not. Bones defile, but women's ivory armlets do not, except in those parts of the country where they are not usually worn and then they do. The touch of a child of the same caste who has not learned how to eat grain does not defile, but if the child have eaten grain it does. The touch of a donkey, a dog, or a pig defiles, some say that the touch of a cat also defiles, others are inclined to think that it does not, because in truth it is not easy to keep the cat out. If a Brahmin who is in "Nuven" be eating or if he have risen from eating, the touch of his person defiles another Brahmin who is in "Nuven," but has not begun his dinner.

Wanees, and trading people generally, set off early in the morning to have a sight of the Dev in his temple. Some persons entertain a superstitious notion that everything will prosper with them during the day if they behold a particular person's face the first thing in the morning, so they keep their eyes as completely closed as they can, and set off to see this person of good omen. It is very unlucky, they believe, to see a man who has no son, an outcaste, a donkey, or a quarrelsome person. Others worship the first thing in the morning the "sacred basil, or the holy fig tree. After they have eaten breakfast and chewed betel, they set off to the public market, where they follow their occupation until evening time, when they return home to dinner, paying, perhaps, on their way, a second visit to the temple.

It is the men's business to make what purchases are necessary for the household in the market, and to keep the accounts. All other domestic duties devolve upon the women.

The wives of the poorer class of householders rise at three in the morning frequently to grind grain, and are occupied, perhaps for

three hours, in preparing as much flour as will last until the third day. When they have no grain to grind they must still rise at the same early hour, to milk the cows, churn, and extract clarified butter. At six o'clock, after arranging their costume, they set off with their vessels to the river side, where they bathe, and fill water, and then return home. Some women bathe at home, and fetch water afterwards and rich men's wives have a servant specially for attendance on the bath. When the women return with their water vessels filled they must set to work to prepare breakfast. The males of the family, when breakfast is ready, sit down in a line at short intervals, and eat, when they rise, the women sit down. Breakfast finished, and the men off to their various duties the women are busily employed in cleaning the house the fireplace the plates and dishes, and other vessels and in preparing grain for grinding. About three in the afternoon they have a little leisure, which they employ in attending to their children or in combing out their own long hair, and oiling it. In the evening they are again busy getting ready lights, preparing dinner, and spreading the beds.

When a caste entertainment takes place the guests either wash at home and dress themselves in silk clothes or if the distance be considerable, carry their dining dress with them to the house of their host, who provides them with water to bathe in. When they are dressed, the men sit down in two lines outside the entertainer's house and take their dinner as soon as they have finished their repast, the women sit down in a similar manner. In some places the women dine at the same time as the men but at a short distance from them. The persons who prepared the dinner set it before the guests and dine themselves when the rest have finished. On the west of the Sabhermuttee river the women dress for dinner in cotton which practice is the subject of much contemptuous remark among the people of the eastern districts whose wives wear silk dresses. In some places no person not even a man of the caste unless he have bathed and dressed himself in silk can pass between the two lines of guests at a public feast without defiling the company, and it becomes therefore necessary that the entertainer should procure permission to barricade the street in which he lives. In other parts of the country a person of the same or of higher caste may pass without removing his clothes, but he must leave his shoes behind him, and carry his turban in his hand and above all he must be particular not to carry with him a book bound in leather, or any other leather article. Five or six of the caste are usually stationed on either side of the lines to keep off the dogs, a task in which they are not always successful, and when a

dog gets in, his appearance creates quite a scuffle hands are raised on all sides to drive him away, and it generally ends in his putting his foot into some man's plate, and jumping over him, or else in his rushing between two men, rendering them both impure. The sufferers, however, put up with the affront quietly for the time being and finish what is in their plates, that they may not be guilty of disrespect to Unn Dev,¹ or sometimes they call to the sentinels, who remove their plates, and bring them fresh ones.

In times of peace and ease the Rajpoot leads an indolent and monotonous life. It is some time usually after sunrise before he bestirs himself, and begins to call for his hookah, after smoking he enjoys the luxury of tea or coffee, and commences his toilet and ablutions, which dispose of a considerable part of the morning. It is soon breakfast time, and after breakfast the hookah is again in requisition, with but few intervals of conversation, until noon. The time has now arrived for a siesta, which lasts until about three in the afternoon. At this hour the chief gets up again, washes his hands and face, and prepares for the great business of the day, the distribution of the red-cup, kusoombâ or opium. He calls together his friends into the public hall, or perhaps retires with them to a garden house. Opium is produced, which is pounded in a brass vessel and mixed with water, it is then strained into a dish with a spout from which it is poured into the chief's hand. One after the other the guests now come up each protesting that kusoombâ is wholly repugnant to his taste, and very injurious to his health but after a little pressing first one and then another touches the chief's hand in two or three places, muttering the names of Devs, friends or others and drains the draught. Each after drinking washes the chief's hand in a dish of water which a servant offers and wipes it dry with his own scarf, he then makes way for his neighbour. After this refreshment the chief and his guests sit down in the public hall, and amuse themselves with chess draughts or games of chance or perhaps dancing girls are called in to exhibit their monotonous measures, or musicians and singers, or the never failing favorites—the Bhats and Châruns. At sunset the torch bearers appear, and supply the chamber with light, upon which all those who are seated therein rise, and make obeisance towards the chieftain's cushion. They resume their seats, and playing singing dancing story telling go on as before. At about eight the chief rises to retire to his dinner and his hookah, and the party is broken up.

¹ Food personified as a deity

As may have been already observed in the course of our narratives the Rajpoot chief has always several ladies, each of whom is maintained in a separate suite of apartments. He dines and spends the evening alternately in the apartments of each of the ladies who with her attendants, *prepares dinner for him and waits upon him* while he eats it, waving the punkah or fan behind him, and entertaining him with her remarks, which, if report speak true (for no stranger is admissible on such occasions), frequently constitute a pretty severe curtain lecture.

Closely connected with the Rajpoots are the Bards, the Bhâts, and Charuns. Of their origin nothing is known but they assert themselves to have sprung from Muhâ Dev or Shiva. They are in some places cultivators in others bankers, but their more legitimate occupations are those of acting as securities for the performance of engagements and of recording the genealogies of their Rajpoot clients.

During the anarchy which has more or less prevailed in Goozerat from the time when the dynasty of Unhilpoor was overthrown by the Mohummedans, to the time when under British influence, the settlement was effected which we have described the security of a bard was one of the few available means of ensuring the performance of both political engagements and private agreements and of providing for the safe transaction of commercial operations. Whether the paramount power sought a guarantee from the half-independent principalities for the payment of their tribute or a private individual desired assurance of oblivion and personal safety from the chief whom he had offended,—whether the money lender looked for a pledge of repayment or the merchant for a safe transit of his goods through a country infested with robbers—the bard was alike resorted to as the only person whose security could be accepted without danger. As the descendant and favourite of the gods his person was sacred in the eyes of men who revered but little else and he had at his command means of extorting compliance with his demands which were seldom used in vain. These were the rites of Trîgâ and Dhurnâ which consisted—the former, in the shedding by the bard of the blood of himself or of some member of his family, and the calling down upon the offender, whose obstinacy necessitated the sacrifice, the vengeance of heaven, and the latter in placing around the dwelling of the recusant a cordon of bards who fasted and compelled the inhabitants of the house also to fast until their demands were complied with. It was not until the establishment of British supremacy rendered the performance of these barbarous rites impossible, that the custom of employing bardic security fell into disuse.

of his death in the sacred duty of Trâgâ. The heraldic occupation is hereditary, and as the bard goes forth on his annual circuits attended not only by his servants and retinue (the females only being left at home) but also by his sons the latter have numerous opportunities of becoming acquainted with the history of their patrons and of learning beside the funeral monuments of the race all that traditionary lore which forms their ancestral wealth.

Of the poetic value of the bardic chronicles we have in some degree enabled our reader to form his own estimate. Perhaps it may be thought of them (as Johnson thought of the so-called Poems of Ossian) that nothing is more easy than to write enough in that

style if once you begin. Where poets form an hereditary profession, the character of the poetry can hardly be secure from this criticism.

Their exaggerations are awkwardly great and all their little fishes are apt to speak like great whales their descriptions and their similes have so little variety that they might almost be stereotyped. Still it must be thought be admitted that there is often in the bardic sketches much of spirit and of effective however rude colour and drawing. Their historical value may be accurately measured by a rule with which the biographer of the Queens of England furnishes us 'No

one says Miss Strickland who studies story ought to despise tradition for we shall find that tradition is on the whole accurate as to fact but wholly defective and regardless of chronology.

The bardic accounts, where they are written and are intelligible with out oral explanation may rank with the contemporaneous ballad poetry of other nations where unwritten they approximate to common oral tradition. The written genealogies where they do not ascend to fabulous periods are doubtless correct in the main. In matters of less strictness even the bards themselves though they admit a certain laxity assert their material accuracy. The following is their canon

Without fact on the tale will be a want of flavour
But too much fact on is the house of sorrow
Fact on should be used in that degree
That salt is used to flavour stewer

And in another couplet they assert that—

As a large belly shows comfort to exist
As rivers show that brooks exist
As rain shows that heat has existed
So songs show that events have happened.

There is one subject at least upon which bardic testimony cannot

¹ This was the criticism applied by Goldsmith to Johnson himself. If he were to write a fable of little fishes, he would make them speak like great whales.

be impugned—the subject, we mean, of manners and customs, and without contending for what is extravagant, we may remark that the bards, even if by an operation the very reverse of that which is performed by amber,¹ have enshrined in the rude casket of their tradition much of that for which history is more especially valuable. Fielding, in vindicating the use and dignity of the style of writing in which he excelled, against the insufferable pretensions of professed historians said that in their productions nothing was true but the names and dates, whereas in his everything was true but the names and dates. “If so,” remarked Hazlitt, “he has the advantage on his side.”

The bardic song, with all its virtues and its vices, its modicum of truth, and its far larger mass of worthlessness, is now nearly silent, and can never revive, the swords which it celebrated are broken or rusted, the race by whose deeds it was inspired is fast passing away. Perhaps it may be the fate of even these poor unworthy pages to call attention for nearly the last time to the verse which has been, for so many centuries, alike a solace in peace and a stimulant in danger to the sons of the Kshatries.

CHAPTER IV

RAJPOOT LAND-TENURES UNDER THE MOHAMMEDANS AND THE MAHRATTAS

THOUGH victorious in the field, the Mohammedan invaders had effected nothing towards the permanent conquest of Goozerat until the time of Allah-ood-deen Khilji. The inroads of Kootb-ood-deen Eibak produced little more solid effect than the expeditions of Mahmood of Ghuznee, and, but for the demise of the first Solunkhee dynasty, the Kingdom of Unhilpoor might still, perhaps, have resisted the arms of even the now established empire of Delhi. If the death of Bheem Dev II, however, did not leave a vacant throne, the royal authority was certainly henceforth either in abeyance or but feebly wielded.

¹ ‘Family tradition and genealogical history upon which much of Sir Everard’s discourse turned is the very reverse of amber which itself a valuable substance usually includes flies, straws and other trifles, whereas these studies being themselves very insignificant and trifling do nevertheless serve to perpetuate a great deal of what is rare and valuable in ancient manners and to record many curious and minute facts which could have been preserved and conveyed through no other medium’—*Waverley*, chap. iv.

The kings, suffering perhaps, under the defects of an incomplete title, held even the crown lands which they possessed with no firmness of grasp, and allowed the outlying territory to escape almost entirely from their control. Their Pirmâr vassals of Chundrâwutee were overrun by the Chohans, the conquered chiefs of Kutch resumed their independence, the Râs of Soreth reasserted their old supremacy in that peninsula, and entertained followers, who soon became as powerful as their lords. The aboriginal tribes, taking advantage of the feebleness of the throne, began again to raise their heads. The Mairs of Dhundhooka and the Sords of Ledur exhibited the state of princes the Bâreeas of Gogo and Peerum wielded all that remained of the naval power of the kings of Unhilpoor, and, while the Kant Bheels pressed upon the Ras of Soreth their kindred ravaged the lands of the Waghelas themselves. At this time also circumstances forced into the country various foreign chiefs, who gladly received at first as vassals of the crown became in the end from their unquiet ambition the sources of additional weakness. A Rathor soon established a rival kingdom among the mountains of Ledur, and a Jhalâ acquiring possession of an important portion of the home territory rendered himself independent in all but name affecting even to have presented a province to his sovereign. The Gohils from the north the Shoda Pirmârs and Kâtees from Sindh and other tribes entering Goozerat joined in marriage with Choorasumâs with Wîlas, or even with aboriginal Mairs and a ded by them attempted to wrest land from the Bhoomecâs or perchance turned their swords against each other. Goozerat was in truth invaded not by Moslem alone, and the army which should have defended her had broken up into numerous divisions eager no doubt to protect the ground which each independently occupied, but as a whole connected by no common interest, and acknowledging no common leader. Under these circumstances the generals of Allah-ood deen Khiljî met with a far more feeble opposition than had been encountered by their predecessors, while at the same time the booty which they at length succeeded in acquiring had lost a great part of its value.

The account which the Mohammedans themselves have left us of the first period of their possession of Goozerat exhibits a scene of anarchy produced no doubt, partly by their want of power to settle the country but in a great degree also by the selfish policy in which the emperors indulged in regard to not only the Hindoos, but also their own officers. Their governors we find continually changed obtaining perhaps "the honor of martyrdom at the hands of the infidels" or, when more successful against their enemies, disgraced

or murdered by the monarchs whom they served. Rebels meanwhile, we are told, rose up in every direction. These outbreaks were at first confined to the Hindoos alone, but after a time the foreign Mohummedan officers, and eventually the viceroys themselves, joined in rebelling against the authority of the emperors, and Mohummed Toghluk, though personally undertaking the task, was unable to effect more than a partial settlement of affairs. Afterwards the resuscitation of the revenue was sought to be effected by farming it out on exorbitant terms, and a serious attempt to detach the province from the imperial authority was met by the appointment of a viceroy, who, from the moment of his setting foot in Goozerat, virtually inaugurated that separate kingdom, the establishment of which it was his commission to prevent.

The only Rajpoot chiefs of note with whom the Mohummedans are known to have come into contact during this period are the Râ of Soreth and his vassal Mokherajee Gohil. Joonagurh resisted the Moslem attack, and though Peerum was destroyed, and its founder slain the power of the Gohil clan was unbroken, Gogo and the rest of their territories remained in their possession, and a younger branch had sufficient influence to render itself paramount in the hills of Râj peela.

We have observed the measure of success which attended the steps taken by the sultans to effect the completion of the conquest of Goozerat. The Râs of Soreth and the Rawuls of Châmpâner were dethroned by Mahmood Begurra. The Rows of Eedur, however, successfully defended their independence against reiterated attacks, and Chowras, Jhalas, Gohils and others maintained possession of their lands. Nor were they only the great Hindoo landholders who thus preserved their existence, for in every part of the country the hereditary Rajpoot estates constituted no small portion of the lands of each district.

The following is the general account given by the Mohummedan author of Meerât Ahmudee. "The whole of the zumeendârs in the time of Sultan Ahmed Goozeratee erected the head of rebellion and disturbance. They were, however, punished, and driven from their retreats, and the servants of the king were established in every place. In consequence of being thus completely dispossessed of their habitations, that band of unbelievers being hopeless, began to infest the roads and villages with their depredations. Anarchy increased confusion prevailed, the decay of cultivation became visible, and the ryots were distressed. Those whose duty it was to advise in their foresight put an end to these calamities, and exacted from the

“zumeendâr of every village security to discontinue his opposition
 “Three parts of the land of each village, under the denomination of
 “‘Tulput,’ were acknowledged as the property of the king, and one
 “portion was given to the zumeendârs, under the denomination of
 “‘Wântâ,’ and they were engaged to furnish guards and protection to
 “their own villages, and were to hold themselves in readiness for the
 “service of the king whenever called upon. As these people, without
 “paying obedience to the prince, did not see it possible to establish
 “themselves, they attended to make their submission, and engaged to
 “pay the crown a *sulamee* from their Wântâ, from this time *sulamee*
 “and *paishkush* became established against them. Some of the
 “zumeendârs, such as those of Huldhurwâs, Ghorâsur, Âtursoombâ,
 “Mândoowâ, and others, were converted to Islâm, and entered into
 “agreements for the defence of their own tâlookâs, and their posses-
 “sions were conferred upon them by the imperial court, for the en-
 “couragement of the faith, but they consenting to pay the imperial
 “‘*paishkush*.’ From other principal zumeendârs over whom the hand of
 “conquest did not extend, the levy of a yearly *paishkush* was exacted.”

We have seen, however, from the narratives of the Mohummedan historians, that this levy was not accomplished without difficulty, and the continual presence of an important military force. The armies of the sultans, year by year, advanced against these Hindoo chiefs (as the armies of the Kings of Unhilpoor had formerly advanced against Soreth, Kutch, or Malwa), with a view of completing their subjugation, if that were practicable, or otherwise of enforcing as large a money payment as they could.

A similar general account is given by the bardic annalists, in whose wild but homely tales we have perceived how some of the Kshutrees' sons apostatized to Islâm how others, more resolute, treading the flinty pathway of the outlaw's life, regained a scanty portion of their lands, and how a happier few, though flying oft from smoking homes, the mountain cave their dwelling place, and the shield their sleepless pillow, maintained the unequal contest until their oppressors were no more.

The emperor Akbar was inclined to adopt a more liberal policy than that of his predecessors. The great Hindoo chiefs, as we have seen, had already been engaged in the military service of the state,¹ and now they were freely admitted to the rank of imperial nobles, on the condition that they should place the government mark on their cavalry contingents, and attend the provincial governor on all im-

¹ See p. 299

portant occasions The power of the imperial viceroy, or soubahdâr, was supported by a large army, usually quartered at Ahmedabad, which city formed in fact one vast cantonment. The country immediately surrounding the capital, and in other places where the imperial power was undisputed, was "khâlsî," or under the immediate management of the servants of the crown,—and the superior authority of the soubahdâr was acknowledged from Jhalor to Songurh, on the frontier of Candeish, and from Dwârâ to the borders of Malwa.¹ In addition to the central army cantoned in Ahmedabad there were also numerous fortified ports, called Tahnâhs, occupied by the imperial troops, in different places. The whole extent of the country was, nevertheless, intersected by the possessions of the Hindoo chieftains, who all of them under the Mogul government, whether "Rajas, Rajpoots, Koolies, or Grassias," bore the general name of zumeendârs. The revenue which was derivable from the zumeendârs or their villages, was a fixed and settled sum. It was not determined by a valuation of the produce, and the assignment of a portion is the share of government, but, on the contrary, each proprietor obtained the best terms that he could. In the times of the emperors, as in those of the Sultans of Ahmedabad, however, the collection of the revenue from the zumeendârs was always of necessity supported by the presence of a military force.

"If the governor of the Soubah" says the historian, "should proceed with a large army towards the banks of the Wâtruk, which is situated to the westward and also towards the boundary in that direction, as far as Wanswârî and Doongurpoor, which may be about one hundred coss from Ahmedabad and should return from Wanswârî towards the south, the zumeendârs of Sonth and Jâlreea and the Bureâ districts, and Râjpeela, and Manduvee, and Ramnugger (which is upon the sea coast) would settle for their pushkush, should he proceed towards Doongurpoor, which is to the north east, he will effect the settlement of the Zillah of Cedur, Seerohee Dintâ, the hills of Geer, Ranna Rao Phaphur, Khundeyr nugger, the talookâ of Kutch, and from thence the zumeendârs of Jhalâwâr, Moorbee, Hulwud, the Sirkâr of Islâmnugger (Bhooj), Jugut Ranna Bhao, Sirkar of Soreth, Porbunder, Chanyeh Kesoje, Oonah, and others of Kâteewâr,—Gohilwar, Lolceyanah, Dhun dhooka and Dholka, and at length arrive at Khumbâyut, which is situated on the sea coast, through the above named Zillahs."

¹ See verbal information relative to the state of Goozerat, communicated to Colonel Walker by Amrat Lall, agent for nearly thirty years on behalf of the Peshwah's governor of Ahmedabad.

Many of the great zumeendârs continued to perform service until the reign of Aurangzeeb, but regained after that time their complete independence. In the same period of disorder the small landholders also strove, and not without partial success, to recover the lands which they had been compelled to resign in favour of the crown.

"In the course of time, says the same Mohummedan author, the Rajpoots and Koolees, who had become powerful, excited disturbances, carried away the cattle from towns, and murdered the inhabitants during the harvest season. The people having no means of redress, purchased exemption from these evils by giving the authors of them a yearly payment in money, or by yielding up possession of one or more fields fit for cultivation, and such claim for exemption is called *grâs* or *uol*. This custom, gradually established, has been so matured through the weakness of the provincial governors, that there are very few places in the pergunnahs where some of the Rajpoot, Koolee, or Mohummedan inhabitants do not possess the right to *gras*.

"As these people are naturally disobedient, addicted to theft, highway robbery, and sedition, they therefore excited insurrections whenever the government of the provincial rulers indicated the least weakness. On this account several of the governors, both in past and present times, after strengthening the fortifications of the province, stationed a sufficient party of soldiers therein, and these posts are named Tahnahs. The payment of each Tahnah has been fixed by government, and certain lands are set aside for this purpose in order that the party of men may never leave the post, lest disturbances might be set on foot. Now that the unsettled state of the province goes on increasing the seditious tribes already mentioned have levelled the small forts, where there were formerly Tahnahs, and by establishing themselves in others, have obtained possession in many towns of the tulput government share instead of *grits*.

"At present (A.D. 1747 8 to 1756) the provincial governor raises a force, and collects a tribute from the holders of *wânta* in possession of the tulput, in proportion to the capability of each place, while he takes security from his own amildars (or officers), but when the great landholders refuse to pay the tribute what power has the provincial governor to enforce it? and so faithless have they become, that he cannot pass the city gate without an escort from them."

There were, however, causes wholly independent of the Mohummedan conquest, which tended to reduce the power of the Rajpoot

chiefs. The younger brothers of a family were invariably considered entitled to a portion of the paternal estate. In the case of important chieftainships this right was restricted to a portion of land, assigned as a maintenance, the extent of which varied according to circumstances, and the cadet, or "phutāyo," was the vassal of the "teclāyut," or chieftain; but where the estate of a cadet was concerned, his sons either divided the lands equally among themselves, or the younger brothers, sharing alike, assigned a larger share to the elder. Had circumstances permitted the strict and regular action of this system, it is manifest that the land holding families must have been in every case, as they really were in many, reduced in a very few descents to the position of mere cultivators. But where no central government existed, and where public and domestic war continually raged around them, the cadets, such especially of them as were themselves "good Rajpoots," frequently found opportunity for increasing their inheritance at the point of the sword. Many, too, quitted their patrimony to take military service at a distance from home, and the greater mortality among the class, which was inevitably the accompaniment of a state of chronic warfare, aided in retarding the minute subdivision of lands. The chieftain was always of right the heir, in the last resort, of the cadet. Sometimes, where the share of the latter was insufficient to supply his wants, he disposed of it by mortgage or sale to the head of his family; sometimes, from choice or necessity, he assigned his land, or a certain portion of it, to a powerful neighbour, other than his chief, either to purchase protection or to buy off annoyance. A further drain upon the resources of the Rajpoot chiefs existed in the necessity under which they lay, from religious feelings, or the desire of reputation, of conferring gifts upon Brahmuns, Gosāees, and other religious mendicants, or upon Bhāts and Chāruns, the recorders of fame. These classes were called in some parts of the country by the general name of Yāchuks. We have observed the "lākh pusāv," the extravagant donations made by Row Veerum Dev, of Eedur, and others. These were not confined to money, apparel, jewels, horses, or other valuable articles, but consisted also of lands, which, from the same word above employed, were called "pusāytā," and were free from all demands of the original granter, except that which he preserved as heir in the last resort. Pusāytā lands were also granted to soldiers for military following, and to potters, torch-bearers, and other domestic servants.

The term "grās" appears, as has been already mentioned,¹ to

¹ *Ibid* p. 186.

"eldest becomes a Thâkor, and the others 'Bhoomedâs' and 'Grâssîs.' Thâkor, the next gradation after Râwul, is applied to all those who are not powerful enough to assume and use the title of Raja, or who are the heads of distinct, but inferior branches of a family. To the head of a family, Thâkors owe a feudal submission, exemplified in the payment of tribute, sending a horse, or the performance of service. In their own possessions, Thâkors are, however, as independent as Rajas. 'Bhoomedâ' is applied to all possessors of landed property who are not Rajas or Thâkors, of which they are the inferior gradation. We have generally called them 'Grâssîs,' in consequence of their being the ancient hereditary proprietors of the portion of territory they possess, in which sense the word 'grâs' is used, and it is equivalent to 'Asil,' or 'Cudeem' (two Mohummedan words, which mean 'root, origin, foundation,' and 'ancient, old, former')"

The establishment of the Mahratta power must be reckoned from the fall of Ahmedabad, in the year A.D. 1755. For some years previously their incursions had been annually repeated under Peelâjee and Dîmâjee Guikowâr, the Peshwah Bâjee Row, and others, and Baroda had been actually taken possession of. The Mahratta inroads up to this time were, however, merely predatory expeditions, in which plunder was the object, and though a chauth had been extorted from the authorities of the Mogul government, still its realization depended upon the extent of the Mahratta military power. Ahmedabad having fallen, the whole country was divided equally between the Peshwah and the Guikowar, including the tribute payable by the zumeendârs, who, during the contest for supremacy between the Mogul and Mahratta powers, had observed a strict neutrality, paying with equal facility their revenue or jumma to whatever person possessed local authority in their own district. Neither Moguls nor Mahrattas interfered in their internal policy, and during the government of the latter power they continued to possess the same rights and privileges which they had possessed, and to occupy the same position which they had occupied in the time of Akbar, with the exception that a gradual increase to their revenue was imposed by the Mahratta arms.¹

"In the plain to the south," says Mr. Elphinstone, "and in the open spaces that run up between the rivers, the Mahratta governments had the right of administering justice in every village, by means of its own officers, and it always took an account of the

¹ From the information furnished to Colonel Walker by Amrut Lall, the Peshwah's agent.

have originally applied to gifts made to religious persons, such as were afterwards more particularly denominated "pusāv." In the bardic chronicles, however, it is constantly applied to the lands given for their subsistence to junior members of the chieftains' families, and this sense of the word continued for a long time to be the prevalent, if not the exclusive one. At length the term "grās" was also used to signify the black mail paid by a village to a turbulent neighbour as the price of his protection and forbearance, and in other similar meanings. Thus the title of "grassiā," originally an honorable one, and indicating its possessor to be a cadet of the ruling tribe, became at last as frequently a term of opprobrium, conveying the idea of a professional robber, 'a soldier of the night,' such as the Meleekur of Koompojee of Bhunkorā.

It is very important that we should recollect these distinctions, as the disregard of them has been the cause of embarrassment, if not of injustice. The concessions which, under the names of gras or wol, Row Chāndo forced from the usurpers of his hereditary principality of Eedur, should not be confounded with the black mail, which, also under the names of gras or wol, the banditti of the Rājpeela hills extorted from the defenceless villager, or the receivers of the Choonwāl from the travelling merchant, much rather should confusion be avoided between either of these classes of claims, and the regular and legal title to a share of the family lands which was possessed by the grassiā cadet of a Rajpoot house. The following description, by Colonel Walker, of the titles borne by the different chieftains throughout Kāteewar may be applied more generally to the whole of Goozerat —

"The title of Raja is applicable to the head of the family only. He must be independent, that is, not pay jumma or tribute to another of his family. The tribute payable to the Moguls or the Mahrattas does not affect the independence of his character. The address of a Raja runs, 'Muhārājā Raja Shree —' The origin of the title of Rānā, which is nowise inferior to that of Raja, cannot be satisfactorily traced. (Similarly of the title of Row.) The title which follows next in gradation is that of Rāwul, which is the most appropriate designation of the chieftain of Bhownugger—a distinction which his ancestors assumed on receiving the assistance from the Rāwul of Doorgurpoor. This address runs, 'Rāwul Shree —' The sons of Rajas, Rānās (Rows) and Rāwuls, the appellation of Koonwur (prince), and their sons the designation of Thālor, provided they have succeeded to an estate. The sons of a Thālor are also called 'Koonwur' during their father's life. On his death the

" eldest becomes a Thākōr, and the others 'Bhoomeeās' and 'Grissūs'
 " Thākōr, the next gradation after Rawul, is applied to all those who
 " are not powerful enough to assume and use the title of Raja, or
 " who are the heads of distinct, but inferior branches of a family
 " To the head of a family, Thākōrs owe a feudal submission,
 " exemplified in the payment of tribute, sending a horse, or the per-
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 " however, as independent as Rajas. 'Bhoomeeā' is applied to all
 " possessors of landed property who are not Rajas or Thākōrs, of
 " which they are the inferior gradation. We have generally called
 " them 'Grissūs,' in consequence of their being the ancient heredi-
 " tary proprietors of the portion of territory they possess, in which
 " sense the word 'grās' is used, and it is equivalent to 'Asil,' or
 " 'Cudeem' (two Mohummedan words, which mean 'root, origin,
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The establishment of the Mahratta power must be reckoned from the fall of Ahmedabad, in the year A.D. 1755. For some years previously their incursions had been annually repeated under Peeljee and Dāmajee Guikowār the Peshwah Bâjee Row, and others, and Baroda had been actually taken possession of. The Mahratta inroads up to this time were, however, merely predatory expeditions, in which plunder was the object, and though a chouth had been extorted from the authorities of the Mogul government, still its realization depended upon the extent of the Mahratta military power. Ahmedabad having fallen, the whole country was divided equally between the Peshwah and the Guikowār, including the tribute payable by the zumeendārs who, during the contest for supremacy between the Mogul and Mahratta powers, had observed a strict neutrality, paying with equal facility their revenue or jumma to whatever person possessed local authority in their own district. Neither Moguls nor Mahrattas interfered in their internal policy, and during the government of the latter power they continued to possess the same rights and privileges which they had possessed, and to occupy the same position which they had occupied in the time of Akbar, with the exception that a gradual increase to their revenue was imposed by the Mahratta arms.¹

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 " open spaces that run up between the rivers, the Mahratta govern-
 " ments had the right of administering justice in every village, by
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¹ From the information furnished to Colonel Walker by Amrut Lall, the Peshwah's agent

"payment of a tribute does not deprive the tributary of his independence." * * *

"With their hereditary possessions also they receive a variety of seigniorial rights and privileges. The grāssā proprietors of villages assign lands to Rajpoots and others for military services in the defence of themselves and property, they call for the services of all the artificers of the village whenever they require them, they possess the right to all trees which may fall down, although the produce may belong to the tenant who occupies the ground. Fees are paid to them for permission to contract a marriage, and some collections are made on the birth of their children, they abate and increase the revenues they derive from their ryots at their own pleasure."

The principal source of revenue possessed by the chiefs was the share of the crops which they received in kind. In the case of garden crops sugar-cane, cotton, tobacco, opium, and other crops, in regard to which it is difficult to make the kultur or assessment which has been described, they levied a money rent. They sometimes received a tax upon ploughs as part of their land revenue. Sometimes, where the share of the produce was small, they exacted a trifling money payment in compensation. When land was assigned to the cadets of a family, it was the practice in certain parts of the country that the chief retained the money payments leaving only the share of produce to the cadet. Cultivators reclaiming land, instead of paying in kind, made for a few years only a small acknowledgment to the chief in money. The produce of all trees usually belonged to the chief, waifs and strays also belonged to him. He levied transit duties on traders goods, taxes on liquor shops, and on tanners and curriers, which latter tax, however, was in compensation for the perquisite allowed to those trades of removing the hides of all animals which died in the village.

The tax on marriages was trifling, varying from one shilling to four shillings. The chief received all fines imposed for criminal offences, and sometimes a fourth of the sum awarded in civil suits.

The whole administration of such parts of each district as were *pute* was confided, by the Mahrattas, to a komāvishtar, a collector, or rather a farmer, of revenue. The residence of this person in the district was only temporary—he was, at any time, liable to be displaced by any other who was prepared to offer higher terms for the possession of his authority, it was, therefore, his interest to accumulate as much money as possible, without reference either to the permanent revenue of the pergunnah, or to the happiness of its inha-

bitants. One means of enriching himself was that of exacting fines for criminal offences; and with no severer punishment, therefore, *crimes of the most heinous and flagitious nature were passed over* Civil disputes, which consisted principally of claims for the possession of land, for the recovery of debts, or for the assertion of caste rules, were, under the government of these farmers, referred to arbitration, the komāvishdār interfering only, by lending the aid of his authority for the enforcement of the award, and by appropriating to his own use a fourth of the sum awarded.

On the estates of the Rajpoot chieftains, justice, both civil and criminal, where it was administered at all, was in the hands of the grāssīā. The influence of the Bhats and Chārūns was very powerful, and usually compelled the proper execution of engagements, for the performance of which they were securities. Where they referred cases to arbitration, the conduct of the grāssīās contrasted very favourably with that of the komavishdārs. The chiefs levied only a very small sum from the disputants, which was proportioned to their means, and was always appropriated to charitable purposes.¹

Justice was administered principally through a system of ordeals and oaths, which still remains in vogue, both in the crown lands of the Guikowar state and in the Moolukgeeree districts of Kāteewār and the Myhee Kantā. Whatever the evidence in his possession, the complainant, instead of using it, most frequently preferred compelling the defendant to undergo an ordeal or to take an oath, and the defendant, on the other hand, often sought to anticipate his assailant by referring the matter through him to the same *judicium Dei*. Thus the point in dispute was often determined by the success of one of the parties in putting the other upon his trial by oath or ordeal for, especially in the case of persons of character it was held more creditable to retire from the contest altogether than to maintain it upon the ordealistic ground. There is a description of the ordeal which is remarkably consonant with existing practice, in Renaudot's Arabian travellers. "In the Indies," say they, "when one man accuses another of a crime punishable with death, it is customary to ask the accused if he is willing to go through the trial by fire, and, if he answers in the affirmative, they heat a piece of iron till it is red hot, this done, they tell him to stretch forth his hand, and upon it they put seven

¹ Vide Mr Diggles's letter to Colonel Walker forming an Appendix to that officer's report. On the Company's late acquisitions in Goozerat, from the Peshwah and Guikowar, dated 18th June, 1804. In regard to the last statement, see however, above

"leaves of a tree they have in the Indies,¹ and upon these leaves they
 "put the red hot iron, and, in this condition, he walks backward's
 "and forwards for some time, and then throws off the iron. Immediately
 "after this, they put his hand into a leathern bag which they
 "seal with the prince's great, and if, at the end of three days, he
 "appears and declares that he has suffered no hurt, they order him
 "to take out his hand, when, if no sign of fire is seen, they declare
 "him innocent, and delivered from the punishment which threatened
 "him, and his accuser is condemned to pay a *man* of gold as a fine to
 "the prince.

"Sometimes they boil water in a caldron till it is so hot that no
 "one may approach it, then they throw an iron ring into it, and
 "command the person accused to thrust his hand down, and bring
 "up the ring. The accuser is in this case also to pay a *man* of gold."

"In the vicinity of my village," says a Cooraterree author of the
 "present day, "there is a tree called the 'thief's limbaro,' where the
 "hot oath is administered to thieves. When a thief has been apprehended,
 "or in any case where a dispute has occurred, and it cannot
 "be ascertained who is the guilty party, then the hot oath is administered
 "to either one or both of the disputants. I fifteen years
 "ago the oath was administered to a goldsmith. I did not go myself
 "to see what happened but I heard the following account of it:—
 "The Raja's Kârbhâree caused an iron ring to be heated at the
 "'thief's tree,' and ordered the Koollee, who was the goldsmith's
 "opponent, to take it up. People say that the Koollee had bribed
 "the Kârbhâree, so that at the time of lifting the ring the Koollee,
 "worshipping the Sun said, 'O' Sooruj sirc if I am in the right
 "save me! and so saying he touched the ring with his hand where
 "upon the Kârbhâree immediately exclaimed, 'The Koollee has
 "saved himself! Then turning to the goldsmith, he said 'If you
 "are in the right, lift the ring. The goldsmith took off his turban
 "and body-coat, and went to a well, called the Gunga well, which is
 "in that place, to perform ablutions. He became very sad, and
 "considered within himself whether he should not jump into the well,
 "and give up his life. At that time a voice issued from the well
 "which said, 'Take courage!' Hearing this, the goldsmith looked
 "up and around, but in that space he saw no one, so he considered
 "that it must have been some Dev that ordered him to take courage.
 "After ablutions, he went out of the well somewhat reassured but

¹ The burr tree is here alluded to. We have ourselves seen this ordeal employed. The leaves usually protect the person from injury.

"when he looked at the ring, and saw how very hot it was, his fears returned in full force. At that time, however, he perceived a train of ants passing over the ring, which sight gave him some confidence. At last, worshipping the Sun, he said, 'O' father Sun, if I be in the right, protect me!' So saying, he took the ring out of the fire with his hand, and placed it on his neck. Then the Kâr bharee said, 'You have saved yourself, now throw the ring down,' but the goldsmith replied, 'No! let me go first to the Bâee Râj (or Thakorine), and after that I will take off the ring.' At that time, one of two shepherds, who were standing by, took the ring off the goldsmith's neck with his staff. In the place where it fell upon the ground the dust began to be very much heated. Then they said to the Koolee 'Put the ring in the same way on your neck,' but he was unable to lift it, and his hand was found to have been burned and blistered from having touched it in the first instance, so the Koolee was pronounced to be in the wrong and the goldsmith in the right, and a large number of villagers who had come to see the oath administered separated, remarking sagely to each other, that 'even in this Iron Age, the Supreme Being has not deserted the earth.'

"Sometimes an iron chain or ball is used in the same way as the ring, the accused being ordered to lift it, and, sometimes he is directed to take a ring or three copper coins out of a vessel filled with heated oil. I have heard that a person having professed his willingness to submit to the trial by ordeal, a vessel of oil was heated, and a cocoa nut thrown therein to test the heat, and that, though this was immediately cracked, the suspected person was enabled to prove his innocence by taking copper coins out of this hot oil, which he said seemed to his touch to be cold water.

"At the village of Bhurecâd, near Dholera there is the shrine of a very celebrated Mohummedan saint, who is called 'Peer Bhurecâdro,' to which many people are taken to be tried by ordeal. The defendant is compelled to put on a pair of iron fetters, and is then directed to walk past the Peer's tomb. If the fetters fall off, he is held to be cleared. I have heard that some contrivance is resorted to in the making of these fetters so that they may fall off.

"Another kind of ordeal is used at Bhownugger. There is a stone there with a hole in it, through which, if a suspected man can

¹ See the extract from Sonnerat's travels descriptive of a feast of fire in honor of Dhurum Raj or Yoodashteer and Droupadee.—D Olyand Mant's Bible, note on Leviticus cap xviii. v 21

"creep, his character is held to be cleared, if he cannot, he is pronounced to be a liar. The stone goes by the name of *the window of truth and falsehood*¹

"The mode of administering the cold oath is, this. The person swearing, professes his readiness to take a flower off an image of Shiva, or to place his hand upon the foot of some Dev, if the opposite party agrees, then the defendant clears himself by taking an oath in this form. If it be wished to impose on a Hindoo a very binding cold oath, he is compelled to place his hand on the neck of a Brahmin, or if one still more stringent is called for, the swever is required to touch with a knife the neck of a cow, the meaning being, that if he breaks the oath he incurs the sin of Brahmin, or cow murder. All these oaths are considered to possess great force, and they are only employed when the matter in dispute is of considerable importance, for smaller matters, lesser oaths are used.

"A Brahmin swears by his junoe, or cord of regeneration, a Rajpoot by his sword, a Waneoo by Sarda, or Suruswutee (by which he means *his account-book*), a cultivator swears by his bullock, a Mohummedan by some rozah, or the saint that dwells therein, a Shrâwuk swears by his religion, or else says 'puchkând'. Many people swear by their sons, by grain, by their hopes, by their youth, by their brothers by their fathers or mothers, or by their eyes, they mean to imprecate upon themselves the loss of these in case of their breaking the oath. Women swear by their husbands and sons, a widow, when called upon to swear says 'If I speak false, may I have the same fate for seven lives'. A Vaishnavite swears by his necklace, an ascetic by his beads, an artificer by his craft, a sailor by the jewel mine—the sea, a wealthy man swears by Lukshmee, a school-boy by learning⁽¹⁾. A goldsmith swears by Matâ, meaning any Devee but particularly Doorgâ, in the form of 'the lady of the tiger,' but they get out of this oath (in the very spirit of the casuists) by saying they meant to swear by some stout man (mato). If a person swear by his ancestors, or by any deceased person, his oath is not accepted. Boys fancy that if they swear a false oath with the tongue between the front teeth (like the English school boy's *over the left*) it is no matter. The person who swore a man for any particular purpose, may release him from his obligation by saying, 'The oath is void'. In the small country villages a

¹ Vide p. 354.

"great deal of business is transacted on the faith of these oaths, and many people never make them falsely."

There is another spot consecrated to Peer Bhurecâdro, near Ahmednugger, in the Mjhee Kântî, at which people are tried by ordeal. A second mode of taking an oath by the Peer, is to lift one of the earthen toy like horses, which are set before him by his votaries. Melâdee Matâ has a shrine near Kuree. The mode of swearing by her which is usually employed is that of raising in the hands a lighted lamp from before her image, and saying, "If I speak falsely, may Melâdee Matâ take an answer from me in so many days." At Dhuborâ near Sadrâ, there is a temple of Hunoomân, who is here surnamed "Dubhoree." If it be intended to swear a minor oath by this idol the party merely touches its foot, if a more impressive oath is required the swearer drinks a cup of Hunoomân's oil. At Shâmlâjee the mode of swearing is to take up a flower which has been offered to the god.

In the districts about Pahlunpoor and Dintâ, the following is a common mode of settling disputes. The defendant goes to the bank of a river, or other place where there is sufficient water, attended by a friend, and accompanied by the plaintiff who is armed with a bow and arrow. In order to clear himself, the defendant must keep his head under water for a sufficient time to allow of his friend's returning with an arrow which the plaintiff has shot from his bow.

Colonel Tod describes a stone similar to that at Bhownugger, but possessing powers still more extraordinary which is to be found on the adjacent mountain of Shutroonjee. "Near the Chores of Ne meenâth, he says, 'there is a plain flat stone, having about three feet above its insertion in the ground, a square hole of fifteen inches diameter, called the *mooktdwara*, or door of bliss, and whoever can so compress his body as to pass through this ordeal of purity, is sure of beatitude (*mookt*). Few of the sons of Mammon, who 'lard the lean earth, can bear this test unless they greatly mortify the flesh. Strange to say, there is a stone image of a camel nearly as large as life, in juxtaposition with the 'door of bliss, and as all these erect stones are termed *sula* or 'needle, our Scriptural text could not but suggest itself to the mind."

There is another stone of the same kind at Dubhoree, which bears the name of 'Mamâ Dokuree' and is mentioned by the author of the 'Oriental Memoirs.'

In all these modes of trial, and many others which are of daily use in different parts of Goozerat, the principle is the same. The

judges tacitly admitting their incompetency to sit in judgment upon the accused, require him to pronounce upon his own guilt or innocence, by refusing or accepting the trial which is proposed to him. They are all of them, therefore, equally appeals to the *judicium Dei*—are, in fact, ordeals.¹

¹ William of Malmesbury mentions, as a proof of the sanctity of the "old church" of Glastonbury, "that within the memory of man, all persons who, before undergoing the ordeal of fire or water, there put up their petitions, exulted in their escape, one only excepted," of whose case, however, he declines to inform us. If the assertion be a true one, we fear that the sanctity of this "depository" of so many saints must occasionally have been prostituted to the support of falsehood.

Similar miracles were wrought at the shrine of St. Thomas à Becket, at Canterbury, as we are told by a monkish historian who lived at the time of the saint's martyrdom, and from whose work it may be gathered that the royal officers had then frequent recourse to the trial by water ordeal. "Two men," he says, "were impeached upon the Forest Act for stealing deer, and being tried by the water-ordeal, one was cast, and hanged, the other, by invoking St. Thomas's intercession, escaped. Another, accused of having stolen a whetstone and pair of gloves, was convicted by the water ordeal, and had his eyes dug out, and some of his members were cut off, but were perfectly restored to him by the intercession of the martyr, which he implored."

It was not, therefore, only upon special occasions that the ordeal was used in England, it was, in fact, the soul of the original Anglo Saxon system of law,—the only species of trial which existed. Nor was it until the reign of Henry III. that the trial by ordeal was abolished. Up to that time it had been sanctioned by the clerical as well as the temporal rulers, both in England and Sweden, being performed, as we are told by Blackstone, only in the churches or other consecrated ground. Notwithstanding this fact, it appears, however, that the Church was mainly instrumental in the abolition, for we find royal letters of the third year of the reign of Henry, addressed to the itinerant judges of the counties of Lancaster, Cumberland, and Westmoreland (the northern circuit of that day), announcing to them that because it was not determined previous to the opening of the circuit, what form of trial they should undergo who were charged with robbery, murder, arson, and the like, "since the ordeal of fire and water had been prohibited by the Roman church" (cum prohibitum sit per ecclesiam Romanam judicium ignis et aque), it had been provided by the king in council that the judges should proceed in a particular manner then laid down, in regard to persons accused of those crimes. About the same time King Valdemar II. abolished the trial by ordeal in Denmark. Vestiges of the practice have, however, been traced by antiquaries in customs long afterwards used. Such was that of leaping over the fire on Midsummer Eve, a superstitious instance of agility, from which we are told grave clergymen had to be deterred by an interdiction of ecclesiastical authority. Such also were the long continued customs of swimming people suspected of witchcraft or weighing them against the Church Bible, of which former King James, in his "Demonologie," as quoted by Brand, observes, that "it appears that God hath appointed for a supernatural signe of the monstrous impudie of witchcraft, that the water shall refuse to receive them in her bosom that have shaken off them the sacred water of baptism, and wilfully refused the benefit thereof." Such a

Villages were, by the custom of the country, held responsible for the value of property stolen within their limits, unless the footsteps of the robbers could be traced on to another place. It was therefore the duty of the police to keep watch throughout the day in the village lands, in order to prevent suspicious persons harbouring there. At break of day they were further bound to examine and carefully preserve the marks of all unrecognised footsteps, which might have been imprinted during the preceding night, in order that, if called upon, they might be enabled satisfactorily to take up and carry on the traces.¹

Besides the territory which was under the jurisdiction of the hereditary chiefs of the country, and that which was entirely controlled by the central government, there was a portion of the lands of Goozerat which occupied an intermediate position, under the sway of a class of men who, though not possessed of hereditary rights, had succeeded in assuming what was well nigh their equivalent. Of this

relic, also, is probably the proverbial expression of *going through fire and water to serve any one*. A further relic of the ordeal has been noticed in the replication which a prisoner under indictment was called upon to make, that he would be tried "*by God and the country, or more properly 'by God or the country,*" that is to say, either by jury or by ordeal—the *judicium Dei*.

In our County Courts in England, and Sheriff Courts in Scotland, where the case is often allowed to rest wholly or partly on the oath of the party, we have retained very much to the old ordeal trial.

"There are cases," says that philosopher Junst, Bentham, "in which no evidence can be had—in which plaintiff and defendant stand on their mere affirmation and denial—ought the plaintiff to be denied the only means left—an appeal to the conscience of his adversary? I answer, that in all such cases (*and they are not instances of true judicial procedure, but of a sort of ordeal, similar to that of red hot iron or boiling water*) it would be much better," &c.

"It is curious to notice the similarity between the state of things which we have thus described, and that which once existed in our own country. "The criminal laws of the Anglo Saxons," says Russell, in his *History of Modern Europe*, vol. 1, p. 53 "as of most barbarous nations, were far from being severe, a compensation in money being deemed sufficient for murder of any species, and for the lives of persons of any rank, including the king and the primate, whose head, by the laws of Kent, was estimated at a higher rate than that of the king. The prices of all kinds of wounds were also settled, and he who was detected in adultery with his neighbour's wife was ordered, by the laws of Ethelbert, to pay him a fine, and buy him another wife. The punishments for robbery were various, but none of them capital. If any person could trace his stolen cattle into another's ground the owner of the ground was obliged to show their tracks out of it, or pay the value of the cattle.

"But if the punishments for crimes among the Anglo-Saxons were remarkable, their pretended proofs were no less so." The author then goes on to describe the ordeal system.

class we may select as a prominent example the Kusbâtees of Dholka. "Previous to the fall of the Mogul government," says Colonel Walker, "the Kusbâtees, as soldiers of fortune who had acquired a competence, settled at Dholka. From their numbers and warlike character, their influence was great, and they were feared by that predatory race of men—the Kâtees. When the Mahrattas obtained the supremacy in this part of the country they were useful to them. At this time, owing to the frequent wars and revolutions in the government, Goozerat was in a state of anarchy, and the district of Dholka had nearly become an uncultivated waste. The Guikowâr government was incapable of remedying these disorders, and of restoring the revenue, without the assistance of men of influence in the country, and who had a command of cash. The Kusbâtees on this occasion offered to restore the population of the several villages, on condition that each village which they brought into cultivation should be leased to them for a certain number of years, at a fixed rent. These offers were accepted, and since that time it has been customary to grant leases to the Kusbâtees of those villages which have from time to time become waste."

CHAPTER V

RAJPOOT LAND-TENURES UNDER THE BRITISH

IN a minute, dated 6th April, 1821,¹ Mr Elphinstone describes the effects of the introduction of British power into Goozerat. Each of the collectorates of Ahmedabad and Kaira into which the British territory north of the Myhee is divided, contains, he says, "two sorts of villages, *Khâlsâ* and *Grâssia*," the former being those which had been immediately managed by the Mogul and Mahratta governments, and the latter those which had been subject to the hereditary jurisdiction of the chiefs. "The former are directly under the government, the latter are held by a grassia chief, to whom the government looks

¹ For which see 'Selections of Papers from the Records at the Last India House, &c.' printed by order of the Court of Directors, in 1826 vol. i., pp. 677 to 697. The compiler states that "the original is in many places obscure and defective." We have therefore, had the less hesitation in restoring the correct names where these were apparent.

' for revenue, and formerly looked for maintaining order. The most
 " striking division of the grassia villages is into those held by Raj
 ' poots or grāssīs, properly so called, and those held by Koolees,
 generally termed *Mai is*. The former, though foreigners, were in
 possession of Goozerat when the Mohummedans invaded it, they
 ' retained some talooks (lordships) and villages at that time and they
 recovered others by encroachment on the final weakness of the
 Moguls. They are at once a more civilized and a more warlike
 race than the Koolees, and it is perhaps, owing to those circum-
 stances as well as to their having more recently possessed the
 ' government of the province, that their claims appear to be much
 more respected than those of the Koolees. The latter, though
 ' probably the aborigines seem generally to be considered as rebel-
 ' lious or at least refractory villagers, who have from the weakness
 ' of former governments eluded or resisted the just claims of the
 ' sirdār (government). Both pay a sum to government, which govern-
 ' ment appears to have had the right to increase. It was not usual
 to interfere with the internal management of their villages or to
 " examine the state of their receipts. Our government has asserted
 ' the right without always assuming the exercise of internal inter-
 ference, but it is only of late that it has begun to inquire into the
 " collections by establishing tulatees (subordinate revenue collectors)
 in grassia and Mewas villages. The whole of the pergunnahs of
 Dhundhooka, Ranpoor and Gogo except the kusbas (or chief
 towns) are in the hands of grassia Rajpoots as is a considerable
 part of Dholka, there were also a few in Veerungām which have
 ' been swallowed up during the exactions of the Mahrattas. The
 Kusbatees of Dholka, though Mussulmāns, and the chief of Patree
 though a Koonbee, and though both differ from the others in the
 nature of their tenure may yet be reckoned in this class, but by
 far the greater number are Rajpoots. They resemble their neigh-
 bours and brethren in Jhalawar but are more intelligent and re-
 spectable. The chiefs of Limree and Bhownugger are among the
 number of our subjects in those districts though they have large
 possessions elsewhere. They are all quiet and obedient. Tulatees
 have been introduced into the villages of those of Dholka, and all
 their revenue but twenty per cent of their own share after deduct-
 ing that of the ryots is now levied by government. The police
 also has either been committed to mookhee putels (or village head-
 men) in a manner independent of their authority or left in their
 own hands subject to all restrictions of that humble officer of the
 police. The others are still on their former footing as to revenue,

"but they are under the Adawlut (or Court of Justice), and are
 "either themselves agents of the magistrates, or are superseded by
 "their putels. The principal Mewasees are the Koolees of the
 "Choonwâl, and those of the Purantej, Hursole, and Morasa dis-
 "tricts. The former are quite reduced, have received tulâtees, and
 "pay all their revenue but twenty five per cent., but the latter main-
 "tain their independence, and in some instances their rebellious and
 "predatory spirit." * * *

"The most striking circumstances in the progress of our govern-
 "ment are the extraordinary obstacles that existed to introducing
 "order, and the surprising success with which they have been over-
 "come. The continual intermixture of our territories with those of
 "the Guikowar, the Peshwah, the Nowab of Cambay, and the un-
 "settled tributaries of Kateewar and the Myhee Kântâ, the number
 "of half-subdued grassias and Mewasees within our own limits, the
 "numerous and ill-defined tenures in almost every village, and the
 "turbulent and predatory character of a large proportion of the
 "people, combined to make the country beyond the Myhee more
 "difficult to manage than any part of the Company's territories, yet,
 "by the caution of government and the judgment and temper of the
 "local officers, our authority and our system have been established
 "with the utmost tranquillity, without either irritating our subjects
 "or embarrassing ourselves by any sudden or violent changes. Of
 "late years our innovations have been proceeding with accelerated
 "progress, and although the danger of hasty improvement is now
 "diminished, it may still be necessary to retard their advance, or at
 "least fix the limit beyond which it is not designed they should
 "extend.

"When we first obtained the pergunnahs forming the old Kaira
 "collectorship, the whole were put in charge of Colonel Walker, and
 "managed by his assistants, everything was left entirely on its old
 "footing, and nothing was done but to gain some information regard-
 "ing the actual condition of things. When regular collectors were
 "appointed, the same system was for a long time pursued.

"The only change in the revenue department attempted among
 "the grassias was the increase to their tribute, to which they were at
 "all times liable, but the principles of a tribute were observed as
 "long as they were under Kaira, and with the single and temporary
 "exception of Bapoo Meea, Kusbatee of Dholka, no scrutiny was
 "attempted into their resources or management.

"The introduction of the judicial regulations was certainly a great
 "innovation, and was very early adopted, but it seems doubtful

" whether the effect was soon felt. It is not likely that many of the
 " inhabitants of the grāssīā villages came to our courts to complain,
 " and where the plaintiff belonged to a khālsā village it would be
 " thought natural and proper for government to interfere in his behalf

" The first changes that were much felt were produced by the
 " regulations for the appointment of mookhee putels and of tulātees,
 " particularly the latter. The grāssīās who held more villages than
 " one were compelled to appoint mookhee putels, who from the time
 " of their appointment became responsible to the magistrate alone.
 " Those who had one village were themselves appointed mookhee
 " putels, in other cases they were obliged to nominate another person
 " for each village, who was responsible to the magistrate, and not to
 " the grāssīās. Tulātees were introduced into all the villages of the
 " grāssīās of Dholka, and it was proposed to introduce them into all
 " the grāssīā villages in Dhundhooka, Rānpoor, and Gogo. A
 " further change has taken place in the alteration of the principle of
 " the Dholka payments from a tribute paid to government to a certain
 " proportion of the produce left to the grāssīās, and that proportion
 " is only twenty per cent of the *government share*, from which all
 " village expenses, including tulātees pay, are to be defrayed.

" The effect of this change on the income of the chiefs is shown
 " by the payments of the three principal grāssīās, to which I have
 " added the two chief Kusbātees, though their situation is somewhat
 " different.

	1802	1817	1820
	Rupees.	Rupees.	Rupees.
The Chief of Kot	48,000	57,000	72,000
The Chief of Gangur	15,500	19,000	23,000
The Chief of Oontelea	6,000	6,000	11,000
Bapoo Meeā Kusbātee	50,000	73,000	89,000
Luteef Khān Kusbātee	11,000	13,000	16,000

" Their payments, especially those of the grāssīās, have greatly
 " increased and more within the last three years than in the pre-
 " ceding fifteen

" The appointment of a tulātee is very disagreeable to the chiefs,
 " and those of Dholka assured me that they felt the presence of that
 " officer more than the increase of their tribute. They said he as-
 " sumed the character of a representative of government, received

"complaints from their ryots, threw their whole village into confusion, and utterly destroyed their consequence among their people

"The Adāwlat, also, as we came into closer contact with the chiefs, has been more felt, and we have reason to regret that some modifications were not made in our code before it was applied to a people in a state of society so different from that which our laws contemplate, and employed to enforce agreements concluded at a time when the strict execution of them was so little foreseen. The Raja of Kot, who, at the time of Colonel Walker's report in 1804, maintained a body of 150 horse, and 2000 seebundees, was sent to prison for neglecting a summons from a magistrate, and the chief of Pāttee, who once resisted for two months the attacks of the Guikowār army, was thrown into jail for his inability to pay debts contracted in consequence of war and contributions during the period of his independence. I cannot more strongly show the change that has taken place than by pointing out that these are the persons whom Colonel Walker, and I believe all the gentlemen employed in the first introduction of our authority, declared to be *sovereign princes*, with whom we had no right to interfere beyond the collection of a tribute, and that they are now deprived of all power and consequence, and nearly the whole of their revenue. Almost all these changes have, in effect, taken place within these three years. They cannot but feel a change so sudden, and it must be owned that they have suffered hardships, though not perhaps in justice."

Whether the Rajpoot chiefs were or were not treated with justice is a point upon which Mr Elphinstone appears to hesitate. Had the great literary task of that eminent man been completed, as all must so much desire that it had been, the historian of India might, perhaps, have pronounced upon a question which the Governor of Bombay was reluctant to decide. Under present circumstances we can but conjecture what the causes of his hesitation may have been.

In regard to the jurisdiction of the local chiefs, the British government had at least acted inconsistently. When, in 1802, they accepted the cession of the territory of Dhollera, forming part of the pergunnah or district of Dhundhooka, then subject to the Peshwah, and in the face of the Mahratta prince's rights, hoisted their flag therein, as sovereigns, they not only assented to, but positively asserted, that which they so often afterwards denied—the sovereign rights of the local chieftains. Thirteen years afterwards, however, when the jurisdiction of the Rāwul of Bhownugger in the pergunnah of Gogo, now ceded to them by the Mahrattas, was in question, they endeavoured

was the heir of Jetò, or Ujetri Singh Waghela, and the presumed descendant, if not the representative of Raja Kurun, the last of the sovereigns of Unhilpoor. It may be excusable to repeat here the exact words of Colonel Walker's testimony regarding his principality — "The Mewās villages (of Dholka)," he says, "are in a state of independence, and pay with difficulty their contribution of *ghāns* *dhanā*. This is obtained or fixed by a large military force, or by a negotiation with the chiefs who are concerned, which generally secures them an abatement. Some of these chiefs are grasshoppers of more or less influence, but the chief of Kot assumes the title of Raja, and is said to claim a very high descent. Each of these chieftains has a certain number of armed followers, who attend him voluntarily, and subsist on his bounty, or on the fruits of their mutual plunder. But the Kot Raja has in his service a force of two thousand seebundeers (or irregular infantry), and one hundred and fifty horsemen, who mount guard at his village, and who are engaged to defend his person, or to wage hostilities, like the troops of a sovereign prince. The village of Kot is not fortified, but it is in the middle of jungle, and surrounded by fastnesses. The Kot Wāla (the Raja) has under his jurisdiction twenty four villages, and pays generally a jumma of Rs 42 723 yearly, but this varies according to circumstances * * * * The Mewasees, according to the Mahratta term, are so powerful in Dholka, that they are nearly on the footing of Moolukgeeree tributaries, and required an annual armament to obtain payment of their jumma, or *ghāns* *dhanā*. If the troops were numerous, the harvest ensued immediately, and the contribution was fixed on an increased ratio. If, on the other hand, the force employed was not very strong, a skirmish ensued, and whatever might be its issue, the resistance was thought honorable to the Mewas, and after the subjection of their country to pillage, the affair ended in a composition for more or less, according to circumstances."

There was in fact an almost imperceptible distinction between the Moolukgeeree tributaries and such chiefs as those above mentioned, who paid not a revenue, but a tribute, and that only under the pressure of a military force. The fate of the two classes of chiefs was, however, widely different. Had the lordship of Sānund been situated a few miles farther to the west, and beyond the line which separated the pergunnah of Dholka from the neighbouring Moolukgeeree country of Katewar, the hereditary jurisdiction and honors of the chief would have been preserved to him, and his tribute, perhaps slightly increased, would have been fixed at a permanent rate for

all future time. It can hardly then be wondered at, that, with a tribute raised in the course of a few years from Rs. 43,000 to 72,000, with dependents of his own lording it over him almost in his own mansion, as the agents of an all powerful foreign domination, deprived, as Mr Elphinstone says, "of all power and consequence, and "nearly the whole of his revenue," and actually sent to jail for disobedience to a summons, the purport of which he probably very imperfectly understood, the descendant of the royal house of Unhilpoor should complain of injustice as well as of hardship, and envy the happier fate of the former vassals of his family, the neighbouring Jhalâ chieftains of Lunree and Wudwan, who had, by better fortune, fallen under the Mahratta, instead of the British rule.

It would require a far more extended discussion than we have space for, and would weary the patience of our readers, were we to pursue this subject in detail. We therefore allude to merely one or two points. There appears to have been no sufficient distinction drawn between such mere leaseholds as those of the Dholka Kusbâ tees and the permanent titles of the Rajpoot chieftains to their lands, —titles of which Colonel Walker had with much truth said, that "they are derived to their possessors by hereditary descent from a "period of the most remote antiquity, of which there is no record, "but they are secured to them by universal assent, and are at this "day unimpaired in their privileges. These rights, which have been "maintained by arms and an unconquerable sentiment in favor of "them, have withstood the revolutions of ages, and outlived the Mo "hummedan dominion, which did everything in its power to subvert "them.

The government of Bombay,¹ in speaking of the tenures of the Jhâreja grâssias, supply a very clear description of the position of a Rajpoot cadet. 'The Jhârejas of Anjar, they say, "are the direct "descendants of the younger brothers of former Rows, who have had "grâs assigned to them, which has in the course of years been di "vided and subdivided among their numerous descendants. They "are lords of their *kurum dhag*," or share, which they possess by "right of birth, and originally paid no pecuniary acknowledgment to "the Row, but their services in times of general danger have always "been considered as one of the terms on which they held their grâs, "and whenever the Bhyud have assembled, they received an allow

¹ *Vide* Revenue Letter from Bombay of 31st May 1818 p 750, vol iii, of the 'Selection of Papers

² An expression which literally means, "Destiny share, —"the share which fortune has assigned

"ance of grain for their horses, and food and opium for themselves.
 " . . . The quantity of land assigned to them for their
 "exclusive benefit, and which they hold rent free, provided they
 "cultivate it themselves, is designated *grāssia sagar*, and is called in
 "Goozerat, *jee-dee* (that is, 'a subsistence'), but if cultivated by the
 "ryots, it is subject to a *veera*, or tax, to the government, the *grāssia*
 "receiving a rent as proprietor of the land."

Numerous instances of this state of things have been given in the course of the present work, and surely if there be such a thing as a right to landed property in the world (which some, we are aware, will hardly admit), it is difficult to make out a better title to land than that which was thus possessed by the *grāssias* of Goozerat. The Court of Directors, however, thought differently. They considered the lands of the *Jhareja grāssias* to be held simply "on condition of service." "The decision upon these rights," they say, "is involved in the same difficulties as that upon the grants on account of services in other parts of India when the services are no longer required. These grants, we think, ought not to amount to absolute property, and when the services cease to be performed, or cease to be required, the case is open to the decision of government."

The Bombay despatch had only stated that service was "one of the terms" upon which the *grāssias* held their lands, and the history of our own country would hardly lead to the conclusion that lands possessed hereditarily on tenure of military service could be considered to have escheated solely on the ground that the service was "no longer required" by the crown. It is more to the purpose, however, to observe that the practice of Goozerat was certainly very different, and that the rights of the *grāssias* were by no means dependent upon the pleasure of the sovereign in regard to their employment in his military array.

"The right of government," says the Court of Directors, in A.D. 1819 "to increase the *sulmee*,¹ or tribute payable by the *grāssias*, is, in our apprehension, very clearly established. This right would, indeed, naturally arise out of the decision previously passed on the question of sovereignty, which has been determined to vest solely in the Company, to the utter exclusion of the pretensions set forth by the *grāssias*, *Bheels*, and *Koolees*. The effect of that decision was to place these classes on the same footing as other subjects, and

¹ For the Mohammedan account of the origin of this tribute *vide* p. 564 where the terms *sulmee* and *wadā* are explained.

"consequently to render their property liable to a proportionate share of the public burden in all cases where a special exemption from or limitation of demand on the part of the sovereign power, either for a term of years or in perpetuity, cannot be pleaded against such liability." The right of increasing the grassia tribute (as a tribute) was hardly one which a British government could press. If it existed at all, it must have been derived from the Mohummedans; and if so derived, it was, by the Mohummedans' own account of it, based upon, and limited by, nothing but force. Upon the principles laid down in the latter part of the paragraph, however, the case of the Raja of Kot (to adhere to that example) would, as it appears to us, have stood more favorably for that chief than it did, and some what as follows—His territory would have been subject to the British jurisdiction, his tribute would have been fixed upon a due consideration of what he had paid to former governments,—would, in fact, have been calculated in the manner in which the tribute had been calculated in the Myhee Kantā or in Kateewar, and (if this were considered less than his fair contribution towards meeting the necessities of the state) he would, in addition, have been called upon to bear his "proportionate share of the public burden," by either providing for the police and judicial arrangements within his estate himself, or by paying his share of the expenses of the government courts and the government police, but he would have been left to settle with the cultivators of his lands without any interference on the part of the state, as had been the case under the sway of the Mahratta or the Mohummedan. It was the confusion we have alluded to which perhaps, lay at the root of the harsher treatment which the grassias received. "It is now clear, however," continues the Court, "that the privileges to which the grassias lay claim may be traced for the most part, if not altogether, to the venality, remissness, or imbecility of persons charged with the maintenance of the rights of the sovereign, that their wāntā lands are rarely held by any better titles than are derivable from collusion, fraud or violence (!), that the contributions which they levy under the denomination of *tora grās* are generally of similar origin, and that in some instances, having sprung from the most frivolous and whimsical occurrences, they have been subsequently tolerated by weakness, and submitted to through fear." In the remarks of the Court three years afterwards even there may still be observed that leaning against the grāssias as a body which we have supposed to have been originally occasioned by an incomplete appreciation of the distinction between tenures which, though both passing under the name of *grās*, were en

turely opposite in their nature and origin "The alienations," it is said, "in behalf of the grassias and those other tribes who have proceeded by forcible methods, appear to have been either granted in former times by the government as a retaining fee for military services no longer required of them, or to be usurpations perpetrated upon the people, who thus endeavoured to purchase exemption from the depredations which these fighting tribes were in the habit of practising upon them. We cannot but look upon all their acquisitions with an unfavourable eye, and though we can easily conceive that considerations of expediency may forcibly recommend forbearance, we shall always rejoice when the extent of their possessions is diminished."

Considerations of justice and fairness apart, much, no doubt, may be said against the local chieftains, their utility, it may be urged, had passed away, their "services" were "no longer required," they were as little likely to be reclaimed from their slothfulness and indisposition to the arts of peace, as they were to accept of the discipline which would have rendered them once again valuable in the day of war. It must, however, be recollected that experienced officers have been found to maintain, even at the present day, that the internal tranquillity of Goozerat has suffered in consequence of the diminution of that influence, which the sons of the Kshutrees had so long maintained against such fearful odds, it is by no means certain that, under more generous treatment, the character of the grassias might not have improved, and, even in these days the opinion is not wholly without supporters, which considers that a body of landlords, commanding respect from their hereditary title, may be a valuable bulwark to their land. However these things may be, it must, at least, be permitted to a lover of his country, to regret that the introduction of British power into Goozerat should have been attended with such well founded causes of complaint to any portion of the inhabitants, as those which it certainly afforded to the descendants of Ujetra Singh Waghela or Mokherajee Gohil.

The opinions above expressed, in favor of the local chieftains, are not at variance with those which Mr Elphinstone appears to have held. He proposed to remove the tulâtees at Dholka, to fix the payments of the grassias, so as to leave them thirty per cent instead of twenty on the government share, subject to a quinquennial revision on the same principle, he recommended that certain personal immunities should be granted to the grassias in their relation to the courts of justice, and urged, "that all claims against them for old debts, even if supported by bonds, should be examined, with reference

"to all circumstances arising from the situation of the parties at the time when they were contracted, by which the nature of the debts might be affected, and that, instead of seizing and confining the persons of the grâssîs, the judges should issue a precept to the collector to sequestrate a large a portion of the lands as might suffice for the gradual payment of the debt, leaving a decent main tenance to the grâssî" Mr Elphinstone further advised, "that the grâssî should be employed as head of the police wherever he conveniently could, and that he should have no formal appointment of mookhee putel, a title which a Rajpoot chief must look on as a degradation."

In regard to the Mewasees (which term he appears to confine to the Koolee chieftains), the recommendations of Mr Elphinstone proceed still further, and to the full extent of the sketch which we have drawn in speaking of the affairs of the Wâghela chieftain "It appears," says the governor, "that there is no trace in history of their (the Mewasees) ever having been on a footing of greater dependance than they are at present, and it follows that we have derived no claim to reduce them further from our predecessors, and must rest our right to do so on the law of nature, which entitles us to control our neighbours as far as is required by our own security, and this ought, therefore, to be the limit of our interference. Considering the want of military force in the territory, it is surprising how little trouble the Mewasees have given us since we first came into Goozerat, and it would be equally inconsistent with justice and policy to risk this tranquillity for a little addition to the revenue, or a fancied improvement in the police. That the improvement would be real, I think more than doubtful for, unless where Koolees have acquired habits of industry and order, they can only be restrained by rendering the communities to which they belong responsible for their conduct, and, if we could quietly succeed in bringing each individual under the direct operation of our police, the effect, I doubt not, would be a great increase of robberies. I would therefore propose that in the Mewasee villages we should hold the Thâkor responsible for the tribute, and for the maintenance of the public tranquillity. He might be required to give security, if necessary, and should be required to restore stolen property, and to give up offenders, but he should be under none of the regulations applicable to mookhee putels, and it should rest with the magistrate what offences to notice in his village. All serious crimes ought, of course, to be noticed, and the criminal should be demanded of the Thâkor. The demand should be enforced by a mohsul and a daily

“ fine. Obstinate neglect might be punished by apprehending the
 “ Thâkor, and resistance by attacking him as a public enemy. Com-
 “ plaints of a serious nature against the Thâkor personally should be
 “ investigated in a summary way by the collector, before he proceeded
 “ to apprehend the accused. When it became necessary to apprehend
 “ him, he should be made over to the criminal judge in the usual
 “ manner. Thakors habitually guilty of connivance at plunder might
 “ be deposed and imprisoned, the office of chief being made over to
 “ another member of the family, or their villages might be garrisoned
 “ by troops, and deprived of all Mewâsee privileges.

“ No tulatees should be appointed, and the tribute should be kept
 “ nearly stationary. A small increase might be put on suitable cases
 “ to preserve the right of the government, but, in general, the
 “ greatest profit should be left to the villages, to encourage their at-
 “ tending to agriculture. Civil justice ought, in most cases, to be
 “ allowed to take its course, but, in some villages, it would be expe-
 “ dient for complaints to be made in the first instance to the
 “ magistrate, who might decide whether to send them to the courts,
 “ or to settle them by punchâyets, supported by mohsuls.”

We must here take leave of the subject, to which we have already devoted more space than we can well afford, though far too little for its real importance. The practical value of Mr Elphinstone's counsel has, we may remind our readers, by no means passed away at the present time, for the hour must come, be it sooner or later, when portions of the province of Goozerat, wherein grassias and Mewasees still exist, with influence not much impaired, and habits but little altered, shall necessarily pass under the direct dominion of the British Government.

It is satisfactory to observe that if one portion of the inhabitants of Goozerat was subjected to hardship as the result of the introduction of British rule, other and more numerous sections of the people were largely the gainers. “ It is not to be supposed,” says Mr Elphinstone, “ that my stay in these zillahs could enable me to form any opinion
 “ of the real condition of the people. The facts that present them-
 “ selves on a hasty view are that the grassias are weakened and de-
 “ pressed, that the Desâees and all the hereditary officers, including
 “ the putels, are stripped of power and influence, and given security
 “ of persons and property in exchange, that the bankers are deprived
 “ of one large branch of their profits by the change in our system of
 “ revenue, and of another by the decline of commerce, occasioned by
 “ the downfall of so many native states, and the equal diffusion of
 “ property, that the Bhats, once so important in Goozerat, are now

"almost too insignificant to mention, and that the ryots have gained much wealth, comfort, and security among all the sufferers. Those engaged in commerce, and perhaps the grāssīs, are the only classes that give rise to regret. There are no hereditary chiefs, no established military leaders, and no body of men that claimed (as it were) respect from even an apparent devotion to learning or religion. The property of those who have suffered was built upon a depression of the people, and their fall has been compensated by the rise of the ryots, the most numerous, most industrious and most respectable part of the community. To that order our government has, beyond all doubt, been a blessing. It has repelled predatory invasion, restrained intestine disorder, administered equal and impartial justice, and has almost extirpated every branch of exaction and oppression. The appearance of the country on this side of the Sābhermuttee, which has been long in our possession, is what might be expected in such circumstances. The former affluence of the upper classes is apparent in the excellence of their houses, and the prosperity of the ryots appears in the comfort of their dwellings, the neatness of their dress, and the high cultivation of their lands. In the fertility and improvement of the fields, there are many parts of the Bengal provinces which cannot be surpassed, but in the abundance of trees and hedges, in handsome and substantial well built villages, and in the decent and thriving appearance of the people, I have seen nothing in India that can bear a comparison with the eastern zillah of Goozerat.

In order to understand the improvement which had taken place in the position of the ryot or cultivator we must see what that was under the native rule. Colonel Walker presents us with a description, which we quote, simply premising that a similar state of things to that which he portrays exists at the present hour in parts of Goozerat which are not under the direct authority of the British government. "The proprietors (of alienated lands),' says Colonel Walker, "possess the right of assessing the ryots, and of leasing their lands to the best advantage. They appear to exercise the same rights in this respect as a proprietor in Europe, but their rate of assessment is commonly under that of the government. It does not appear that the government interferes in this matter, but it is well understood that in the case of oppression on the one part, or of misdemeanor on the other, either party has a right to complain, and the ryot, if he dislikes the terms of his landlord, may remove into another district. This is the usual resource, and the whole of the inhabitants of a village, or that part of them which may be aggrieved, whether on

“ private lands or holding from the government, will remove into an
 “ other district, and accept of new lands there, or remain until they
 “ receive redress and have obliged the landholders to accede to their
 “ terms. To prevent these emigrations the komîvishdars sometimes
 “ agree among themselves not to afford those who quarrel with their
 “ landlords any employment within their districts, but it happens as
 “ frequently that they are ready to take advantage of their ill treat-
 “ ment and to avail themselves of their services. It may be here
 “ remarked that even the ryot or cultivator of government land has
 “ rights by prescription, and to deprive him of the spot which he or
 “ his family had long cultivated would be considered as an arbitrary act,
 “ unauthorized by law, or custom, which is the same thing, such ejection
 “ ments therefore seldom happen.”

The security which the ryot possessed lay, practically, in the fact that his caste-fellows were sure to espouse his cause, and that his landlord could not expel him, because he dare not venture upon an act which might cause them also to retire. The state of things was represented by the eastern proverb already quoted — ‘ In the multitude of people is the king’s honor, but in the want of people is the destruction of the prince.’ Under the British rule, however, the ryot was not only protected from foreign invasion and intestine disorder, but was actually vested with (what he never possessed before) a proprietary right to the land which he occupied, which he might now sell without the consent of his so-called landlord, and from which the government itself had no power to eject him as long as he continued to pay his rent.

Another institution of their British rulers was not so favorable in its action upon the cultivating population, while it mitigated in no slight degree the disadvantages under which the commercial, which were also the usurious, classes had fallen. The premature introduction of a judicial system, founded upon European maxims, produced evil effects, which, as we have already seen, were deprecated by Mr Elphinstone. Four years afterwards (in A.D. 1825) they were thus vividly depicted by one who (as far at least as his position was concerned), may be called a still more impartial observer—Bishop Heber. “The greatest evil of the land here (in Goozerat),” says Heber, “as elsewhere in India, is the system of the Adawlut courts their elaborate and intricate machinery, their intolerable and expensive delays, and the severity of their debtor and creditor laws. Even in the Adawlut, however, a very essential improvement had been introduced by Mr Elphinstone in discarding the Persian language and appointing all proceedings to be in that of Goozerat. Still there remained many evil,

"and in a land so eaten up by poverty on the one hand, and usury
 "on the other, the most calamitous results continually followed, and
 "the most bitter indignation was often excited by the judgments,
 "ejectments, and other acts of the court, which though intended only
 "to do justice between man and man, yet frequently depopulated vil-
 "lages, undid ancient families, pulled down men's hereditary and
 "long possessed houses over their heads, and made the judges hated
 "and feared by the great body of the people, as practising severities
 "in the recovery of private debts which none of the native governors,
 "however otherwise oppressive, either ventured to do or thought of
 "doing. One good effect has indeed followed that by making a
 "debt more easy to recover, the rate of interest has been lessened.
 "But this is a poor compensation for the evils of a system which, to
 "pay a debt, no matter how contracted, strips the weaver of his loom,
 "the husbandman of his plough, and pulls the roof from the castle of
 "the feudal chieftain, and which, when a village is once abandoned
 "by its inhabitants in a time of famine, makes it next to impossible
 "for those inhabitants, who are all more or less in debt, to return in
 "better times to their houses and lands again."

No less disastrous results might, perhaps, have been expected from
 the attempt to mould all at once the habits of the torrid zone into
 those of "this nook shotten isle of Albion, and to apply, without an
 intermediate step, institutions which suited the subjects of George IV
 to a state of society bearing so much more near a resemblance to that
 of the reign of Alfred.

CHAPTER VI

RELIGIOUS SERVICES—FESTIVALS.

IN a Hindoo temple the adytum containing the object of worship is
 invariably covered with a "shikur, or bell shaped spire, the mandap,
 or ante-chamber, is open, and contains in temples of Shiva a figure of
 the attendant bull, Nundee. Vaishnavite temples especially have
 frequently two ante-chambers, in which case the first is open and the
 second closed. These, as also the temples of the Jain religion, have
 occasionally three spires, the centre one rather higher than the other
 two. The temple is surrounded by a Dhurumsalâ, or house of accommo-

dation, for attendants and worshippers. The surrounding structure is, however, still sometimes, especially in Jain temples, formed of numerous small spire covered shrines, and the lodging-houses are in that case detached, but the whole mass of buildings is frequently encircled by a fortified wall. A large temple presents, in fact, the appearance of a village, the auxiliary buildings look like substantial private houses, but are more liberally adorned with carved woodwork, and sometimes nearly the whole exterior of them is covered with rude paintings, representing marriages or other domestic festivals, or more frequently the achievements of the gods. Small reservoirs of water called *koonds*, circular wells, and more imposing vats or bowlees, and sometimes majestic tanks are the more or less indispensable accompaniments of places dedicated to the religion of the Hindoos. Like the Christian churches of the middle ages, the Hindoo temples of Goozerat are usually placed in situations highly favoured by nature. The awful gloom of the grove, the romantic beauty of the mountain glen, the brightness of the river's bank, the wildness of the cloud enveloped peak, or the solemn calm of the ocean bay, are accessaries of which the religions of Shiva and of Adeenath know full well how to avail.

The officiating priests are in the temples of Shiva usually *Gosâees*, in those of Vishnoo, Brahmins or *Wairagees*, in *Devees'* temples, low caste Brahmins or *Gosâees*—sometimes, as in the case of *Boucherajee*, even Mohummedans. The priest in a Jain temple may be of any caste, with the curious provision that he be not a *Shrâwuk*, or layman of that religion. Low caste Brahmins especially the class called *Bhojuk*, who have already been mentioned, are frequently employed. The *Gosâees* are members of a monastic order which follows Shiva. They wear orange tawny clothes and the *teeluk*,¹ or sectarian mark upon their foreheads, is horizontal. The *Wairagee* is a Vaishnavite monk, and wears a white dress and a perpendicular *teeluk*. Those who are servants of the *Devees* add to the *teeluk* a *hândlo* or red spot, made with a preparation of turmeric. The Jain monks commonly called a *Juttee*, but the general name applying to all these orders is that of *Sunyasee*, or anchorite. The *Sunyâsees* are now for the most part persons who have lost their property, have been deprived of their children, or suffered some other calamity, against which they have not had resolution to bear up. The intended recluse having arranged with a *gooroo*, or monkish dignitary, for his reception into the

¹ "We shall not make any cuttings in your flesh for the dead: nor print any marks upon you: I am the Lord."—Leviticus xix. 28. Bishop Patrick notes that the imprinting of marks or signatures was understood to be fixing a badge or characteristic of the person's being devoted to some false deity.

order, and having ascertained the favourable day by astrological calculation, breaks the sacred cord, if he be of the regenerate classes, removes the hair of his head, assumes the monastic dress, and with alms and prayers receives initiation. Sunyâsees are, however, sometimes consecrated at an early age, a person who despairs of having children not unfrequently vows to consecrate one son, if two be granted to his prayers, and among the Jains, when disciples are scarce, as they frequently are, the monks purchase children for the purpose of initiating them.¹

Our readers will have gathered from the description already given of "mental worship, that the ordinary Hindoo religious service consists in performing for the idol such acts as a menial servant performs for his human master. The routine, which affords a tolerably distinct idea of Hindoo domestic life in former days, is most fully brought out in a carefully attended temple of Vishnoo, in which there are five daily services. At the time at which men rise from their beds in the morning, bells are rung in the temple, the royal drum and the conch shell are sounded to wake the Dev from his slumbers. The officiating priest having performed ablutions enters the temple, and waves before the idol a lamp, having usually five or seven branches. At eight or nine in the morning the Dev is dressed in clothes suitable to the season of the year. In the cold weather he wears a quilted coat, and has

¹ The following is the account given of himself by Gosâee Shumbhooporee, one of these ascetics, whom we met with a few years ago —

"I was born in Bikaner, and am the son of Pruthee Singh Shiv Singh Thâlor of Mooroo, in that country. The name which I bore as a Rajpoot was Abet Singh, and my tribe was the Râthor. When I was four or five years old, Soorut Singh Raja of Bikaner seized upon the estate of Mooroo and my father went out to recover it. I was with my father in outlawry until I attained the age of thirteen. My father then placed me in the temple of Mâtâ Shree Karneejee, which is twelve coss from Bikaner. When the rja heard of this he sent for me to court, and giving me a dress of honour ordered me to remain with him; but, as I suspected that his intentions were treacherous, I made my escape to Hoor, near Lokurn, in Marwar where there is a temple of Mûhâ Dev, and a monastery, of which Muhanunt Chundunpooree was then the superior. I remained ten days at the monastery and I saw the mode of life there and it came into my mind that it would be better to live there than to continue in outlawry. My lock of hair was therefore cut off, and I was admitted as a disciple, and instructed by the Mooroo. I remained at the monastery ten years and afterwards went to Hoor on pilgrimage, and since then I have wandered about from one Hindu holy place to another and have visited Kâshee, Jwâlâ Mookhee, Hurdwar, Dwârkâ and other places. I am now about forty years old. About ten years ago I went to pay a visit to my own family. I found my eldest brother Beerjee alive also my uncle Man Singh and his son, but my father was dead. They persuaded me to remain with them, but I made my escape."

a brazier placed beside him to afford warmth, in the hot weather he isointed with sandal-wood dust and water to produce coolness, and is dressed in clothes of fine linen, and adorned with flowers and jewels, he is placed beside a fountain, and is fanned by his attendants. In the rainy season the Dev is dressed in scarlet cloth and shawls. At this time his breakfast is brought to him, which consists of rice and milk, and such other articles of food as rich men use. This meal should, however, be accompanied by the whole of the "sixteen acts of worship," which will presently be described. The third service is at noon, the Dev is again rubbed with sandal, and adorned with fresh flowers. Lamps are lighted, and incense is burnt before him, and he is supplied with food according to the season of the year. He is now supposed to retire for a siesta and silence must therefore be maintained in the temple. At three in the afternoon the royal drum announces that the Dev has finished his noon-day sleep, the attendants bring in fruit and confectionaries, a chess-board, dice, and other means of amusement. The most important of all the services is, however, the fourth, which takes place at sunset, and is accompanied by the whole of the sixteen acts of worship. The Dev is invited into the temple, a throne is set for him, water is offered him to wash his feet, an offering of water is sprinkled before him, and a cupfull is presented, that he may rinse his mouth. Preparations for the Dev's bath constitute the sixth act of worship, he is next provided with garments and with a sacrificial cord, sandal ointment is presented to him, scented flowers and incense are offered to him. The lighting of lamps is the twelfth act of worship, the various courses of a sumptuous dinner are then presented to him, concluding with the leaf of betel, the branched candlestick is waved before him as in the morning. The worshippers circumambulate the image several times, like warders going the rounds, which forms the fifteenth act of worship, and the whole service is concluded by a hymn of praise.

The "*Prudukshunâ*," or circumambulation, is performed by some persons once only, by others seven times, and by others as often as one hundred and eight times. At each circuit the worshipper repeats the following "muntra," or verse of power —

"Sin am I! sin doer I! sinful souled, sin born! Protect me O!
 "thou of the lotus-eye, all sin destroying Huree! (Vishnoo) What
 'ever sins of mine and others are in existence, though they attain the
 "height of Meroo-mountain, all these find destruction at each step of
 "the *prudukshunâ*!"

¹ Compare the following — "No sacrifice, however was to be made without leaves or branches of the mistletoe, and before they entered the circle to offer,

The last of the five daily services takes place at night time. Sandal, flowers, and incense are offered to the Dev, lamps are lighted, and a supper of milk, biscuits, and other articles is set before him. He is then supposed to retire to rest, and, if moveable, his image is placed upon a bed, otherwise it is covered with shawls and garments.

In the temples of Vishnoo there are usually two images, representing Seeta and Rām or Rādhā and Krishn, Lukshmun, the brother of Rām, has also frequently an image. On the birthdays of Rām and Krishn, and on other festivals, the idols are crowned and arrayed in royal attire. At the Hoolee the Dev is dressed in yellow clothes, supplied with red powder and a squirt, and supposed to take part in the festivities. On another occasion the image of Vishnoo is carried to a river or lake where it is bathed, and if the sheet of water be sufficiently extensive it is placed in a boat that it may enjoy a sail.

In the temples of Shiva, and in those of Deves, the first, second, and fourth services only are used. The Jains merely wash their images with water, brush them, smear them with sandal and adorn them with jewels. They wave the branched candlestick, however, in the evening. The Shrāwaks, and particularly the women of that faith carry with them when they go to worship, a handsome bag containing rice. Near the idol is set a box, with a hole in the lid, into which they drop the rice, and which every eight or ten days is opened that its contents may be thrown to the pigeons, or otherwise disposed of, before life is generated in them. Some persons drop money into the box and it appears probable that this was the original practice—the box retaining the name of 'Bhundar, or treasury.

The Hindoos in Goozerat divide the year into three seasons, the *Sheetaloo* or cold season, the *Oonhāloo* or hot season and the *Chomasi* or monsoon. The first of these includes the months of Kārteek, Māgsheer, Posh, and Māgh, the second those of Phālgoon, Chyetra,

"they made a tour about it sunways and the like they did when they had done off ring

The tour about the circle is called *Deet-soul* from *Deet* the south and *soul* the sun going South about with the sun. I have often seen at marriages and churchings of women and burials, such a tour made about the church. This ceremony was not confined to the Druids, we find it at the funeral pile of Pallas.

* Virgil *Æl.* lib. xi. 183, 190.

"Ter circum accensos cincti fulgentibus armis

"Decurrere rogos ter vestum funeris ignem

"Lustrare in cibus, ululatusque ore dedere"

Such an Act is the story of Moray

Wyeshâk, and Jeth, and the third those of Âshâd, Shrâwun, Bhadrâpud, and Âsho. Each month is again divided into *Shood* and *Wud*, in the former of which there are moonlight nights.¹

The first festival which we shall have to notice occupies the three last days of the month of Âsho. The thirteenth of the dark half of this month is called "*Dhun Terush*." In the morning, after ablutions, the Hindoos having carefully cleansed a few silver coins, and placed them on a table, worship them, anointing them with a preparation of turmeric, placing before them flowers and fragrant colored powders, with incense and lamps, and performing the other acts of worship. At the same time shepherds, cowherds, and others who are similarly employed, adorn the animals which they tend, and worship them. Fishermen in like manner color and worship their nets.² Their duties are performed fasting. On their conclusion each household holds a private festival. In the evening the people of the town or village assemble outside the gate to see the cowherds drive their flocks and cattle in from the fields at full gallop. On their return into the village they illuminate their houses. The next day, which is called *Ââlêe Cloudush*, is dedicated to the worship of Hunoomân, and the night is the favorite time for the practice of magical rites. The illumination is repeated this night also, but is far more brilliant and general on the succeeding evening, which is called, from the lines of lamps which are then exhibited, "the Deewalee."³

¹ The corresponding English months may be thus (roughly) stated —

Sheedloo	{ Karteck	= November
	{ Magsheer	= December
	{ Posh	= January
	{ Magh	= February
Oonhaloo	{ Phalgun	= March
	{ Chyetra	= April
	{ Wyeshâk	= May
	{ Jeth	= June
Chomâsoo	{ Ashâd	= July
	{ Shrâwun	= August
	{ Bhadrâpud	= September
	{ Âsho	= October

² "Therefore they sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat plenteous"—*Vide* Habakkuk, 16. To which the author of the "Christian Year" refers in the following lines —

"To our own nets ne'er bow we down,
"Lest, on the eternal shore,
"The Angels, while our draught they own,
"Reject us evermore."

³ Deep or Deev, a lamp, and Alee, a line.

On the first day of the month of Kārtēek, which is also the first of the year, the Hindoos build before the Deys an Unnkoot, or store-house of every kind of food. It was the practice of old to worship Indra upon this day, but Shree Krishn, during his incarnation, caused the mountain King Gowurdhun, to be substituted for the Sovereign of Paradise,¹ and the Hindoos of the present day therefore erect a model of Gowurdhun mountain which they worship, and upon which they place a flag, a few sprigs of trees, and some flowers. The trading classes open new account books on this day, and worship them under the name of "Suruswutee, with all the sixteen acts, excepting that of bathing. They sprinkle the first leaf with the red preparation of turmeric, and head it in some such fashion as the following making a few fictitious entries, for good luck, of articles used on festive occasions —

"Praise to Shree Gunesh! Shree Sārdājee² is true! Praise to the floods of the jewel treasury — the ocean! Shree Umbājee mother is true! Shree Bacherājee is true!"

"In the year of Vikram, 1908, on the first day of the light half of the month Kārtēek being Saturday in Shree Bhownugger, the chief, Shree Veejye Singh is ruling his heir apparent is the Prince Shree Dājee Rāj and Desaee Soorujrām is the minister. This book is the account book of the present writer, Shā Moteechund Soorchund."

Dr

Turmeric, $\frac{1}{2}$ seer
Sugar, 1 seer
Betel, $\frac{1}{4}$ seer
Nutmegs 7

Cr

Turmeric, $\frac{1}{2}$ seer
Sugar 1 seer
Betel, $\frac{1}{4}$ seer
Nutmegs 7

The third day of the month of Wyeshak, which, in the language of Goozerat, is called Ukhatūree, is supposed to be the day on which the storms of the monsoon commence, and the sea becomes unfit for navigation. It is the great day of omens. The Hindoos on the evening of the 2nd, make outside the villages, model towns built of corn and stored with little heaps of various grains. They place therein, also a copper coin to represent the raja, betel nut to stand for the minister, a little cotton, some sugar, and other articles. On the morning of the 3rd the villagers examine the model. If the ants

¹ The story may be found at length in the Prem Sāgur chapters 2, to 28. *note* translation of that work by Professor Eastwick. London James Madden, 8, Leadenhall-street. 1851

² Suruswutee

have interfered much with any kind of grain during the night time, the people think that the grain will be scarce during the ensuing year. In whatever direction the cotton has been removed, there, they believe, cotton will be in demand that season, and they conclude that the rya or minister will prosper or suffer misfortune, accordingly as the money or the betel nut has been carried away or allowed to remain unmolested. This custom is said to be still more prevalent in Marwar than it is in Goozerat. Of omens, Krishnajee, the author of *Rutun mâla*, has left us a very full enumeration. The following are the inauspicious omens which an army encountered on its way to a field of battle, where it was defeated —

"First, as they went, a man sneezed when he met them, a dog howled—an omen not good, a cat passed them on the right hand, a donkey brayed, and a kite cried terribly. Meeting them, came a widow and a Sunyâsee, a Brahmin without a teeluk on his forehead, a person dressed in mourning garments, one who carried a plate of flour, and a woman with her hair dishevelled." On another occasion, however, the same army rejoiced in a string of good omens — "They met a learned Brahmin, book in hand, they met a married woman with her son who had gone out to fetch water, they met a horseman, a Kshutree, with his arms, they met a gardener who carried a vase of flowers, they met a cow with her calf, the cow adorned with red ointment and with garlands."

"In a certain village, on the morning of Ukhâturee," says a modern Goozeratee author, "five men went outside the gate to take omens. Having listened to the noise of the jackals and other animals, they turned to proceed homewards. As they went, one man stopped, and sat down, and the other four stood waiting for him. At this time they heard a cultivator's wife ask her husband whether he thought they would be obliged to purchase a bullock that year or not. The cultivator said, 'There is no fear of those four that are on their legs, but I have little hope of the one that cannot stand, it will die this year without a doubt.' The man who

¹ "Sneezing" says Brand "has been held ominous from times of the most remote antiquity." Eustathius upon Homer has long ago observed that sneezing to the left was unlucky but that to the right prosperous. The custom of blessing persons when they sneeze has, without doubt been derived to the Christian world, where it generally prevails, from the time of heathenism.

The same author remarks that the howling of a dog by night in a neighbourhood, is the presage of death to any that are sick in it, also that omens were drawn from the coming in and going out of strange cats. The omens known in Goozerat may, in short, be paralleled in England and many other countries, which did (or do still) boast of an exclusive civilization.

"sat, hearing this omen, was fully persuaded in his mind that he would not survive the year I heard, too, that he fretted himself to such an extent, that he really did die within the time allotted.

"A ringdove sat upon the roof of an old Koonbee woman's house. She, hearing it cooing, began to weep and beat her breast. A Brahmin, having come there at the time, the old woman said to him, 'O' Muhârâj, this cursed pigeon is after me again. It has carried off already my husband, my two sons, and my daughter, and now it has come for me, and sits every day on the top of my house, crying' The Brahmin gave her some charmed pebbles, with which she pelted the pigeon every day for seven days as often as it came. After that it returned no longer. The old woman thereupon revered the Brahmin as if he had been the Supreme Being.

"In Goozerat, if a pigeon or an owl sit on a housetop constantly, people believe that the death of some one of the inhabitants of the house will follow. If, also, a crow¹ alight upon a man, or a spider fall upon him, they believe that his life will be shortened. To prevent this calamity, the man strips off the clothes he wore at the time the accident happened, gives them to Brahmins, and goes

¹ The owl and crow have always been held to be birds of ill omen: *vide* Brand's "Popular Antiquities" where the following, among other examples are quoted —

"When screech owls croak upon the chimney tops,

"It's certain then you of a corpse shall hear."

Reed's Old Plays, VI 257.

"The boding raven on her cottage sat,

"And, with horse croakings warn'd us of our fate."

Gay's Pastorals

"The owl shriek'd at thy birth, an evil sign,

"The night crow cried aboding luckless time,

"Dogs howl'd and hideous tempests shook down trees;

"The raven rook'd her on the chimney's top,

"And chattering pies in dismal discord sung."

Third Part of King Henry VI, Act V sc 6.

The boatmen on the Indus will not suffer a crow to alight on their vessels, and consider it to be extremely unlucky. In Sweden the magpie like others of the raven or crow family, is a mystic bird, a downright witches' bird belonging to the devil and the other hidden powers of night. When the witches, on Walpurgis night, ride to the Blokulle they turn themselves into magpies. When these birds are moulting in summer and become bald about the neck, the country people say they have been to the Blokulle, and helped the evil one to get in his hay, and that the yoke had rubbed their feathers off. In Denmark, the crow is a bird of omen, but not necessarily of ill omen. Olaf Trygvasson although a Christian observed whether a crow stood on its right or left foot, and predicted good or evil accordingly, whence his enemies nick named him *krakkeben* (crow leg). In North Germany it is believed that if ravens fly over a house, making a great croaking, a person will soon die in it.

"away to perform ablution If such a thing happen to a raja, he
 "performs sacrifice by fire Whenever many meteors fall from the
 "sky, or the earth quakes, or wild animals enter a village, or any
 "other portent occurs, people have recourse to a section of the Sam
 "Ved, in which remedies are prescribed which rajas ought to adopt
 "If the raja neglect this duty, people believe that great injury will be
 "occasioned to the country over which he rules. However, things
 "happen as they are disposed, be the remedy taken or neglected "

Bânâsoor and his queen, says the "Rape of Okâ," one of the most popular poems in the language of Goozerat, were seated, in the early morning, at a window of their palace of Shoneetpoor, on the coast of the ocean, when an outcaste, who came thither to sweep the road, beheld them, and averted his face from the evil omen. The king and queen called him to them, and demanded the cause of his behaviour. He said, at first, that being of so low a caste he was afraid that if he showed his face to them he should be put to death, but on being pressed to tell the truth, and assured of pardon, he confessed that he had averted his face from them because they were childless persons, and to behold them at that hour was ominous of misfortune. The Ranee was very much distressed, and wept bitterly She said that her palace, without a child's cradle in it, seemed to her like a Gosâee's monastery or a funeral ground, and she entreated her husband to procure the boon from Shiva. Bânâsoor repaired to Kyelâs and devoted himself to austerities of so great severity that Shiva was driven to seek the advice of Parwatee as to the means of satisfying this importunate worshipper The goddess possessed herself but two children, Gunesh and Okâ, and she refused to surrender either With much entreaty, however, Shiva extorted from her a consent to relinquish Okâ, whom he conveyed, accordingly, to the suppliant monarch, to be brought up as his own daughter

Bânâsoor some time afterwards having procured great strength from Shiva, became so inflated with pride as to challenge that deity himself to the combat. Shiva cursed him for his arrogance, and predicted that his strength should be reft from him by the grandfather of Okâ's future husband. The king now thought of putting Okâ to death, but, at the suggestion of a counsellor, altered his determination to that of keeping her unmarried He built a tower by the sea side, to which he left no means of access, and there he placed Okâ and her maiden confidante, setting a guard around the tower, and ordering that no inmates should be supplied only with such food as they should themselves draw up in a basket by a rope Okâ, however, from her place of confinement, addressed her prayers

for a husband to her mother Pārwatee, or Gowree. She repeated her petition thrice and the goddess then made answer that she should marry three husbands. Okā now prayed that she might not be subjected to the calamity of becoming twice a widow, and Gowree answered, that she should marry once in a dream, a second time in private, and a third time publicly, but that her husband should be one and the same. She married, accordingly, Uneeroodh, the son of Pradyumnā the son of Kṛishṇ, and that divinity (though Shiva sought for him) rest his strength from Bīnasoor.

Such, according to the popular version, was the origin of the festival called 'the Worship of Gowree, which is held on the twelfth day of the light half of Āshād the first month of the monsoon season. In preparation for this day, little girls, between the ages of five and ten years, form an earthen image of Gowree, and dress it up in clothes. On either side, they set a vessel full of earth in which they have sown wheat and jowaree. The morning of the twelfth is soon as they get up they go to the river side to bathe. Returning from thence they proceed to some place where all the female children of the village or quarter of the town are assembling and thence the whole proceed together, singing songs in praise of either their deity, Shree Kṛishṇ, or their temporal master the lord of the village, to the house of some Brahmin, to whose care the image of Gowree has been entrusted. They now worship the goddess with the sixteen prescribed ceremonies, making her presents, which fall as perquisites to the Brahmin. The mothers or elder sisters of the girls, at this time prompt them to ask a boon of the goddess, and the children, one after the other, say, 'Gor! Mā! grant me a good bridegroom. From the Brahmin's house they return home, worshipping on their way a sacred basil tree, a cow, a well and lastly, the threshold of their father's house. The votaries of Gowree are bound by a vow to eat once only during the day but this rule they comply with in form alone. At four in the afternoon the little girls are again assembled, decked out, each of them, in as brilliant a manner as the means of their parents permit and they now set forth to worship all the Deys, one after the other. The day is generally concluded by these juvenile holiday makers at the village tank, beside which they romp until bed time. One of their great amusements is to strut about in procession, beating their breasts, as female mourners do at a funeral and crying out "Alas! Dedā alas! alas!" Or perhaps, for the obnoxious Dedā, they substitute a chief with whom theirs is at enmity, or some other unpopular person.

Betrothed girls receive, at the time of this festival, presents of

clothes and other articles from the house of their intended bridegroom.

There is a verse in common use among the women of Goozerat, to the effect that if rain do not begin in the first five days of Shrâwun, a famine will ensue —

If in the first five days of Shrâwun,
The cloud king do not begin to scatter his drops,
Husband do you go to Mal va,
I shall go home to my father's house.

When the fall of rain is long delayed the Hindoos think that Indra wishes to lay waste their town or village, and to deprecate his wrath by submission, they quit the place in a body for the day, leaving it "oojud," or waste, and cook their dinner outside. This is called an "Oojanee." In the territories of native chiefs, the raja issues proclamation by beat of drum, the day before the Oojanee is to take place, that a fine will be imposed upon any person who presumes to light a fire within the town.

Another mode of inducing the rain to fall, is to send for one of the persons called Bhoowos, who are supposed to be inspired by a local Deee. The man arrives, and, after certain preliminaries, begins to counterfeit inspiration. The Hindoos then address him as the goddess and say, "Matâjee, why is it that the rain does not fall?" The Bhoowo, flinging his limbs about, and rolling his eyes, makes answer, "Why should it fall? you make me no offerings." "We were wrong, Matâjee!" they say "we are your children, we will bring offerings whenever you please." He then orders them to present certain kinds of food, which he describes on the next day which is sacred to the Deee. The offerings must be put in broken earthen vessels which represent the human skulls out of which the Yogeenee delights to eat, they must be carried outside the eastern door of the city, and then set down in a circle which has been previously sprinkled with water. As each householder has to present an offering the number of the vessels which are thus set down is sometimes very large. The dogs, or the Dhers, eat the food, and if the rain fall it is believed that the Deee has sent it.

The following is another mode of inducing a fall of rain. The outlet by which water passes off from the basin that the symbol of Shiva is set in must be closed up, and libations made until the ling is immersed. This process should be repeated for eight days, unless rain fall in the meantime.

Loonbee and Bheel women sometimes parade the streets on these occasions, singing songs addressed to the goddess of the rain —

The cultivator has abandoned the plough, O ! Meyhoolā,
 In pity to him do thou rain therefore, O ! Meyhoolā,
 The good man has packed off the good woman home, O ! Meyhoolā,
 Separated from her are her little children, O ! Meyhoolā,
 The stream is dry in the river's bed, O ! Meyhoolā

* * * * *

A boy accompanies the singers, bearing on his head a basket containing mould, with three sprigs of the limb tree stuck in it. When the party approaches a Hindoo house, the women come forth and pour water over the sprigs, so that the boy is drenched through, they make presents of grain at the same time to the women who form the procession

On the fifth of the second half of the month of Shrāwun the people of Goozerat prepare a white surface on some wall in the interior of their houses, upon which they paint in black a rude picture of the house of Shesh Nāg, the snake supporter of the universe. They worship this figure with all the prescribed forms, and address the snake king, saying "Sire ! be propitious to me," in the hope of securing his favor for the ensuing year. This is the day upon which, according to the Hindoo practice, the royal yearly grants ought to be paid. The festival is called '*Nag Punchmee*'

The next day is entitled "*Rāndun Chut*," or "Cooking Sixth," and is devoted to the preparation of food for the seventh, the day dedicated to Seetulā Devee, or the small pox. The goddess is supposed to wander about on that day among the ovens of the householders, on which account no fire must be lighted there for fear of annoying her. The following account of Seetula Devee is from the modern author we have already quoted —

"In the course of the present year, the daughter of a neighbour of mine, who was four years old, fell sick of small pox. When the disease appeared, as the parents were old and had but one daughter and two sons, they were very much alarmed that they should lose their favorite. They brought her bed into the house, put a screen before it, with branches of the limb tree, and having mixed ass's dung and cow's urine with limb leaves, put this into an earthen vessel, into which each of them, as they had occasion to return into the house, dipped their feet, so as to moisten the big toe of the right foot. If neighbour or relation or other visitor came, the same purification had to be gone through. The reason was this, that whoever attends a person who is sick with small pox must not

"allow the shadow of another person to fall upon himself, but if he
 "dips his foot as described the ill effect is avoided. The shadow of
 "a woman at the time of menstruation, or of one cohabiting with
 "her husband, is also injurious—as is that of a man who is newly
 "bathed. What objection there can be to this last, I do not under-
 "stand. Each person belonging to the house keeps beside him a
 "bunch of limb leaves, to avert the ill effect produced by the shadow
 "of an unclean person falling on him. All these precautions had
 "been duly observed by my neighbours. As the days went on the
 "disease also increased. A learned Brahmin was then called in,
 "who read the 'Seetulâ Stotra,' which is contained in the 'Roodray
 "âmul. It consists of praises of Seetula, among which are these —
 "That she is naked, seated on a donkey, wearing a broken winnow-
 "ing fan on her head, with the pad of a water-vessel in one hand
 "and a besom in the other, and that she is of the Chundal caste.
 "At the end of such equivocal praises as these, the book continues—
 "'O! great Devec! you are the mother of the world. Brumha,
 "Vishnoo, Muhâ Dev, Indra, and the other gods, worship you con-
 "tinually. I therefore entreat you to heal this child. Such praises
 "they caused to be read, and, to please Seetula, they fed a donkey
 "with grass and cakes of wheat. Notwithstanding all this, the disease
 "went on increasing. They now had recourse to vows, and promised
 "that if the child recovered, they would give its weight in coarse
 "sugar to Brahmins, and also the same weight of dates. Every hour
 "they made some new vow or other, as for instance, that they would
 "take the child to Boucherâjees, would feed twenty five Brahmins
 "at the temple of that Devec, and would shave off the hair of the
 "child's head there. The mother took a vow that she would not
 "wear a bodice until the sick child had worshipped at Buleea
 "Devec's, and that she would go thither carrying a lighted brazier
 "on her head and a shoe in her mouth which latter should be
 "smeared with human ordure. She vowed, also, to offer a pair of
 "silver eyes, a sheet of paper, and two rupees' weight of sugar, with
 "grapes and other cooling things. She promised, too, a vessel of
 "cold water. The father vowed to wear no turban until the child
 "should have worshipped Buleea, and to perform the distance of
 "the last four fields in a series of somersets. The woman suggested
 "that as he was not well he should reduce the distance to two
 "fields, but the father declared himself willing to undergo the
 "annoyance if only his daughter might recover. A whole day they
 "went on vowing one vow after another to Dev after Dev, but the
 "child did not get well. Then father and mother, both of them,

"begin to weep. The visitors tried to encourage them, and told them to place confidence in BuleeĀ. The mother answered, "Die and be wailed, BuleeĀ! You were my enemies in former birth! Murderess! you are come to take my girl's life.' The standers-by said, 'Blee! you should not speak so! As the raja frightens his minister when he wants to force their spoils from them, so BuleeĀ is frightening you that you may worship her the more. Do not be alarmed. Some of the children in your house have been wittingly or unwittingly deriding BuleeĀ. You must ask pardon.' They then repeated a mode of asking pardon, which I am almost ashamed to write. It is this — 'O BuleeĀ! if at any time wittingly or unwittingly I have derided you, pardon me. I have committed a fault. I have done wrong. I have eaten your dung. Be merciful, and preserve my daughter!' Notwithstanding that the woman said this, the girl died. Then, abusing BuleeĀ very much, the mother beat her breast, crying 'Ah! murderess! Ah! sinner!' Such was her wail. She also, with the other women, wept, continually crying out against BuleeĀ. A month afterwards the same woman's son was attacked with small pox. Then she betook herself to vows as before. The boy recovered, and she performed the vows she had undertaken.

Succeeding "Seetula's seventh," is the "Birth day eighth," the natal day of Shree Krishn. This is a day of fast. The birth of the god is supposed to take place at midnight, on the eighth, and wherever a temple of Krishn exists they perform during that night all the ceremonies usual on the birth of a royal infant. The image of Bal Krishn is rocked in a cradle, music sounds before him, and gifts are liberally bestowed. At the supposed hour of birth the temple is crowded with worshippers.

The fifteenth of the light half of the month of Shrawun is called *Bulee*, or Bulee's day, being the anniversary of the contest between the raja of that name and Vishnoo, in the incarnate form of Wāmun. Brahmins upon this festival proceed to the river side, where they worship the Shâlagrām stone as an emblem of Vishnoo, and perform the rite called 'Bodily purification,' which will afterwards be described, for the cleansing of all sins committed during the year, as well as of impurities contracted from the touch of Shoodras, or other unclean persons. They next worship the seven sages the ancestors of the Brahminical race, and Uroondhutee their consort, to represent whom they make eight figures of sacrificial grass. At this time, also, they change for a new one the junoe, or cord worn by the regenerate classes, which they have used during the year. The new cord has

been constructed during the preceding month or two, by themselves or by other Brahmins, and precautions have been taken to make it of great strength. Some Brahmins, who affect much strictness in ritual observances, grow the cotton which is required to form the cord in a pot within their own houses. The Brahmins touch the grass figures with their new cords and put them on. They then break the old cords and throw them into the river. Next they take some sacrificial grass and the new cord into their hands, and make libations of water, after which they recite "the sages genealogy," and then either cast the grass figures into the river, or carry them home to use them as objects of worship during the year. Libations are made at this time with the view of presenting to the sages (who are supposed to transmit them to the gods) "first fruits," or offerings of the new water of the river which has fallen from the autumnal clouds.

The preceptor of the Brahmins now binds upon their arms a red or yellow bracelet, made of silk or cotton, with artificial pearls, called *Kukhudce*, which is said to have been originally employed as an amulet against a disease which used to be prevalent at this time of the year. The Brahmins return into the city or village, and bind similar bracelets upon the wrists of their disciples and friends.

The fourth of the light half of Bhādrapad is called "Gunes fourth," being the birthday of that divinity. An earthen image of Gunes, dressed in costly clothes, is worshipped every day from this day until the eleventh, particularly with offerings of sumptuous food, in which the Dev is considered to take especial delight. On the eleventh the image is carried out in great noise and pomp to the river side. A Brahmin, bearing the image with him, walks into the water until he is nearly out of depth, and then drops it into the stream, and swims to the bank. The rest of the company, who have meanwhile stood or sat at the river side watching the proceedings, remain silent for a few minutes. They then rise, the banners and scarlet umbrellas are again elevated, muskets are fired, the cavaliers cause their horses to curvet and prance, the elephants swing along at their swift but heavy seeming trot, the bells suspended from them sounding as they go, and the whole procession retraces its steps into the town.

On the birthday of Gunes the poorer class prepare a sweet cake which the Dev is represented as holding in his hand, and of which he is considered to be particularly fond, and, first offering it to himself break it in pieces, and throw it behind the grain jars and heavy boxes, of which there are always plenty in their houses. The intention is to supply a feast for the rats and mice which there abound and which are esteemed to be the attendants of Gunes.

It is a popular superstition that to behold the moon on the night of "Gunesh fourth" is unlucky, and that whoever does so is sure to get into some disgrace in the course of the year. The evil may, however, be averted by incessant reiteration of a sacred stanza. Some persons take the precaution of shutting themselves up in their houses, and closing all the windows; others, who, for whatever reason, have been compelled to go out of doors and to see the moon, throw stones at a neighbour's door or upon his roof, in order that he may abuse them and that this harmless fulfilment of the ominous prediction may avert more serious consequences.

The day which follows the "Gunesh fourth" is called the "Sage's fifth." On this day the people of Goozerat, in commemoration of the sages who are supposed to have lived upon uncultivated grain, use only such vegetable food as springs up spontaneously.

Many of the Jains observe a two-months' fast, which is called "the Pujoosun," during the monsoon, supposing that greater production of life than is usual then takes place. The fast is one of great severity when strictly observed. Shrāwuk should abstain from ablutions and from every species of purification, and should take no sustenance but water which has been boiled and allowed to cool. The greater number of the Jains fast for a certain number of days, and every one is expected to observe at least the last day of the Pujoosun, which falls on the same day as the "Sage's fifth." At the close of the fast the Shrāwuk go round to visit all their friends, a custom derived (as they say) from the necessity of inquiring what persons had perished in consequence of the severity of the fasting which they had undergone. Each Shrāwuk, as he enters his friend's house, takes hold of him by both hands, and repeats the following sacred stanza—

"Twelve months, twenty four half months, forty eight and four weeks—if during this time I may have said or done anything annoying to you, pardon me."

The ascetics of the Jain religion, and particularly those of the Doondee¹ sect, take at this time occasionally a vow called "sun

¹ The Doondee sect did not arise till it is said, before Sumwut 1700 (A.D. 1644). The word Doondee means 'searcher,' and is assumed by the sectaries on the ground of their being reformers of the Jain religion. Their adherents, the Tupā sect however derive the word from doond 'a husk' and pronounce the Doondees to be the husks of the Shrāwuk grain. The Doondees neither use temples nor worship idols. They abstain from ablutions with the idea of

"thâro," which pledges them to produce their death by abstaining from food. As soon as a jutee has taken this vow, the news is carried to all parts of the country, and large numbers of Jains assemble to pay him worship. For fifteen days, it is said, the monk is sometimes able to maintain a sitting posture, after that time he lies along on the floor. The persons who surround him dab his feverish body with moist cloths, but are careful to prevent his receiving sustenance of any kind.

From the day on which the monk has taken the vow, preparations are commenced for his funeral. A litter is constructed, and ornamented with colored paper and tinsel, upon which the jutee, when his last moments approach, is placed in a sitting posture. Music sounds before him as he is carried out in procession, and women who seek the blessing of a male child strive to secure it by creeping beneath his litter, or by joining in the scramble for fragments of his clothes.

The fourteenth of the light half of Bhâdrapud is called "Ānund Choudush," or the joyful fourteenth. The name is, however, originally derived from "Ununt," one of the titles of Shesh Nag, the supporter of the world. Vows for almost any purpose are made to Ununt. They must be kept for fourteen years, but the observance is not apparently very burdensome, consisting merely in wearing a bracelet of red string, with fourteen knots in it, on the upper part of the right arm. Vishnoo must be worshipped at the

avoiding the destruction of life and will drink no water but what has been boiled. The Doondeea ascetic is a disgusting object. He retains no property, even the convent in which he lives belonging to his followers. He quits his dwelling only for the purpose of procuring food. He carries a fan of goat's hair in his hand, which he employs in removing anything possessing life from the path on which he treads or the ground on which he sits. He wears a screen of cloth called a *moomutee*, tied over his mouth, lest he should inhale insects to their destruction. His body and clothes are filthy in the last degree and covered with vermin.

About fifteen years ago the Doondeeas and Tupâs came into violent collision at Goondul, in Kâteewar where there is a great Shrâwuk temple, and the former gaining the mastery, destroyed the idols. A similar contest afterwards occurred at Wankaner, when relations were arrayed against each other in arms. The followers of the Jhâla chieftain interfering to put down the disturbance were furiously attacked by both parties.

The Tupâs, in the province of Kutch, finding themselves in danger of being supplanted by the Doondeeas, broke up the Shrâwuks into two castes. In the city of Ahmedabad it would seem that the Tupâs and Doondeeas still eat together, but that they have ceased to intermarry. The greater asceticism of the latter sect has up to the present time gained them more followers than their rivals can secure, and a new and stricter sect, called the Shumbegee, has sprung up among the Tupâs themselves.

time of taking the vow, and an offering must be presented to him of dishes, the names of which are of the masculine gender. The bracelet is changed every year, and on the termination of the fourteenth year the votary performs "Oodjāpun," a ceremony which releases him from the vow, and which consists in performing a fire sacrifice, and making, of different grains, a mansion for Vishnōo, upon which he places fourteen copper cups containing cocoanuts. The Dev is invited into the mansion and the usual acts of worship are performed. The votary who thus acquires his release presents to persons inclined to receive the vow fourteen bracelets. He also invites the family priest and his wife, and presents to them, after having worshipped them, fourteen complete suits of clothes, under the title of "Oomā Muheshwur."

'The Book of Ununt,' which professes to be a portion of one of the Poorins, contains several stories, which relate how Krishn recommended the vow to Yoolishteer and the other sons of Pāndoo, pronouncing that he himself was Ununt, how a Brahmin's wife, in the golden age, procured wealth for her husband by observing the vow, which melted away on the ignorant removal by her lord of the mystic bracelet from her arm, how the repentant priest on discovering the cause of his misfortunes sought the protection of Ununt, and received from that deity, in addition to the gift of wealth the promise of *religion* in the present life and the heaven of Vishnōo in the life to come, and how many other strange and wonderful effects were produced by the worship of 'the *Illimitable*,' for the repetition of which we possess, however, too little space in the present volume.

The Nowāttira or *Festival of Nine Nights*, occupying the period from the first to the ninth of the moonlight half of Āsho, is consecrated to the Family Goddess, or to Doorgā, the consort of Shiva. On the first day of the feast the Hindoos having carefully whitened a sufficient surface of wall within their houses, paint upon it, with vermillion the trident which is the emblem of the goddess. In front of it they build a model of her dwelling, which, placed as it usually is on the mountain top, amidst forests, or in other spots equally *difficult of access*,¹ is represented by a heap of earth sown with wheat and barley, and surmounted by a metal water vessel, containing a cocoa

¹ Shesh means the remnant of anything as the unused paper of a manuscript book and hence is applied also to the void remaining around and supporting the world. This is also "Nāg (motionless) and 'Ununt (illimitable)' Shesh Nāg is further termed 'Bhoodhur (supporter of the earth)'

² Hence her name *Doorgā* which means 'difficult of access'

nut. The goddess is now, by the first of the sixteen acts of worship, "invited" to occupy her temple. An earthen vessel, pierced with numerous holes, and containing a light, is placed near the trident, or perhaps in country places a tree, to which lamps are hung, is erected in some open spot in the village, round which the people walk or dance, clapping their hands and singing songs¹. A lamp, fed with clarified butter, and placed upon a stand, is kept burning night and day before the goddess during the nine days of the Nowrâttra, and a member of the family, who abstains from eating grain while so employed, watches continually to replenish the lamp, and to worship the sacred emblems. The family priest reads, during the nine days, "the Book of Doorgâ," which contains a description of the achievements of that goddess, and of the prescribed modes of her worship. On the eighth day fire-sacrifice is performed in each private house, and in the temples of the goddess. At the shrine of the Arasooree mother, or at the temple of the Choonwal Devee, Koolees and others at this and similar times offer animals in various sacrifice to the goddess for their sick friends and children. On the ninth day the mound of earth, in which the wheat and barley has by this time sprouted, is raised from its position, and carried out to the side of a river or reservoir of water, to which pure element it is consigned, that it may not be subsequently defiled. The vessel which contained the lamp is placed at the same time in front of a Devee's image.

The Rajpoot chiefs and others, who claim the possession of Kshutreeya blood, offer sacrifices of animals at the Nowrâttra in their private temples for the welfare of themselves and their followers during the year. With them the cannon is the most appropriate emblem of Doorgâ Devee, and they mark her trident therefore upon it, and raising before it the representation of her shrine, surround it with lamps.

The day immediately succeeding the ninth day of the Nowrâttra is the "Dussera," or "tenth day," a festival which commemorates the entrance of the sons of Pândoo into Wyerât Nugger, as well as the destruction by Ram of the giant king of Ceylon,—events celebrated in the two great epic poems of the Hindoos. As Urjoon and his brothers worshipped the *Shumte* tree,² and hung up their arms upon it, so the Hindoos go forth to worship that tree on the festival of the Dussera. They address the tree under the name of Upurajeetâ, the

¹ The lamp and the tree are called "Gurbo," "Gurbee," and hence the song is also called "Gurbo."

² '*M masâ Suma*'

"invincible goddess," sprinkle it with five ambrosial liquids,¹ wash it with water, and hang garments upon it. They light lamps and burn incense before the symbol of Upurājeetā, make *chāndlos* upon the tree, sprinkle it with rose-coloured water, set offerings of food before it and perform the ceremony of circumambulation, repeating as they walk the following stanzas —

I

Shumee pacifies for sins,
Shumee destroys enemies,
Shumee cures diseases,
Shumee procures success in every object

II

Holder of the bow of Urjoon !
Liberator of his heart's desire to I am !
Bestower of life to Lakshmun !
Assuager of the grief of Sectā !

Then, turning themselves round, they worship in succession the ten Dig Pāls, or protectors of the ten points of Heaven, beginning with Indra, the Deity of the East, whom they thus address —

In the East whatever works I have,
To those works cause success

and proceeding similarly with the other nine. At this time the Hindoos break, and throw from them, the bracelet which they had assumed in the Bulev festival.

The Rajpoot chiefs, on the evening of the Dussera, worship also the *Fort protectress*, the goddess Gudeychee. On their return from the Shumee worship into the city they join together in bands, brandishing their spears, galloping their horses and enacting in other ways the part of an army taking the field. Salutes of cannon are at the same time fired.

Many of the Hindoos, as they return home, take earth from the roots of the Shumee tree, a few of its leaves, some betel nut, and a stalk of the wheat that has grown up around the model temple of Doorgā. Of these articles they compound a ball, which they keep about them as an amulet, and carry with them if called upon to perform a journey. The piece of wheat stalk which remains they fix upright, as an ornament in their turbans.

¹ *Punchāmrit* a mixture of milk, curds, sugar, clarified butter, and honey

CHAPTER VII

MARRIAGES.

MARRIAGES among the Hindoos in Goozerat can take place only between members of the same caste, and if that be permanently subdivided, as, for instance, into right and left hand, of the same subdivision of it. Brahmins refer back to a "gotra," a supposed ancestor of whose period they are not distinctly informed, and they do not permit alliances among his descendants. Other Hindoos, maintaining the same rule, construe it less strictly, as they do not pretend to be possessed of information extending back to so remote a date as that of the Brahmins. The bard, called Wyewunchâ—the genealogist of the caste—can, however, usually trace back to about twenty descents, and the degrees within which marriage is prohibited are regulated by the information supposed to be in his possession. In addition to these rules there exists another, of less authority, but commanding, nevertheless, almost invariable acquiescence, which prescribes that the descendants of the brothers and sisters of a female ancestor within five descents, or of a stepmother within three descents, are not fit persons with whom to contract a marriage. It is further declared that a man may not marry the sister of the wife of his father's brother.

The different *Kools*, or families of the same caste, are not treated with equal consideration. One Kool assumes a superiority to another, founded usually upon benefits conferred on the caste generally by ancestors of the house. It is always an object of solicitude to the parents of a female child that they should procure her marriage with the scion of a more noble family. To wed her to a bridegroom of inferior rank is considered disgraceful, and it is this feeling which has so often urged the Rajpoot or even the Koonbte of Goozerat to practice the dreadful crime of infanticide¹.

¹ The reasons why the higher castes of Rajpoots murder their girls are various.
² The chief inducement to this crime is the heavy expense to which their customs expose them on the occasion of a marriage of a daughter. These may be thus stated.—On the conclusion of a match between the parents a sum of money is sent to the father of the youth by the father of the girl. This sum is not large, probably about the tenth of the amount of *Zuheer* or dower. This is a sort

In the case of male children parental anxiety, though scarcely less in amount, is different in the form which it assumes. Careful persons can avoid a large expenditure on occasions of obsequies, though few are so cautious, the usual rule being that they incur debt for the purpose, but, prudent or imprudent, all are compelled to lavish sums altogether inconsistent with the means of the majority in marrying their sons, or, if their father be dead, their younger brothers. To be unmarried is contemptible, ignominious. The man who has not begotten a child or who has lost his children, is despised as an eunuch, to meet him in the morning is an omen of misfortune, when he dies he becomes a miserable ghost, his spirit haunting his former abode, and enviously beholding the happy enjoyment by some other of those blessings which the curse of sonlessness has rendered nugatory to himself.

Some curious customs which obtain in particular castes may be worth alluding to in this place. The Kuruwa Koonbees celebrate marriages only under a certain sidereal conjunction, which occurs about once in thirteen years and hence it is asserted by others though they themselves deny it, that their unborn children are often contracted in marriage on the chance of their being male and female.¹ A shepherd caste, called Bhurwad, fix upon a

of earnest money and when the ceremony of Tilluk is completed the father of the girl cannot recede from the engagement.

After this comes the Luggun when half of the dower agreed upon is paid and the date for the nuptial procession, called the Burat, is settled. The Burat or chief marriage ceremony to which all the relations and friends are invited is the occasion of the most profuse expenditure in feasting them; the greater the multitude fed the better satisfied is the pride and vanity of the father of the girl who at the same time pays the remainder of the dower. This sum varies according to the rank of the parties, but is generally enough to throw the father into debt and difficulties. Unless a handsome sum be offered a husband of good caste is not to be procured and unless the feasting be refused and the invitations to the marriage feast general then the girl's parents are held up to public scorn as stingy or poverty stricken. This is the chief reason why the high caste and proud Thakors hate the idea of a daughter being born to them. Another reason is the blind pride which makes them hate that any man should call them Sala, or Sussoor—brother in law or father in law. This crime of infanticide is not confined to the Rajpoots; some tribes of the Aheers are equally guilty. We remember remonstrating with the heads of an Aheer village who had ten girls to eighty boys living. They said 'Sir it is all very well for Bunyans and such people to beget girls, but they are very seldom or ever born to men of our caste.'—*Article on the La del Tevres in the North West Provinces Benares Muzam is for October 1850.*

¹ In the hills near Rāj Mahal. It is not uncommon for two neighbours to agree when the respective wives are pregnant that the offspring in the event

particular year, about once in ten years, for the celebration of their marriages, and they purchase from the Rajpoot chief, or other ruling power, a piece of ground upon which the hymeneal ceremonies are performed. This caste, also, finds itself compelled, for similar reasons, to contract children of the age of two or three months. The ground cannot be employed for marriage rites a second time, but it is retained henceforth in pasture, and never subjected to cultivation. Upon it the shepherds erect an ornamental wooden post, called "a marriage pillar," which is preserved as an indication of the purpose to which the ground has been applied.

The bridegroom is called "war," and the bride "kunyî." Proposals of marriage are symbolized by a cocoa nut, which is sometimes richly studded with gems. They emanate from the house of lesser pretention, and the father of either bride or bridegroom, who seeks to ally his child to the redder blood of a more distinguished Kool, must balance the scales with gold. If the families are considered to be on an equality, the father of the bride makes proposals, and money is not demanded on either side. When the bridegroom is of high rank, so that he is under no difficulty as regards providing himself with a wife, he has frequently many proposals made to him. The family priest, or a relation, is then sent to ascertain, by personal interview, that the young ladies are neither blind, lame, nor afflicted with other bodily defect, and that they are in every respect eligible. The priest (or gor), however, as it is said, invariably fills a purse for himself, and not unfrequently, to increase his gains, behaves treacherously to those who have employed him, by concealing the ladies' defects, or exaggerating their good qualities. There is a Hindoo saying, founded on the mendacity of the priest upon such occasions, which states that sufficient weight of sins to bear him down to hell is accumulated by a king in three months, by the head of a monastery in three days, but by a gor in three hours.

Acceptance of proposals of marriage is followed by a more binding betrothal. The relations of the contracting parties meet at the house of the bridegroom's father, who commences the ceremony by producing a tiny stone or metal image of Gunesch, which he washes with water, with milk, and again with water, in imitation of the washing with "five ambrosial liquids," prescribed by the Shâstras, and marks in the centre of the forehead with the chandlo. He

worships the Dev, under his title of Vighun Râj, the smother of difficult paths, and frequently repeats the following verse —

' O ! thou of the terrible face, thou of the large body,
 " Splendid as ten mill on suns,
 ' Cause me to be free from obstacles, O ! Dev,
 " In all works, at all times.'

The bride's father now pays obeisance to his entertainer, marks his feet with a preparation, the red color of which is symbolical of prosperity, and offers him, in his joined hands, betel nut, turmeric, and flowers as an earnest that he has betrothed his daughter. He next places the royal teeluk on the forehead of the young bridegroom and presents him with the cocoa-nut, which, if he cannot afford to adorn it with precious stones, he marks with a red spot, upon which he sets a silver coin. The family priest repeats the names of the affianced parties, their parents and ancestors, and when he has exhausted his list pronounces that the ceremony is concluded. The women of the family, assisted by their neighbours, now chant an appropriate song, and entitle themselves to a much prized dole of sugar and coriander.

The general rule is that betrothal cannot be set aside, but the practice of different castes varies. Among Rajpoots, if the betrothed bridegroom die, the girl who should have been his wife is treated as his widow, and considered incapable of entering into the married state. Some Brahmins, on the other hand, do not consider themselves bound by either betrothal or any other ceremony short of the actual joining of hands in marriage. In most castes a betrothed bride is not treated as a widow on the death of the affianced, and in many she may, with permission of the caste, marry another person even in his lifetime, should he, before the marriage is concluded, become afflicted with any serious disease.

The Kuruwâ Koonbees when they cannot procure a husband for their daughter, will sometimes marry her to a bunch of flowers. The next day they throw the flowers into a well, and the bridegroom thus disposed of, the widow is eligible for *natrâ*, or second marriage. A similar practice is that of marrying the girl to a person called "a hand-husband." This bridegroom may be any male of the caste who is willing to contract, before hand, that he will receive a certain sum for a divorce and give his bride a release from her marriage the moment the ceremony has been performed. The wife so divorced may then marry in *natrâ*.

The object of these proceedings is the avoidance of expense. No

money need be spent by the bride's father upon a nâtrâ marriage, except such as is required for entertaining the friends who accompany the bridegroom. The lady's trousseau is supplied by her husband. An unmarried woman cannot, however, be given in nâtrâ.

When the bride has attained the age of nine or ten years, an astrologer is called for to point out the day indicated by the stars as propitious for the marriage. Seasons of family mourning are always carefully avoided. The day fixed, letters of invitation, termed kunkotree, are sprinkled with rose-colored water and forwarded to the kindred of both bridegroom and bride. They run in something like the following strain —

"To the dweller at the auspicious Shree Ahmedabad, the great and excellent place of residence, to the worship-worthy treasury of all good qualities, the benefactor of others, the able administrator of affairs of state, the head jewel of the clever, who knows the qualities of the fourteen sciences and is deserving of every epithet,¹ Shet jee, Shree, five times repeated Samuldas Bechurdâs, and Shet Kurumchund Purumchund, may your lives be long! Here from Shree Mhowa the sea port writes Sha Âtmaram Bhoddhurdas. Receive his salutation of 'Victory to Gopâl' (Krishn). Further, the following is the cause of writing — All is well and prosperous here. Be pleased to write intelligence of your prosperity. Understand besides, that sister Kunkoo Bâee's marriage-day is appointed to be Wednesday, the 2nd of the dark half of Chyetra. Therefore do you, bringing the whole of your family with you, come speedily. By your coming the work will be adorned.

Then follows the date. Sometimes, if previous invitations have not been treated with sufficient attention, the writer adds—

"You were not able to attend brother Chugun's marriage, but if you fail to come on the present occasion, you and I will not be able to drink water together again. I say little, but consider it much."

About twenty days before the marriage, the houses of the parents are carefully cleansed, and adorned by the wealthy with strings of pearls or handsomely embroidered curtains, and by the poor with garlands of leaves. In front a temporary building, called mundup, is erected, which, in the case of poor persons, is merely a thatched hut, but where the higher classes are concerned, is frequently a very brilliant pantomime like edifice, lined with mirrors and adorned with lamps, rich curtains, soft

¹ This expression being considered somewhat equivoal, it has of late been usual to insert the qualifying word "good" before epithet.

carpets, and abundance of tinsel. Near one of the corners of the mundup a wooden post, called a "jewel pillar," is set up, adorned with flowers and other ornaments, and worshipped. Within the mundup the planets, Gunesh, Vighun Raj, and the progenitors are worshipped—the last mentioned, in order that the household may not, as long as the ceremony lasts, be rendered unclean by the occurrence of a birth or death in the family.

A ceremony, called "Gotruj," is performed within the dwelling house. A flat surface of wall having been whitened, a pyramid is made upon it of red spots, which increase from one at the apex to seven at the base. Below the base line other seven spots are made with clarified butter, which the heat causes gradually to trickle downwards. The figure, which represents a genealogical tree, becomes the subject of adoration.

The bridegroom, or (in her own house) the bride, is now adorned as splendidly as the resources of the family will permit. If a Rajpoot, the boy wears red silk drawers, which, like the rest of his attire, are embroidered with gold, if a Brahmin or Waneto, a long white cloth, with a broad red silk border wrapped round the waist and tucked up between the legs, over this he wears a red or yellow body-coat, a waistband and scarf of the same colors, his turban must be red. The bride's father presents him with a yellow handkerchief called "Ootu reejā." The bride wears a white silk bodice and a red or yellow silk petticoat, and over these a very long white silk scarf, bordered and spotted with red, which is wrapped round the waist, and then passed over the shoulders and head, of which it forms the only ordinary covering. During her marriage festivities, however, the bride wears above the scarf a triangular head dress, representing a crown, over which is thrown a large square red scarf, the substitute for a marriage veil. The bride and bridegroom wear each of them on the right wrist a bracelet made of beads, which they remove at the conclusion of the ceremony. Among the poorest classes of Hindoos, the children whose marriage is celebrating are invariably ornamented with, at the least, necklaces of alternate gold and coral beads, which are borrowed, or frequently even hired. The bridegroom now assumes the state and title of "Wur Raja." He is attended by companions of his own age—"the children of the bride-chamber," and particularly by a friend who bears the title of "Unwur," and must be selected from among his juniors, in order that the bride, to whom he acts as accredited ambassador, may be able to receive him unveiled. He is also the bridegroom's purse-bearer, makes all his purchases and presents certain marriage gifts, such as those called "the brother in-

"the dagger," and "the priest's dress," which are due at the conclusion of the ceremony.

At night, the bridegroom king publicly appears in his newly acquired royal state. Musicians head the procession—singers and dancing girls, following them come the bridegroom's relations, and visitors, mounted on horses or elephants, and surrounded by torchbearers, cavaliers, and footmen, guns are discharged, rose-colored powder is sprinkled on all sides, the horns scream their loudest, the kettle-drums make a deafening rattle, the flaming torches are rendered nearly invisible by the clouds of dust which rise into the air. Soon the bearers of the silver rods in their scarlet coats, appear, and, following them, with royal umbrella borne above him and horse hair fans waving on either side, the Wur Raja, mounted on his white and richly ornamented palfrey, sweeps gaily past, bearing in his hands the jewel adorned cocoa nut, the emblem of marriage festival. Behind him follow the great camel drums, flaunting in their red drapery, and rolling forth a majestic sound, and troops of women, chanting nuptial hymns, bring up the rear.

In these processions of the bridegroom king is dimly recalled some what of the regal state of former days—of those pageantries which welcomed to Unhilpoor Sidh Raj, the 'Victorious Lion,' from subjugated Malwa, or hailed the sainted Loomâr Pîl and his train of white robed priests returning from some desperate encounter of wits with the "evil disposed" servants of Shiva.

The friends of the bridegroom's family as the procession passes their houses, come forth, and present to him a cocoa nut. Every other cavalcade, even that of the lord of the village, which meets the bridegroom's procession, makes way for it and if two Wur Rajas meet, each gives up half the road to the other. Thus passing through the village, the bridal train returns to the house from which it set forth, where it is welcomed by the mother of the boy, who performs a ceremony called "Njoonchun, in which she expresses by significant pantomime the worthlessness in her eyes of even the necessaries of life in comparison with her beloved child. Around his head she waves a cake of bread and then a cup of water, both of which she throws from her, she next takes in her hand the "sumpot," which is composed of two vessels full of rice, fastened together mouth to mouth, and expressing the idea of a hoard of any kind, and lays it at the feet of the Wur Raja. The boy, however, is not behind hand in his part of the drama,—he crushes the "sumpot" indignantly with his foot, and hastens into the house to embrace his mother.

During the days which remain before that appointed for the mar-

riage, the Wur Raja's procession moves forth evening by evening from the house of some hospitable relation, who has previously entertained with feasting the strangers who have been invited to the ceremony.

The proper time having arrived, the bridegroom is conveyed by his friends in similar state to the village in which the bride resides. He usually arrives there late in the day preceding that of the marriage, and halts outside. The father in law, attended by his male and female relations, with torch bearers and music, goes forth at night to the bridegroom's camp, and conducts him from thence to the house which has been prepared for his reception within the village.¹ Over the door of the bride's dwelling there is hung at this time a garland of leaves, which the Wur Raja, if of the warrior class, must break down with his lance, but which in other cases is allowed to remain until it drops from decay.

On the morning of the marriage-day the bride is assisted at her toilet by her mother and her female relations, and is invested with her marriage bracelets, which are made of ivory, and coloured red. The bridegroom is also prepared by his friends, with the sound of music and song, and is conducted in state to the house of his affianced. There he is received by the mother of the bride, who performs the Nyoonchun ceremony. She marks the Wur Raja with the royal teeluk, waves round his head, and then throws from her a bullock yoke, a pestle, a churning stick, a spindle, the 'sumpot,' an arrow, a cake of flour and one of ashes, which last expresses her desire to throw dust in the eyes of his enemies.

When the Nyoonchun has been completed, the bridegroom takes his seat in the pavilion, called the 'Mundup' and his father in law, after having washed his feet and marked the red spot upon his forehead brings the bride forth, and places her at his side. In remembrance of the old rite of "Gomed," or sacrifice of a cow, one of these animals is at the present time brought forth when the bridegroom takes his seat in the pavilion and fastened beside it. Grass is thrown before the cow and she is worshipped by the Wur Raja and his friends. A water hour glass is placed beside the bridegroom to announce the fortunate hour, or sometimes that time is selected at which half of the

disc of the setting sun has become obscured. The auspicious moment arrived the father of the bride, taking her hand, places it in that of the Wur Raja, presenting him at the same time with a piece of the sacred basil, and saying, "I give a Krishn gift." After the father has joined their hands, the Gor hangs around the necks of the bride and bridegroom the "Wur Mâla," or marriage garland, which is composed of twenty four threads of red cotton. At the same time the play fellows of the bridegroom throw a red cloth over their joined hands, and under cover of it present them with betel nut. The pair remain seated in the pavilion for about an hour.

Outside the Mundup is formed the "Choree," or marriage hall. Nine metal or earthenware water vessels are set up one above the other, at each of the four corners of a square, and are retained in this position by the support of bamboos. A fire pit is made in the centre, and the bride and bridegroom are seated by its side. The priest performs fire sacrifice before them, and fastens the boy's scarf to the marriage veil of the girl. The bride's mother brings a plate of food, of which both partake, the girl first helping her husband, and he then presenting food to her. During the whole celebration singing is kept up by the women. Their songs are usually poetical compositions in honour of Seetâ or Rookmune, the wives of Râm and Krishn, or else ludicrous and not unfrequently obscene stanzas. We quote a few verses from a ballad called "Seeta's Marriage," by one of the best reputed poets of Goozerat —

"I touch the feet of the great preceptor,
And to Gunesh I pay obeisance,
I pray for wealth of successful skill,
By which the heart's longing may be satisfied
I sing the nuptials of Râm.

The Prosody's leaves who has not turned,
Knows not how to frame the verse
With all my strength I will sing my song,
O! Poets count not its faults

I sing the nuptials of Râm

Dusruth King was Udyodhyâ's lord,
His heir was the illustrious Râm,
At Janporee ruled Junukjee the King
To whom a Princess Royal, Seetajee, was born.

I sing the nuptials of Râm,

Vyekoonth's lord was this illustrious Râm,
Seetâ was incarnate Lakshmee,
Assuming human form, they wedded
To end their nature's doom, they wedded

the nuptials of Râm.

- First I relate how Junuk's daughter was born,
 Then the story of the marriage
 How where sages dwell on the banks of Ganges,
 So great calamity was caused by Rawun,
 I sing the nuptials of Râm, &c., &c.'

At last the bridegroom and the bride circumambulate the fire-pit four times, and the marriage is complete.

The Wur, if a Rypoot chief, instead of going himself to be married, frequently sends his sword, which is treated as his representative, the whole ceremony being gone through with it, as if he were present in person but the concluding circumambulation is in this case performed twice only, and again twice when the bride joins her husband. The practice originated probably in the necessity of secrecy in certain cases, and it has been retained for convenience sake, and especially as a means of avoiding expense.

When the circumambulation is completed, the bride and bridegroom worship the polar star and the seven sages. Their relations, as many as are so disposed, come forward and present offerings to the pair, of which their parents take possession.

The bride and bridegroom now visit the lodging of his family, and his mother performs Nyoonehun to both. They worship the 'Goruj, and play a game of chance with betel nut, dried dates, and coins—seven of each put in a cup. The women affirm that the mastery in wedded life falls to the victor in this game. The bridegroom's father presents to the guests offerings of clothes, disposed upon a shield or a metal tray, so as to hang down upon all sides.

Majesty," replied the minister, "are concentrated in this one. She will veil herself in the presence of her elder brother, but if she go to a marriage she will sing obscene songs such as a lewd man would be ashamed of. If her husband ask her to give him water in the night time she is afraid it is so dark, but if she have a lover to meet, it is light enough for her to clamber over a mountain.

Disrespect to women, however, crept in in the Mohummedan times. In older days ranees sat beside rajas in the court and reeshees wives beside their husbands in the assemblies of sages. To this hour the presence of woman is necessary to the due performance of a fire sacrifice and if none be there a figure is made to represent her, and dressed in female vestments. The marriage rite is also sanctified by the necessity which exists for a legitimate son. The Rajpootnee of whose valour and constancy in days of old so many tales are related still retains a high reputation even among those who concede but little honour to her unbusiness like lord. 'The wise woman's son' says the trading wāneeo is a fool but the foolsh woman's son (alluding to his own wife or mother) is wise. 'The women's subjection is however in any case rather

'While the master of the family' says Captain Macmurdo in his account of the Province of Kutch (*Le Transact on of the Literary Society of Bombay* vol. II. p. 226), is thus careless and lost to every thing that is honorable or respectable in wives (for they the Jha rja have often more than one) are active jealous, and intriguing. They are the laughers of the Jhill Wāghela, Shodh, or Gohil Rajpoots who marry the grāś and not the man. These wives have each their respective establishment of servant cattle carriages &c. and a *clage*, or more or less, according to the means of the husband. The women of the Rajpoots are much distinguished from those of any other caste of Hindoos. They are high spirited bold and enterprising and are justly celebrated for a remarkable neatness of person and anxiety also in personal appearance even when advanced in life which is met with in no other native. The Rajpootnee has her cosmetics and waxes, as well as the ladies of Europe and understands the method of making an artificial mole or patch on the most favourable spot to set off the beauty of the skin or countenance and, next perhaps to the live of wealth and rank the improvement of her personal charms is the strongest passion in this lady's breast.

They are by no means exempt from the softer passion; but how can they love their drunken lords? and they have no access to galantry of the latter kind. 'Sorry I am to be obliged to say that scandal loudly asserts that the fair and interesting Rajpootnee is reduced to intrigue with servants and menials.' The same author adds, that 'Rajpoot women seldom or never acknowledge their children, for fear of destroying the beauty of their persons.' He writes thus in an *exemplar*—'Until I came to Kutch, I never heard of female procreations there yet to prevent the fathers and the breast being in a wild happy state. This practice is also peculiar to the girl and the and not of women; all though I

apparent than real, and they are themselves not a little anxious to maintain its appearance, resenting any want of imperiousness in the behaviour of their husbands to them in public, and expressing their astonishment at and contempt for the manners of their European rulers in this respect, by inventing a mythological story to account for that which otherwise would appear to be so wholly unintelligible.

"When Râwun," say they, "carried off Seetâ, the wife of Râm, he placed her under the care of the demons of Ceylon and their wives, which latter became her personal attendants. Seetâ received so much homage, from the latter especially, that she predicted that the demons should, in the iron age, acquire supreme power throughout Hindoostan, and enjoined upon them the respectful treatment of their wives in remembrance of her prophetic boon."

It is hardly necessary to add, that they trace the fulfilment of Seetâ's prediction in the sovereignty of the British, accompanied, as it is, by the well-established supremacy of the ladies¹.

There is, however, at least one occasion upon which the Hindoo wife becomes the object of unusual solicitude and care. When the young married woman has reached the fourth month of her pregnancy a bracelet is fastened upon her arm, to which is affixed, as an amulet to protect her from the evil eye, a packet of dark coloured cloth, containing scrapings from the image of Hunoomân and dust from the cross-roads. A feast is given on her investiture with this bracelet, and she is released, during the time she wears it, from the performance of any part of the household duties, for in India as in England,

"Fairies and nymphs with child must have the things

"They long for"

In the sixth or eighth month of her pregnancy the caste are again assembled to a feast, and the family priest performs fire-sacrifice before them. The woman is conveyed to the house of some relation, where she performs ablutions, and dresses herself in handsome clothes and ornaments. She is thence conducted in procession, attended by

"have known a woman who acknowledged to five abortions of this kind in her own person" *Idem*, pp 229-234.

¹ Many people in Goozerat believe that Europeans worship Seeta. An English or a Portuguese clergyman is commonly called "a Seetâ Padre," and Brahmins or Wytâgées, when asked by Europeans who they are, will frequently, by way of making their position more intelligible to the stranger, tell him that they are "Seeta Padres." The notion was induced most probably by the Manolâtry of the Romish Church.

musicians and singers, to the house of her husband. Her friends precede her as she walks thither, and strew her path with betel nut and coins. At home she is received by her father, who has come from his village for the purpose, and who presents her with clothes, jewels, money, and other offerings, not forgetting the symbolical cocoa nut, disposed together upon a shield. He also binds a new turban upon her husband's head, and presents her mother-in-law with a scarf. The latter receives the young married woman at the threshold with 'Nyounchun,' and the fire-sacrifice, called "Gurbh 'Sunskar," is performed. The woman retires with her own family to her father's house.

If a male child be born, letters called "Wudhâmune," announcing the joyful occurrence, are despatched at once to the father's house. The bearer on his arrival is entertained, and presented with a new turban. If the father be a chief the royal drum is sounded and prisoners are released. Sometimes, on the letter announcing the birth of a son, the mark of the new born child's feet is made in a liquid of the auspicious colour. The "Wudhâmune" is very similar to the letter of invitation to a marriage, which has been already given but in the principal place runs somewhat as follows—

"Sister Kunkooba has (on such a day and hour) given birth to a son, a turban wearer. His horoscope promises well."

If the child be a girl the expression is "a daughter, a veil wearer." The reason for this addition is, that in all places originally people wrote (as they now in many places write) only consonants, omitting vowels, so that without the further description, the word *dekkuro* (son) might be read *dekkaree* (daughter), and *tee verr*.

Some friend, immediately the birth has taken place, proceeds, bearing a cocoa nut in his hands, to the astrologers, who notes down the year, the month, the day of the month, and week and the hour, also the signs in which the sun and planets stand. From this paper the astrologer subsequently draws out the child's horoscope.

On the thirteenth day after its birth the child acquires a name. The first letter of it is fixed by the astrologer. The names of relations must be avoided, as well as those of ancestors, but Rippoots sometimes give the names of their own fathers to their children. Under these restrictions the name is determined by the father's sister, who is called Phye. Four women, taking each of them a leaf of the sacred fig tree in their hands, ruse the child in a cloth, which they hold by the corners, and move about, repeating seven times a barbarous rhyme —

“ With this cloth and peepul leaf
 ‘ The Phye has fixed the name of — ”

The women and children are then regaled with sweetmeats

Within a year and a quarter of the birth the relations are once more called together to witness the ceremony called “Unnprâshun,” performed on the child's first tasting farinaceous food. Brahmins once more worship the Gotruj, and kindle the sacred sacrificial fire. In order to determine the course of life which the child is to follow, they set before it the insignia of several professions —

“ That which first the child doth touch,
 ‘ Vessel money weapon or book,
 ‘ The livelihood of the child
 “ By that same will be procured.”

The vessel probably alludes to cooking, if the Goozerat proverb may be taken as a guide, which celebrates the accomplishments of him who can handle

“ The pen, the ladle, or the spear ”

If a child die before the “Unnprashun” ceremony has been performed it is buried in the ground, instead of being committed to the funeral pile. A similar custom was it appears, observed among the Greeks in regard to infants who died before cutting a tooth. The Romans also had the same custom, applied sometimes to children who did not reach their fortieth day, and the observance is particularly mentioned as having obtained in the case of members of the *Gens Cornelia*

CHAPTER VIII

FUNERALS

- ' All things that we ordained festival
- " Turn from the r office to black funeral
- ' Our instruments to melancholy bells ,
- " Our wedding cheer to a sad burial feast
- ' Our solemn hymns to sullen dirges change ,
- ' Our bridal flowers serve for a buried corse,
- ' And all things change them to the contrary '

In addition to that of children who have not undergone the " Unn prashun' ceremony, there is also another exception among the Hindoos of Goozerat to the otherwise universal rule of cremation—that of the Sunyāsee. At the devotee's interment no wailing or expressions of grief are allowed. The corpse, seated in a litter, is borne to the grave preceded by musicians and attended by persons who cast rose-coloured powder into the air, or demonstrate in other modes their joy. It is placed in the earth in a sitting posture, instead of being consumed on the pile. A small platform raised over the spot, and exhibiting the sculptured feet of the deceased, commemorates his sanctity.

When age or infirmities warn a man of the near approach of death, he should (so say the Shastras) perform, to the best of his ability, " *dch shooddh prāyuscheet*," or expiatory penances for the purification of his body. To this end the Yujmān or performer of penance, calls in the assistance of one or more Brahmins skilled in the Veds. He bathes, dresses himself in wet clothes, and, fasting, circumambulates the seated Brahmins, and prostrates himself before them. He is instructed to confess the sins, whatever they may be, which he has committed from his birth up to that hour, "in child hood, in youth, or in old age, be they secret or open, wilfully or unwittingly committed, whether of thought, of speech, or of act, whether great or small." In this category he is directed to include not only those offences which are acknowledged throughout the world as violations of the universal moral law, but also those peculiar crimes which the religion of the Poorans treats as equally heinous.

He is called upon to confess if he have slaughtered cows, if he have sat in his spiritual preceptor's seat, drank fermented liquor, cut a tree for fire-wood, been the cause of loss of caste to man, or of loss of life to insect,—if he have eaten what was not fit to be eaten, served one who was not fit to be served,—if he have drank water while sitting on a couch,—if he have ridden astride on a cow, a bull, a buffalo, a donkey, or a camel,—if he have reclined in a litter borne by Brahmins,—if, above all, he have disappointed a Brahmin's expectations. The Yujmân entreats the readers of the Veds to point out to him the means of expiating these sins.

“ From Bramha to the insects,”

he is taught to say,

“ The universe is thrall'd by you ,
 “ The Yuktshes the Rakshuses, the Pisachs too,
 “ Devs Dytes, and men together
 “ You know all that relates to religion ,
 “ You are its conservators, O ! Brahmins all.
 ‘ For my body purity
 “ Procure, O ! good Brahmins.
 “ By me have been committed very terrible
 “ Wilful or unwitting sins
 “ Show kindness to me !
 “ Give me good instruction !
 “ By you, who are worship worthy cleansed
 “ Shall I become O ! best of the regenerate ”

Sometimes he is directed to wash the feet of these imperious priests, and, drinking the thus purified water, to acknowledge their supremacy in such language as the following —

On earth whatever Teerths exist,
 Those Teerths into the ocean,¹
 From the ocean all Teerths
 Into the twice born's right foot travel.
 Destiny thrall'd is all the world,
 Charm thrall'd are the Devtas
 Those very charms are Brahmin thrall'd,
 Therefore Brahmin is Devta.

The Brahmins answer, “ You shall be cleansed ! ” They then prescribe fastings and penances, or enjoin ten thousand repetitions of the sacred Gayutree, or the offering of a thousand fire sacrifices, or, more usually, that most effectual of all pious actions, the feasting of

¹ “ Teerths ” are places of pilgrimage. The allusion is to the rivers, whose banks abounded with consecrated spots

Brahmins. The Yujmân causes himself to be shaved while a Brahmin mutters this charm —

The various sins
I brahmin murder equallying
In the hair sheltered, reside
Therefore the hair I remove

A tuft, however, must be allowed to remain on the crown of the head. The Yujmân is directed to bathe in the ten prescribed forms, —with ashes of the sacrificial fire, with dust of the earth, with dust of cow dung with urine of the cow, with milk, with curds, with clarified butter, with drugs, with sacrificial grass and with water. Charms must be muttered suited to each ablution. The penitent dresses himself in clean clothes, and worships Vishnôo in his emblem—the shalagrâm, and while the Brahmins offer fire sacrifice, he must present “ten gifts, —

A cow hind sesamum gold, clarified butter,
Garments grain sugar
Silver and salt —these are prescribed
As the ten gifts, by the learned

These offerings made, the penitent presents to the Brahmins “the “shadow gift,”—a cup of melted butter, in which he has beheld the reflection of his countenance. He then says to the priests, “This penance of mine must be rendered valid by you.” They reply, “It “is rendered valid.

The rites above described are performed also by pilgrims on their arrival at the sacred spot, and by those who seek reinstitution into the caste privileges of which they have been temporarily deprived. If a man should die leaving the *deh shooddh prayuscheet* unperformed, it becomes the duty of his successors to perform it in his stead at the time when he celebrates his obsequies, and if *he* neglect this sacred obligation, both father and son descend to the pits of hell.

On the road to the city in which Yuma, the king who judges the dead keeps his court, is a river called Vyeturunee, the means of passing which must be provided in this world.¹ “If any one,”—it is Krishn himself who has said it,—“be by his good destiny incited, “while in this world, with the desire of passing Vyeturunee in “comfort, let him when the resolve comes into his heart, or at some “virtuous time, present a good cow as a gift.” The vulgar notion is that the animal precedes the deceased, who grasps its tail, and drying

¹ On the subject of gifts made to supply the necessities of the dead see note at the end of this chapter

up a passage before him, enables him to cross the river of Hades. If he relax his hold, the stream, it is believed, returns upon him.¹ The cow should have its horns gilt and its hoofs shod with silver. It should be either black or white. With it must be presented to the Brahmin a copper brass vessel, to be used in milking it. Black garments must be laid upon it. Clothes, for the use of the departed spirit, should be presented at the same time, shoes, a rin, and an umbrella, also the seven gifts of grain. There must be offered, also, a copper trough, which represents Vyeturunce, which is filled with honey and placed upon a heap of cotton. A gold image of Yuma must be made, and an iron staff placed in its hand. A boat made of sugar-cane must also be prepared. The Brahmin worships the kings of Hades, and calls him into the image, thus addressing him —

Ruler of the mighty hells,
Holder of the staff and chain,
Red-eyed large hand!
Dhurum hāḥ I pra-se thee!

These arrangements completed, the cow and the image of Yuma must be worshipped, obeisance paid to the Brahmin, and circumambulation of the whole performed. The gifts are then presented to the priest, the giver holding in his hand the tail of the cow, with some sacrificial grass and a piece of purple basil, and repeating the charm,—

On Yuma's road, the very terrible,
I have heard of Vyeturunce river
To cross it I offer this cow,
O' twice born I pra-se Vyeturuncet!

He next addresses the cow thus,—

O' Dhenoo wait thou for me
On that great road which leads to Yuma's gate
To cross I am desirous O Devce
To cross Vyeturunce I pra-se to thee.

Lastly, turning to the Brahmin, and paying him obeisance, he presents the cow to him, and says,—

Vai noo-like, O I Brahmin great!
O earth Dev! cleanser of a line of men!
For passage of Vyeturunce
This sable cow to thee I offer!

¹ We have frequently seen in Goosarat cowherds whose pasture ground was on the opposite side of a river from that on which their village stood swimming their cattle across the stream, and assisting themselves in the passage by holding on to the tail of one of the animals.

When a Hindoo appears to be at the point of death his friends prepare a place on the ground by smearing it with cow-dung; they strew it with sacrificial grass, with sesamum and barley. The dying man is stripped of his ornaments and of his clothes, with the exception of a single garment. The hair of his head and his moustaches are removed, and his body is washed with water. He is then laid upon the place which has been prepared, with his feet pointing northwards towards Meroo and the abodes of the blessed, and his back turned upon the city of Yuma. A small cup, containing a cake with a silver coin laid upon it, is placed in his hand. Some poor Brahmin is then called in to receive the cup from the hands of the dying man. Rich persons present a cow, gold, or other valuable presents, and they promise their departing relative that they will carry his bones to Benares and cast them into the Ganges, or that they will make pilgrimage (the merit of which shall be his) to Muthoori, Dwārka, Somnāth, or other celebrated holy ground. They take vows, also, on behalf of the dying man, to fast or to spend money in religious offerings, sealing the promise by presentation of a handful of water. Sometimes they offer gifts of iron to propitiate Yuma, whose weapons are of that metal. These offerings are meritorious alike to the giver and to him on whose behalf they are presented. "The son," it is said, "who presents gifts by the hands of a dying father, should be honoured as the lamp of his race."

At the same time they set near the dying man a lamp supplied with clarified butter, pour Ganges water into his mouth, and place therein a leaf of the purple basil and a portion of curd.

It has been pronounced that if, even when the life has reached the throat, a man declare that he has abandoned the world, he reaches Vyekoonth after death, and is released from further transmigration. Some persons, therefore, when they believe that their end is approaching, perform the rite of "Īthoor Sunyās," and, calling for an ascetic, receive at his hands initiation and the tawny garment which proclaims that they have renounced the world and its concerns.¹

¹ These tardy devotees remind us of some of the earlier proselytes of Christianity, and, in particular, of the great Constantine, whose reluctance to assume the white vestments of the neophyte, and the obligations attendant on a new birth unto righteousness, could only be overcome, as Gibbon mentions, at that latest moment when the stern hand of death was tearing from his shoulders the imperial purple.

'All this year (A.D. 1128)," says the Anglo-Saxon Chronicle, "King Henry was in Normandy, on account of the war between him and his nephew, the Earl of Flanders; but the earl was wounded in battle by a servant, and, being so wounded, he went to the monastery of St. Bertin, and forthwith he was made

The Hindoos have been taught to believe that the agonies of the death struggle are pangs caused by the tyrannous servants of the King of Hades, who are dragging the unwilling soul from its tene ment. Stricken with sorrow and with awe, they vent these mingled emotions by repeatedly calling upon Ram. A few moments pass, and the convulsive throes of the dying man are over—the immortal soul is disengaged from its fleshy host and companion. Whither has it departed?

“ *Quæ nunc abiit in loca,
“ Pallidula, rigida, nudula* ”

Before, however, we pursue this interesting inquiry, let us stay awhile to bestow the corse, and observe the mourners until they have “compounded it with dust whereto ’tis kin”

When all is over, the relations and neighbours assemble at the house of the deceased, and, like an *entre acte* to the tragic drama, commences the humming moan of lamentation. The nearer relatives enter the habitation, exclaiming, “O, father! O, brother!” The women, standing in a circle near the door, bewail the deceased, and sing a funeral dirge, beating their breasts in sad accompaniment to the measure. Young persons are lamented longer and more poignantly than those whose advanced age seems to have pointed them out as the natural victims of the angel of death. The dirge, which usually consists of unconnected exclamations of grief, is sung by one or two women, while the remainder join in chorus. That, of which we proceed to give a part, bewails the death of an early victim—one, it will be observed, who, crowned in former days as a bridegroom king, is now lamented as a chief and a warrior —

Alas! alas! without the village the wail resounds,
Voi! the valiant alas! alas!
Alas! alas! this is Rāmjee’s anger,
Voi! the valiant alas! alas!
Alas! alas! with blood the clouds have rained,
Voi! the valiant, alas! alas!
Alas! alas! its bounds the sea has abandoned,
Voi! the valiant, alas! alas!
Alas! alas! the home leaving bride is plundered,
Voi! the valiant alas! alas!
Alas! alas! Yum Raja’s plunderers have come,
Voi! the valiant, alas! alas!
Alas! alas! they have slain the bridegroom king,
Voi! the valiant, alas! alas!

“ a monk, and lived five days after, and then died, and was buried there—God
“ rest his soul!

Alas ! alas ! his mundup has been cast down
 Voi ! the val ant alas ! alas !
 Alas ! alas ! the vessels of his Choree have been broken
 Voi the val ant, alas ! alas !
 Alas ! alas ! h s l fe has been treacherously stolen,
 Voi ! the valant alas ! alas

* * * * *

These utterances of grief are rude but they are far from unaffecting even to the stranger—the *sea duelling* Englishman, and, as they alternately rise and fall their sound, stealing from a distance upon his ear, reminds him of that measured melancholy tone which the breakers of ocean produce on some calm evening, as, by turns they roll upon and recede from a shingled beach.

This "threnos" finished, the female mourners sit down panting and exhausted, but still weeping they cry to each other, and chant forth exclamations such as these "Ah son ! who will take care of me now ? who will light the funeral pile for me ?" "Ah, husband ! you have deserted me treacherously you have left me with my children unmarried ! or, ' Ah brother ! who will welcome me now when I return home from my husbands ? Ah ! the fig tree ' will grow now in my father's house ! "

While the women are thus engaged, two or three persons are employed in the interior of the house in preparing the corpse for the funeral pile. A litter of bamboos is made and the corpse is wrapped in a new scarf of the auspicious colour. Lump-offerings of flour and water are prepared of which two called "shub" and "pānthuk" are placed, the former on the pallet of sacrificial grass upon which the corpse reclines and the latter at the threshold of the house.

A married woman returning home from a visit at her father's house is presented with clothes and anointed with red ointment on the

¹ The lamentation for the dead in use among the Greeks appears to have been originally sung by women with vehement expressions of grief but to have been so far systematized as early even as the time of Homer that singers by profession stood near the bed where the body was laid out and began the lament while the women merely assisted. (See Muller.) The evil effects produced by the custom of beating the breast, still retained by the women of Goozerat, I as, we believe, induced some benevolent Hindoos to endeavour to introduce professional mourners, who would exactly occupy the place given by the Grecians to the *ἀοδαὶ θρήνων* ἑτάροι. The prophet Jeremiah is supposed to be repeating part of the usual funeral dirge when he predicts of Jehoiakim the son of Josiah King of Judah that "They shall not lament for him saying Ah my brother or Ah sister ! they shall not lament for him saying Ah, Lord ! or Ah, his glory ! — *Isaiah* Jeremiah xx. 1 v 18 *a d note the references in D'Oyley and Mant* See also Amos v 16 Ecclesiastes xii. 5 6

forehead the ceremony is called the *Sisur wisa*. If she die at the house of her parents, or in the village where it is situated, her family prepare for the corpse *the last sisur wisa*. They anoint its forehead, dress it in new clothes, and adorn it with a marriage scarf.

The corpse prepared and placed upon the litter, so if persons raise it upon their shoulders. They have previously performed ablutions, and dressed themselves in silk garments. The corpse is carried forth feet first, one man precedes it, bearing an earthen vessel which contains fire. The relations and neighbours follow, bareheaded, without shoes, and half naked, running and calling upon their god, the son of Dusruth, or sometimes one man alone cries to the rest as they run—"Call on Rām!" to which they reply in chorus, "Brother! "Rām!" The women follow the funeral procession to the gate of the village, and thence return slowly home.

It is written in the *Shāstras* that the corpse should be set down at cross-roads within the village, and that the third lump-offering, called "*Ahechur*," should be offered there. This custom has, however, fallen into disuse. The *Gurood Poorān* prescribes that the inhabitants of a village in which a death has taken place are to abstain from food until the corpse has been carried out, at the present time the occupants of the adjoining houses alone observe this practice.

The funeral company, when they have passed outside the village, make a halt, and lay the corpse upon the earth. Some one of them who has preceded the rest sprinkling water of purification from a vessel which he carries in his hand, sanctifies the ground. Here the third and fourth lump-offerings, of which the latter is called "*Bhoot*," are offered together and the bearers of the corpse reverse its position, and carry it henceforth head foremost. Hence they proceed to the place of cremation, which is usually on the bank of a river, and here they erect the funeral pile, which, if their means allow it, they form of sandal and other costly woods, interspersed with coco-nuts. The corpse is separated from the litter to which it was attached and from the scarf which covered it, and both these are cast aside. It is laid upon the pile with its face towards the abodes of the

1 "The Rajpoot warrior," says Colonel Tod, "is carried to his final abode armed at all points as when alive. His shield on his back and his hand in his lance, while his steel, though not sacrificed, is often presented to the deity, and becomes a perquisite of the priest.—*Vide Rajasthan*, vol. i, p. 73.

2 So the Jews in their mourning: "Uncover not your heads, neither rent your clothes.—*Leviticus* x. 6. "Forbear to cry make no mourning for the dead, bind the tire of thine head upon thee and put on thy shoes upon thy feet.—*Ezekiel* xxiv. 17.

blessed, and is covered with additional fuel heaped upon it. The fifth and sixth lump-offerings, which are called respectively "Sādhuk" and "Pret," are here set down. The son, or nearest of kin to the deceased, lights a bundle of dry grass, and passing three times round the pile, places the fire as near as the wind permits him to the head of the corpse. The party of mourners sit down, and await the issue with lamentation, when the corpse is nearly consumed they pour clarified butter upon the pile to feed the fire. As soon as the cremation is finished, the ashes of the dead are collected from the pile and are cast into the river water, or if no stream be at hand they are deposited in a pit dug for the purpose, and sprinkled with water. He who fired the pile collects seven small pieces of bone, and enclosing them in mould commits them to the earth in the place on which the head of the corpse had rested. Over the spot the poor raise a simple mound and place thereon a water vessel and a cake of bread but wealthy persons erect upon the site of the funeral pile a temple, which is consecrated to Muḥā Dev.

The ceremonies above described are intended as a figurative compliance with each of the four modes of disposing of a corpse which are prescribed by the Shāstras,—casting out into the jungle (the type of which is the setting down the corpse outside the village gate), cremation plunging into water, and interment.

At the funeral of a wealthy person a cow is frequently brought to the pile, and its milk sprinkled on the spot where the body has been consumed—the cow is then given to a Brahmin. The legend of the Sābhermuttee accounts for the name of Doodhesur—a well known place of cremation on the banks of that river near the city of Ahmedabad—by asserting that when the corpse of the sage Dudevchee was consumed on the pile at that spot the sovereign and the denizens of Paradise brought thither Kam Dhenoo, the sacred cow, with whose milk they consecrated the ground.

These ceremonies complied with, the mourners perform ablutions and wash their clothes, and the heir presents an offering of sesamum and water to the deceased 'to cool him after the flames'. The friends who have attended the corpse to the pile rejoin once more, at the house of the deceased the women and those who have remained behind, and thence disperse to their own homes.

¹ Our readers will be reminded of the chalice of oblivion in Moore's Epicurean —

"Drink of this cup—Osiris sips

The same in his hall below,

And the same he gives to cool the lips

Of the Dead who downward go.

A woman, on the death of her husband, breaks the bracelets which were placed on her arms at the time of her marriage. If she be a Brahminee she causes her head to be shaved on the tenth day after the funeral. For a whole year she mourns, seated in a corner of the house, at the end of that time her relations come "to put an end to 'her mourning,' and take her with them home. If no house be open to receive her she makes a pilgrimage to Boucherjee's, to Prubhas, or to the Nerbudda. The widow absents herself from all caste entertainments. At the present day, however, in case she has not attained the age of fifteen years, her marriage bracelets are allowed to remain, and she is not treated as a widow, but when she is thirty years old, the occurrence of a death among her near relations—as, for instance, that of her father, or her brother—is considered as a proper season for her retirement into the state of widowhood. The widow, if she be wealthy, replaces her marriage bracelets with gold ones, if of the Rajpoot blood, she wears black clothes, if of the Brahmin or Waneea castes, she adopts a dress of any sombre colour, unadorned by a figure. The Shâstras, however, prescribe a white dress to the widow, and forbid her to use any ornament.

The time of mourning as regards others than widows, varies from a month to a year, according to the age of the deceased and the degree of consanguinity. Mourners abstain from festivities and from certain kinds of food, and dress themselves in white or sombre coloured garments. Absent relations are informed of the death by letters forwarded by the hands of an out-caste, and marked on the outside "strip and read." The object of this inscription is to avoid inconvenience,—the person who has received such intelligence being held to be unclean, and the dress he wears defiled. These letters are called "Krishnakshuree" (black letters), or by a more common name conveying the idea of impunity. We introduce one of them with the view both of showing their character, and of calling attention to a point upon which we have already remarked,—the reckless extravagance which has become almost compulsory upon Hindoos in performing the obsequies of the dead! —

"Drink of this cup—the water within
Is fresh from Lethe's stream,
'Twill make the past with all its sin,
And all its pain and sorrows seem
Like a long forgotten dream!"

For such happy oblivion would, however, appear to be held out to the hopes of the Hindoo, on the contrary it would seem to be part of the reward of the virtuous that they should be gifted with reminiscences of a former birth.

¹ See on this subject Todd's 'Rajasthan' vol. I., p. 207, for sumptuary edicts

FORM OF KRISHNÂKSHUREE.

To Mehta Kuleeânrow Keshuvrow, and Mehta Jumeetrâm Nur bheram (the son in law and uncle of the deceased), residing in the city of Ahmedabad, Mehta Bhuvancaram Munchârâm (the friend of deceased) writes from Surat Receive his salutation. Further, the cause of writing is this —On Wednesday, the second of the current month of Chyetra, at the sixth hour of the night, our good friend, Jadooram Vehemshunkur, became a denizen of Paradise. This has fallen out very ill, but what the illustrious Supreme Lord may do must be assented to. In such a matter no one's strength avails. Up to the third watch of the second Jâdoorâm had no disease, even in the nail of his finger, but was hale and well, however, he was attacked with cholera when two hours of the day remained. We used very many remedies, and made very many vows, but as his allotted term of life had come to a close, no remedy availed. Our relations had all gone on a pilgrimage, on this occasion, therefore, I and Vivekrâm (a neighbour) were the only persons on the spot, and we, too, had gone out to procure medicine. Meanwhile our good friend, Jadoorâm, fell into the last agonies, but by his good fortune, and on account of the great number of his virtuous actions in his former states of existence and in his present, we both of us immediately arrived, and carefully attending him in his dying moments, caused him to offer virtuous gifts, placed him upon the earth, and poured Ganges water into his mouth. If we had not arrived he would have died on his bed, and we should then have been compelled to perform "pootul vee dhân."

Console good mistress Ugunântâ (daughter of deceased and wife of Kuleeânrow), and do not permit her to wail or beat her breast. Do we what we may, we shall never behold his face again, therefore let us be composed, and arrange how we are to entertain the caste according to the respectability of the family. If we should be compelled to spend five or ten rupees over and above, never mind that, because, working and labouring, we will make that up. But our parents' obsequies will not occur again. There is a house worth Rs. 500 and ornaments worth Rs. 200, and vessels, furniture, and other things worth Rs. 100,—in all, property worth Rs. 800. But it will cost Rs. 1100 to feast the caste in Surat for three days, therefore we shall have to borrow Rs. 300 at interest. The boys are young now,

by Maharâjâ Singrâm Singh of Mewar and the great Jey Singh of Amber. The latter had an ordinance, restricting the number of guests on these occasions to fifty-one, and restraining the less wealthy classes from the use of expensive food.

but when they grow up they will work, and clear off the debt. Intermit no anxiety on this account. It is a proverb that there is no calamity for him who has sons, so, as there are sons, what difficulty is there about borrowing or lending? They will clear all off to-morrow. Therefore, if you are good relations, come to arrange the obsequies. When you have read this letter prepare in the sixth part of a day. Do not wait to drink water. If you do not come, then the blame will be laid on you by the caste. We will have nothing to do with it.

(Signed) BHUWANEERĀM MUNCHĀRĀM.

NOTE ON THE SUBJECT OF GIFTS MADE TO SUPPLY THE NECESSITIES OF THE DEAD

"A man," says a Hebrew fable, "had three friends, two of them he loved exceedingly, to the third he was indifferent, though he was the most sincere. One day he was summoned before the justice for a matter of which he was innocent. 'Who among you,' said he, 'will go with me, and witness for me?' The first of his friends excused himself immediately on the pretence of other business. The second accompanied him to the door of the tribunal, but there he turned and went back for fear of the judge. The third, upon whom he had least depended, went in, spoke for him, and witnessed his innocence so cheerfully, that the judge released him, and made him a present besides. Man has three friends, in this world. How do they behave in the hour of death, when God summons him before his judgment seat? Gold, his best friend, leaves him first. His relations and friends accompany him to the brink of the grave, and return again to their houses. His good deeds alone accompany him to the throne of the Judge, they go before, speak of him and find mercy and favour." So far the fable, of which Mr Trench remarks (Notes on the Parables, sixth edition, p. 51), that it is ingenious enough, though a notable specimen of Jewish self righteousness. Grosser conceptions of the truth than this appear, however, to have been popularly entertained even among the children of Israel—the chosen of God. In the contemplation of a future state of happiness, their thoughts still clung to the pleasures, and glories, and occupations of this world, and they were unable to comprehend that the interest of the departed in the affairs of the present life had ceased for ever. Thus, the marital rights acquired on earth and not voluntarily renounced by bill of divorce, were, in their eyes, valid even after death had separated husband and wife, and it was no strange thing to them that a dead Alexander should claim his forgetful Glaphyra from the incestuous embraces of Archelaus. It is not surprising, then, that we should find in the popular creed of *heathen* nations a constantly recurring idea that the spirits of the dead still retain a share in human concerns, and may be rendered happy or miserable by the forethought or neglect of mortals. The tribes, which have remained unconverted to Christianity, whether of ancient or of modern times, whether enlightened or barbarous, appear to have

adopted with one consentient voice the idea that the passage of the soul to its destination after death is to be smoothed and its necessities provided for, by the due performance of funeral rights. The nations of classical antiquity placed in the mouth of the corpse the piece of money which was destined to be Charon's fee for ferrying the soul over the infernal river, and beside it they laid the cake of flour and honey which was designed to appease the fury of Cerberus the gate-keeper of Hades. The Romans placed in the sepulchres of the dead, to appease their *manes* the "cena scralis" of milk, honey, water, wine, and olives. And the heroes of Scandinavia firmly believed in the assurance which they had received from Odin himself, that the arms, the war horses, and the servants which were buried with them in their graves, should avail them in the day on which they were to enter Valhalla, and present themselves before the throne of its warrior god. The Laplanders to this day provide their dead with a flint, and everything necessary for lighting them along the dark passage they have to traverse after death, and the red woodsman of America takes a rifle with his departing friend, that he may be enabled to pursue the chase in the world of spirits. "The Tartar sovereign," remarks M. Hue, "are sometimes interred in a manner which appears the very height of extravagance and barbarism, the royal corpse is placed in an edifice of brick, adorned with stone images of men, lions, tigers, elephants, and divers subjects from the Buddhist mythology. With the illustrious defunct they inter, in a large vault in the centre of the building, considerable sums in gold and silver, precious stones and costly habits."

"These monstrous interments frequently cost also, the lives of a number of slaves, children of both sexes, distinguished for their beauty, are taken and compelled to swallow mercury until they are suffocated. By this means, it is asserted, the color and freshness of the victims is preserved so well that they appear alive. They are then ranged standing round the corpse of their master, to serve him as in life. They hold in their hands the pipe, fan, the little vial of snuff, and the other numerous haubles of Tartar royalty."

"To guard these buried treasures, there is placed in the vault a kind of bow, constructed to discharge a number of arrows, one after the other. This bow, or rather these bows, are bound together, and the arrows fixed. This species of infernal machine is so placed that the act of opening the door of the vault discharges the first arrow, the discharge of the first releases the second, and so on to the last. The bow makers keep these murderous machines already prepared, and the Chinese sometimes purchase them to guard their houses in their absence."

The case of the Sutee, of which we shall presently have to speak, is but another phase of this "one great delirium," as it has been justly called. It has its parallel alike in Africa and among the negroes of Iolynesia—"It is the custom here (in Jenna)," says Mr. Lander, "when a governor dies, for two of his favourite wives to quit the world on the same day, in order that he may have a little pleasant social company in a future state, but the late governor's devoted wives had no ambition or inclination to follow their venerable husband to the grave and went and hid themselves before the funeral ceremonies were performed, and have remained concealed ever since with the remainder of his women. To-day, however, one of these unfortunates,—she to whom our house belongs,—was discovered in her hiding-place at the present governor's, and the alternative of a poisoned chalice or to have her head broken by the club of the fetish priest, was offered her. She has chosen the former mode of dying as being the less terrible of the two"—*Journal of an Expedition to Explore the Course and Termination of the Niger*, vol. 1, pp. 92, 93

"As a chief's wives are strangled for the sake of exemplifying their fidelity and accompanying him to the invisible world, so this kind of death is often imposed upon courtiers and aides-de-camp, and always considered an honour and distinction. One reason of many, and perhaps the greatest, for strangling the wives of chiefs, who have children surviving him, is that it is taken for a certain proof that these children are legitimate, and claim their rights as vassals to the places to which their deceased mothers belonged. If a mother neglected being strangled, it would leave a doubt in the minds of the people as to her fidelity, and if any of her children were to go to the places she belonged to, and claim property as their right, the owners would immediately embrace the opportunity of upbraiding the vassal with his mother being an unchaste woman, and saying that they would not allow him to carry anything off, because the infidelity of his mother cut off all his claim and rights as a vassal, and that it was an undeniable proof of her loving some other man better than his father, that she had not been burned with him. The whole thirty of Tui Kala Kala's brother's wives wished to be strangled, but, being a little wiser than the generality of his countrymen and not led away by the customs of his country, Tui Kala Kala advised all who had borne children to his brother to be strangled as a matter of course. On the other hand, he said that the young women who had borne no children had no occasion to sacrifice their lives, knowing that they would make themselves very good wives, and add greatly to his advantage—the greatness of a chief being estimated, in a measure, by the number of his women.

"Fourteen of these women readily acceded to this proposal, and, as far as I could learn, were extremely happy to escape with their lives, especially in such a reputable way in the eyes of the world being backed by the advice and opinion of such a great prince as Tui Kala Kala whose infallibility dared not be questioned. But one young girl (who made up the fifteen that were to be saved, and on whose account it was always supposed more than for any other reason, he proposed to save the others, so as to come at the object of his desire) dared to question his opinion of the propriety of living and violating the laws of betrothment, and demanded the privilege of being strangled. She asked Tui Kala Kala where was the man she cared for or was worthy of living for now that his brother was dead? Tui Kala Kala was so piqued at this reflection on his inferiority to his deceased brother that he ordered the two women whose office it was to strangle her, to haul tight at each end of the strip of cloth previously placed round her neck, which they obeyed and as soon as she began to show symptoms of agony, he ordered them to slacken it, thinking, as she had tasted partially the pangs of death, she would repent of her foolishness, but with her it was different, for she seized the ends, and began hauling tight again, so as to complete what the stranglers had begun, and then the chief was satisfied with her foolish obstinacy, as he called it, and told the women to settle her quickly. This young woman was renowned for her beauty, and certainly she must have been as completely so as possible for a human being to be, except that she was not white—if that has anything to do with it—because, when I pointed out symmetrical forms, and asked if she was anything like them, they always said she was far superior.—*Journal of a Cruise among the Islands of the Western Pacific, including the Feejees and others inhabited by the Polynesian Negro Races, in Her Majesty's Ship Hibernia. By John Elphinstone Erskine, Captain R.N. With Maps and Plates. John Murray.*

Those heterodox Hindoos the Jains would appear to have, perhaps rather from a spirit of opposition to Brahminic customs than from any other cause, juster ideas than are usual upon this subject. According to the account collected from a priest of

the sect at Madgeri, which is printed in the ninth volume of the Asiatic Researches, they say, that the foolish people of other tribes being deficient in sacred knowledge spend money in vain on account of deceased relations for how can a dead man feel satisfaction in ceremonies and in the feeding of others?—even a lamp no longer gives light by pouring more oil into it after its flame is once extinguished—therefore it is vain to make feasts and ceremonies for the dead, and if it be wished to please relations it is best to do so while they are yet living. 'What a man drinketh giveth and eateth in this world is of a advantage to him but he carrieth nothing with him at last' These Jains might have expressed the ideas in the words of the British poet—

- ' For in the silent grave no conversation
- ' No joyful tread of friends no voice of lovers,
- ' No careful father's counsel—nothing's heard,
- ' For nothing is—but all of livion
- Dust and an endless darkness!

CHAPTER IX

THE STATE AFTER DEATH—SHRÂDDH—BHOOTS—OTHER POPULAR BELIEFS

It is laid down in the Gurood Poorân and other Hindoo scriptures, that, on the occurrence of a death, the son or other heir of the deceased must offer lump-offerings and that if he neglect to do so the spirit passes into the state of a goblin. We have described the manner in which the first six of these offerings are made. If after the fourth lump has been offered, the obsequies proceed no further—if, for example, any cause occur to prevent cremation—the spirit, it is believed, remains a Bhoot. Similarly, if six lumps only be offered, the spirit remains a Pret. For twelve days the soul, it is supposed, is seated on the eaves of the house in which it has parted from the human body. At sunset therefore, the compassionate relatives place upon the roof for its subsistence a vessel of water and another of milk. Other accounts fix the residence of the soul, during this calamitous period, at the place of the funeral pile, or at cross-roads, and some assert that it dwells alternately in the elements of fire, air, and water, and in the house which was its home.¹

¹ There is so to speak a fresh trodden way between the body and the soul which has just forsaken an it, according to that Jewish legend which may rest on a very deep truth, lingers for a while and hovers near the tabernacle where it has dwelt so long and to which it knows itself bound by links that even now have not

One lump-offering should be made daily, until the tenth day from the day of decease, for the construction of a new body for the Pret. The body, at the end of that time, attains to the size of the upper joint of a man's thumb. On the tenth day a lump should be offered for the purpose of satisfying the hunger and thirst which the Pret now begins to feel. The common practice in Goozerat, at the present time, is to make the lump offering ten times on the tenth day.

Shrāddh must be performed on the tenth, eleventh, twelfth or thirteenth day succeeding the decease, and afterwards monthly on the day of the month on which the death occurred, and yearly on its anniversary. The son who neglects to perform shrāddh dies childless, and expiates the sin amid the torments of hell. The gifts which are offered in shrāddh, are for the purpose of supplying the necessities of the Prets in their painful journey to the city of Yumr. They are conveyed by the god of the waters to Krishn, who, in turn, consigns them to the sun—the all beholding Narāyun—by whom they are delivered to the spirits of the deceased. A bed presented at this time to Brahmins procures for the Pret a litter to ride in, shoes, umbrellas, and fans, are also acceptable offerings and lamps should be suspended in the temples of Shiva to light the Pret on his road.

Shrāddh must be performed beside a reservoir or on the banks of a river. The sacrificer shaves his face, and, holding in his hand a copper cup containing water, with sesamum and sacrificial grass, he repeats the names of his progenitors, both paternal and maternal, sprinkling water as he repeats each name. The ceremony, which is called "Turpun, has been already described in detail. The heir now forms an image of the deceased with sacrificial grass, washes it, and strews it with flowers. A similar representation of a Vishw Dev is also made to witness the performance of the rite. The sacrificer sprinkles these, muttering a charm which has been taught him by his family priest, and which is supposed to call the Dev and the soul of the deceased into the figures. A Shalagram stone is placed beside them to represent Vishnoo and the three are worshipped with the usual ceremonies. Food is then set before the grass figures and the Shālagrām, and the heir, sprinkling them once more, repeats the

been divisible for ever. Even science itself has arrived at the conjecture that the last echoes of life ring in the body much longer than is commonly supposed, that for a while it is full of the reminiscences of life. Out of this we may explain how it so frequently comes to pass, that all which marked the death struggle passes presently away and the true image of the departed, the image it may be of years long before he appears in perfect calmness and in almost ideal beauty—*Trench's*
Notes on the Miracles, fourth edition, p. 187

charm which is supposed to dismiss their inhabitants. The grass is thrown before a cow to be eaten. These rites performed, the relations and neighbours of the deceased are entertained, and Brahmins feasted according to the means of the sacrificer.¹

If a man be sonless he must in his own life-time perform shrāddh, and offer lump offerings for the repose of his soul, and he whose obsequies have not been performed either remains, as we have seen, a hungry ghost, wandering miserably day and night, or is born again and again in the form of an insect, or is conceived in the womb of a woman, and dies before beholding the light, or is born only to die. In other cases of non performance or mis performance of obsequies, the soul, having suffered certain pains in hell, returns to earth in goblin form, to torment those whose neglect has occasioned its misfortunes. It becomes a fever or other disease to afflict them, it causes quarrels among brothers, produces the death of cattle, prevents the birth of male children, excites wicked and murderous thoughts, and destroys men's faith in the sacred writings, in images of Deys, in holy places of pilgrimage, and even in thine holy Brahmins.²

The Gurood Pooran contains the further information, that if at the time of his death a man have had his affections excessively fixed on

¹ It may be noticed that the word "superstition" (the etymology of which has been so much controverted), has been supposed by some to mean the duty of *survivors*, as such, to their ancestors. Under this supposition the importance attached in the Hindoo law to the worship of Peetrees, or forefathers throws a light upon the primary sense of that word.—*vide Morris's Essay towards the Conversion of Hindoos*, p. 196.

² The opinion that the happiness of the spirits of deceased persons is affected by the neglect of friends, in regard to the performance of their funeral rites is not confined to India. Mr Grose, the antiquary (as quoted by Brand), has the following —

"Some ghosts of murdered persons, whose bodies have been secretly buried, cannot be at ease till their bones have been taken up and deposited in consecrated ground with all the rites of Christian burial. This idea is the remains of a very old piece of heathen superstition, the ancients believed that Charon was not permitted to ferry over the ghosts of unburied persons but that they wandered up and down the banks of the river Styx for an hundred years, after which they were admitted to a passage.

Connected with this belief, is the following superstition on the death of great men — "A superstition prevails among the lower classes of many parts of Worcester-shire that, when storms, heavy rains, or other elemental strife takes place at the death of any great man, the spirit of the storm will not be appeased till the moment of burial. This superstition gained great strength on the occasion of the Duke of Wellington's funeral when, after some weeks of heavy rain, and one of the highest floods ever known in this country, the skies began to clear and both rain and flood abated. The storms which have been noticed to take place at the time of the death of many great men known to our history, may have had

any object of earthly enjoyment, as his son, his wife, or his property, his soul in that case does not readily part from his body, but quits it after a violent struggle, and becomes a Bhoot. The suicide, he who dies of the bite of a snake, or is struck by lightning, or drowned, or crushed by the fall of earth,—he, in fact, who meets with any kind of sudden and miserable death, becomes a Bhoot. He who dies in an upper room or in a bed, instead of being laid out upon the ground, becomes a Bhoot, as does he who after death is defiled by the touch of a Shoodra or any other cause. There are many other modes in which the spirits of deceased men become Bhoots. In the Kurum Kāṇḍ of the Veds, however, expiatory rites are appointed for such cases, of "death out of season," which if his heir employ, the spirit of the deceased is preserved from passing into the state of a Bhoot¹

Before proceeding to consider the state of the souls which pass to the upper or lower lokas,—the Devas of Swerga, and the denizens of Patāl,—it will be convenient that we should devote a few pages to the Bhoots,—those "perturbed spirits" who wander still in this world of men.

Bhoots and Prets reside, it is said, in the place where funeral piles are erected, in trees which are not used for sacrificial purposes, such as the tamarind and the acacia, in desert places, at the spot where death occurred, or at cross roads,—for which reason people set at these places food for the use of the Bhoot.² He is most at a loss for

"something to do with the formation of this curious notion in the minds of the vulgar

"It was a common observation hereabout in the week before the interment of his grace, 'Oh, the rain won't give over till the duke is buried.'"—*Notes and Queries*

The Demauno (or oracular priest) of the Kājmuhāl Hills is an exception to the rule. He must *not* be buried.

"When a Demauno dies, his body is carried into the Jungles, and placed under the shade of a tree, where it is covered with leaves and branches, and left on the bedstead in which he died. The objection to interring his remains is a superstitious idea that he becomes a devil and that, if buried, he would return and destroy the inhabitants of the village, whereas, by placing the body under a tree, he is thus compelled to play the devil in some other"—*Vide Asiatic Researches*, iv, p. 70

¹ Not only the unburied, but those also who died before their time were, in the opinion of the ancient Greeks, compelled to wander in the state of goblins. "The souls then," says Bishop Pearson, "of those whose bodies were unburied were thought to be kept out of Hades till their funerals were performed, and the souls of those who died an untimely or violent death, were kept from the same place until the time of their natural death should come."

² The Arabian Jinn also frequents cross roads, and the faeries of the Scottish lowlands carry bows made of the ribs of a man buried *where three lairds' lands meet*. See also "A Midsummer Night's Dream," Act iii. sc. 2—

"damned spirits all,

"That in cross ways and floods have burial"

"Desert places," in Goozerat, correspond exactly with the "dry places," (ἀγρόφυα τόπων) assigned to the evil spirits in Matthew xii. 43 Luke xi. 24

water to drink. The pipe of his throat is, it is said, the size of the eye of a needle, and he is continually thirsty enough to drink twelve gallons of water. The watchmen of Wurroon Dev, however, are stationed wherever there is water, to prevent the Bhoots from drinking and their thirst is therefore as continual as it is intense. The Bhoots feed upon all kinds of refuse. The goblin of the best class, he, that is to say, whose funeral ceremonies have been duly performed, but who has been debarred from liberation by his own intense affection for earthly objects, is called a 'Poorwuj Dev,' and resides in his own house or in a sacred fig tree.¹

The powers which Bhoots and Prets exercise are the following — They take possession of a corpse, and speak through its mouth, they exhibit themselves in the form which they possessed when living, they enter into a living man, and cause him to speak as they please, sometimes they afflict him with fever, or various other diseases, sometimes they assume the forms of animals, and frighten people by suddenly vanishing in a flash of fire, sometimes, remaining invisible, they speak in whispers. A Bhoot has been known to come to fisticuffs with a man and to carry a man off and set him down in a distant place. It is even said that women are sometimes found with child by Bhoots.²

¹ In the dialogue of *Dives and Pauper* printed by Richard Pynson, in 1493, among the superstitions then in use at the beginning of the year the following is mentioned — *Alle that take hede to dysmal dayes, or use nyce observances in the newe moone, or in the new yeere at settyn^g of mete or drynke by nyght on the benche to fede alholde or gobelyn* — *Vide Bran*!

² See note A at the end of this chapter for notices of Phoots in other parts of India. Our remarks upon the subject in the text are derived principally from an essay entitled "*Bhoot Nabundh*" or "*The Destroyer of Superstitions regarding Daemons*," which was written in the language of Goorerat by Treevali¹ Dul² putram Dayā a Shreemallee Brahmin of Jhālāwār and obtained the prize of the Goorerat Vernacular Society for A.D. 1849. An English translation by the author of the present work who was then secretary to the society, was published at Bombay A.D. 1850.

³ In every age and country it appears, ladies have been glad to cover a *sin* by the assertion of supernatural visitation. When Demaratus had thus spoken, says Herodotus, his mother answered him in this manner — "Son, because you so earnestly desire me to speak the truth I shall conceal nothing from you. The third night after Ariston had conducted me home to his house, a phantom, entirely like him in shape, entered my chamber, and having lain with me put a crown on my head, and I went out again. Similarly in the *Bacchæ* of Euripides, the hero says —

For that the sisters of my mother (leat
Becomes it them) declared that not from Jove
I sprung, but pregnant by some mortal's love
That Semele on Jove had falsely charged
Her fault, the poor device of Cadmus.

The Jain Shastris teach a different doctrine in regard to spirits from that which is taught by the Pooranas. They assert that there are eight kinds of Vyuntur Deys, and eight of Wan Vyuntur Deys, who reside below the earth. Each of these has two Indras, or sovereigns, ruling respectively the northern and southern regions, and who are in colour black, white, or blue. The Vyunter and Wan-Vyuntur Deys appear upon earth, where they possess the bodies of men, exhibit themselves in various shapes, and perform many strange feats, whence their common name of Kootohulce (or surprising) Deys. Below them reside the Bhuwunputee Deys, who also sometimes appear on earth. Below them again are the Narkina, or infernal spirits. Above this earth, in the atmosphere, five kinds of "Deys of splendour" reside—the sun, moon, stars and others. Above them, in twelve Dev-Loks, the Deys who ride in chariots dwell, these, sometimes drawn by their own desire, or compelled by charms, appear in the world, but they do harm to no one. Above them are nine classes of Griveks, and five of Unootur Veemanees. They are of great power, and never visit the earth. Men who have lived a life of austerity and righteousness are born again in these classes of upper or lower Deys, but the sinner is not born in them. Of old, a man who had performed the rite of "Uthum" by fasting for three days, acquired the power of calling Deys to him, but now, it is said, these Deys never visit the earth at any one's call.¹

In British History Merlin, and Arthur himself were both the sons of Phoote. Vide Geoffrey's History, book vi chap xviii and book viii chap xix, to the former of which cases Spenser thus alludes—

- "And soothe men say that he was not the sonne
- "Of mortal sire or other living wighte,
- "But wondrously begotten an I begonne
- "By false illusion of a guileful squire
- "On a faire ladye nun

For Scotland, see the story of the Lady of Drummelzier and the Spirit of the Tweed.—Note M, Lay of the Last Minstrel. For India, see the case of Sheelaitya, in our own work. Those also of Usa and Anirud and of Kamala Kunwari, in Captain Westmacott's Article on Chardwar in Assam Journal Bengal Asiatic Society, iv 187, *et seq*. Butler thus alludes to these stories—

- "Not as the ancient heroes did,
- "Who, that their base birth might be hid
- "(Knowning that they were of doubtful gender,
- "And that they came in at a winnere)
- "Made Jupiter himself, and others
- "Of the gods gallants to their own mothers,
- "To get on them a race of Champions,
- "(Of which old Homer first made mention)"

Hudibras, Part I Canto ii v 211—218

¹ "This first aerial heaven," says Bishop Pearson, "where God setteth up his

The most prominent feature in the popular conception of Bhoots is that which relates to the possession of human beings by spirits, denizens of an invisible world. Upon the extensive and difficult general question of the manner in which spirits have been said, in other countries, and at other times, to possess human beings, or of the degree of power which they have exercised over those subject to their influence, it would be little becoming in us to enter,¹ but it is necessary to caution our readers that in our account of possessions in Gozerat, we rely upon a work written by a person professedly incredulous, with the acknowledged view of teaching his countrymen that there is nothing in the matter but what may be readily accounted for on ordinary grounds.²

"If one were to pronounce," says our author, "that no such being as a Bhoot existed, this would be a contradiction of the Hindoo scriptures. In the Christian scriptures, and in the Mohummedan, the existence of such spirits is also admitted the assertion that they do exist, therefore, cannot be pronounced to be a falsehood."³ Perhaps of ten thousand cases in which possessions by spirits have been asserted, one case may have been actually true, thus much I would admit as probable, confiding in the scriptures, but as far as my personal observation extends it has never I am bound to say, included a single case which could be authenticated

'pavilion, where 'he maketh the clouds his chariot and walketh upon the wings of the wind' is not so far inferior in place as it is in glory to the next the seat of the sun and moon, the two great lights and stars innumerable far greater than the one of them. And yet that second heaven is not so far above the first as beneath the 'third' into which St. Paul was caught. The brightness of the sun doth not so far surpass the blackness of a wandering cloud, as the glory of that heaven of presence surmounts the fading beauty of the starry firmament. For in this great temple of the world, in which the Son of God is the High Priest, the heaven which we see is but the veil, and that which is above the Holy of Holies. This veil indeed is rich and glorious but one day to be rent, and then to admit us into a far greater glory, even to the mercy seat and cherubim. For this third heaven is the proper habitation of the blessed angels, which constantly attend upon the throne.'

¹ See, however for a few authorities on the subject Note B, at the end of this chapter. For ourselves, we cannot to use Dr Johnson's words, account it 'more strange that there should be evil spirits than evil men evil unembodied spirits, than evil embodied spirits' and we can have no hesitation in believing that possessions have occurred, whether or not they do now occur.

² Vide Note at p. 648.

³ Vide Bishop Hall's Contemplations. — "That there have been such apparitions of spirits both good and evil hath ever been a truth undoubtedly received of Pagans, Jews, Christians, although in the blind times of superstition there was much collusion mixed with some verities, crafty men and lying spirits agreeing to abuse the credulous world."

"As far as the Hindoo scriptures are concerned, the following appears to me to be the truth — It is stated there that unclean persons, and those who lie, or are guilty of other sins, die, and after death become goblins, and suffer many calamities. The object is merely to give a sanction to the injunction against uncleanness and sin. Similarly, when it is stated that Bhoots take possession of persons whose lives are evil. Such I conclude to be the intention of the composers of the scriptures, but people have become very superstitious, and great evil has been the result. It seems to me better, therefore, that the belief in Bhoots should not exist. As it is said, superstition is the Bhoot, and fear is the Dakin (witch). If people understood what this really means, they would be saved much annoyance."

"When a person," says our author in another place, "gets wind into his head and loses his spirits, and sits silent and solitary, his relations and neighbours ask him, 'What is the matter?' He will say that he does not know what can be the matter with him, but that he feels inclined to cry. The inquirers will ask the sufferer where he has been to, and whether he has met with anything startling or alarming. He then begins to consider with himself. Others come and ask him similar questions, and they worry him until he begins to blubber in downright earnest. His friends then come to a decision upon his case, and pronounce him to be possessed by a Bhoot, and the poor man himself believes that it is so. Presently he begins to tremble, and at last becomes convulsed to such a degree that if a person who is not a believer in Bhoots were to try and tremble like him he would not be able to do it, at any rate without great practice. The sufferer firmly believes that the Bhoot which possesses him is causing him to tremble and that his convulsions are wholly independent of any will of his own."

"A Brahmin, a relation of mine," continues the essayist, "dying, his spirit, seven months afterwards, possessed his wife, and caused her

¹ The following description of what occurs in Tinnevely is very similar to this — "If the person happen to feel the commencement of the shivering fit of an ague, or the vertigo of a violent headache, his untutored imagination teaches him to think himself possessed. He then sways his head from side to side, fixes his eyes into a stare, puts himself into a posture, and begins the maniac dance, and the bystanders run for flowers and fruit for an offering or a cock or goat to sacrifice to his honour." See "The Tinnevely Shans" by the Rev. L. Caldwell B.A., printed for the Society for the Propagation of the Gospel, in A.D. 1850. Compare with the text that extremely humorous scene in "Twelfth Night," the 4th of the 3rd Act, where Malvolio is accused of being possessed.

"to tremble. The woman was naturally a person of mild temper and weak frame of body, in her fit, however, she became so violent that no one dared to answer or oppose her. A friend of the deceased having visited the house, the woman said to him, 'Ah! brother, recollect what it was I told you that day when we were alone together.' He said, 'Yes, I recollect.' A Wāneeo neighbour at another time came to the house. The woman said to him, 'Wāneeo! why have you not yet told my wife about the money I gave you?' The man said, 'Yes! I have got seventy five rupees and a half belonging to you, I will pay your wife.' The woman went on thus, having a fit every day, and people were surprised at her saying such things as the above. I examined into the matter, and it appeared that the Brahmin used continually to converse with his friend in private, and that the woman, aware of this, had spoken at a venture, but the friend was satisfied that she alluded to a conversation in which the Brahmin had mentioned his fears, that being sonless he would not obtain liberation after death, because it was laid down in the Shāstrās that—

"The sonless obtains not liberation,

"Paradise is not for him—is not for him."

"Everybody suspected that the Wāneeo had in his possession money belonging to the deceased, a fact which originated in the woman's mind the idea of making the demand, and the Wāneeo, believing that the Bhoot of the Brahmin had entered the body of his wife, thought it safer to admit the truth at once." When I

His madness is unlike that of the Bhoot possessed in that he is merry and not sad, but Olivia helps us out of this difficulty when she says,—

"I am mad as I e,

"If sad and merry, madness equal be."

1 "There is a strong disposition in the human breast to carry on an intercourse with the spirits of the departed. The fulfilment of their last wills, which has devolved on us the care of their children, in whose even their features and characters actually survive the development of the schemes which they have left on our hands imperfect the enjoyment of the blessings they have bequeathed us—all knit them to us our very dreams will not permit us, even if we would, to banish them from our presence, our traditions are peopled with them, the inscriptions on our tombstones, now gathered about our churches, the scene of our constant resort—of old ranged along the highway-side, amidst the concourse of the gate—rude as those inscriptions often are and the more to my present purpose for being so, testify the passion there is in the hearts of men to hold dialogues with the dead, the treasures of the most literary nations, and the customs and superstitions of the most savage, alike bespeak it."—*Four Sermons preached before the University of Cambridge, in November, 1849, by the Rev. J. J. Blunt, B. D., Margard Professor of Divinity, p. 2.*

"went to the house one day, the people said to me, 'Ask, if you have any question to put, and you will get a satisfactory answer.' The woman then addressed me as her husband had been in the habit of doing. I said, 'There is some mistake in the account between you and me. I am very glad you have come, as you can set it right.' The woman, trembling all the time, began to cast up the account in her head, repeating it aloud. I said to her, 'Here is the account book, in your own hand writing. Read me what you have written.' The woman said, 'I can't read what's written in account books.' Everybody then began to laugh. I was satisfied that the idea of a possession was in this case false. The woman could not give an answer to any of the questions I put to her. Other people asked her what were the names of her husband's maternal and paternal uncles, and she answered them glibly; but I inquired what was the name of the book which I and her husband had been reading together on such and such a day, and she could make no reply. I then understood that there was no difficulty in her answering such questions as those which she had shown herself able to answer."

It is customary in Goozerat, where people wish to prevent the removal of a jungle tree, that they should paint a trident upon it with vermilion, or, if that be inconvenient, that they should collect a number of stones and throw them down at the root of the tree. Whoever, after this, passes by, is sure to add a stone or two to the heap, believing the place to be the residence of a Bhoot. Some, too, throw without taking heed what they are doing. If the place be one where stones are not easily procurable, a bit of old rag is thrown so as to adhere to the tree, and every one who passes by follows the example once set. They call the spot the "Rag uncle's." In places where trees are scarce these uncles are very common, and people are much annoyed with the dread of touching them. The name "uncle" is given to the Bhoot by women as a term of respect. Men are less superstitious, but no woman ever thinks of passing one of these places, without adding at least one stone to the heap, or one rag to the Rag-uncle's tree. If no rag be forthcoming, she will pull a few threads out of her dress and use these instead. In case a woman have forgotten to perform this ceremony she will be overcome with fear of the consequences, begin to tremble, and cry out that she is "uncle" and that he has taken possession of her body and is vexing her because she neglected to add a stone to his heap.¹ Similarly, whenever in

¹ Our own sagacious King James accounts for the women being more superstitious, thus—

any place there is a hillock or mound upon which a few stones have been piled one above the other, every passer by considers himself bound to add a stone to the heap, considering that the spot is some Dev's residence, and that if any one raise a little temple there his house will flourish. Such monuments are also set up in places where a person has been slain or wounded¹

"The reason is easy, for as that sex is frailer than man is, so is it easier to be entrapped in these gross snares of the Divell, as was over well proved to be true by the serpent's deceiving of Eva at the beginning, which makes him homelier with that sexe sensine"

Colonel Tod describes a custom similar to this in Harawati—"Half way we passed a roofless shed of loose stones, containing the divinity of the Bheels, it is in the midst of a grove of thorny tangled brushwood, whose boughs were here and there decorated with shreds of various colored cloth, offerings of the traveller to the forest divinity for protection against evil spirits, by which I suppose the Bheels themselves are meant. He adds, in a note, "The same practice is described by Park as existing in Africa —*Rajasthan* ii, 662

¹ "Cairns" of this kind are frequently connected with the dead—

"On many a cairn's grey pyramid

"Where urns of mighty chiefs lie hid"

says Scott, *note* "The Lay of the Last Minstrel" Canto iii, 29, and Note 2.

Doorgawutee, Queen Regent of Gurh Mundel, was killed in action against the troops of Akbar under Asuf Khan, or rather, as an inscription of her family asserts (*note* As. Res. xv, p. 437) "Doorgawutee, who was mounted on an elephant, severed her own head with a scimitar she held in her hand she reached the supreme spirit, pierced the sun's orb" "She was interred at the place where she fell" (says a writer in Ben. As. Soc. Journal vi. 628), "and on her tomb to this day the passing stranger thinks it necessary to place, as a votive offering, one of the fairest he can find of those beautiful specimens of white crystal in which the hills in this quarter abound. Two rocks lie by her side which are supposed by the people to be her drums converted into stone, and strange stories are told of their being still occasionally heard to sound in the stillness of the night by the people of the nearest villages.

"The well known practice among the Highlanders, says Logan, in his 'Scottish Gael,' ii, 371, "of throwing a stone to a cairn on passing, is connected with two different feelings. In the one case it arose from the respect which was had for the deceased, whose memory they wished to prolong by increasing the size of his funeral mound, and hence arose a saying intended to gratify a person while alive that the speaker should not fail to add stones to the cairn. It would appear that the soul was considered much pleased with this attention, and with the honor of a great monument, in which respect the old Germans seem to have differed from the Celts, for they raised sods of earth only above the grave conceiving that large monuments were grievous to the deceased. The other motive for throwing stones to augment a cairn was to mark with execration the burial place of a criminal, the practice, according to Dr. Smith, having been instituted by the Druids. It is curious that the same method should be adopted with views so different, yet the fact is so, and the author has often, in his youth, passed the grave of a suicide on which, according to custom he never failed to sling a stone. The true motive, in this case, seems to have been to appease the spirit

"obliged to go away to the well for water. While the guests sat
 "waiting for the master of the house a large snake made its
 "appearance. One of them jumped up and pinned it to the ground
 "with a stick, while the other set to work to find a split bamboo,
 "which people keep ready in their houses for taking hold of snakes
 "with. Meanwhile, the woman came back with the water, and
 "seeing the snake pinned to the ground cried out, 'Let him go, let
 "him go, he is our Poorwuj Dev, he used to get into my mother
 "in law's head and set her a trembling and then he would mention
 "the name of my father in law, who died some time ago, and say
 "that he was he. He said also that his soul had been wrapped up
 "in his property on which account he had become a snake and was
 "going to live in the house. One day he bit a neighbour of ours,
 "and the Jutee came to cure the man. Poorwuj Dev then set the
 "neighbour a trembling and said that he had bitten him because he
 "fought with his son and that he would quit him when he got
 "security that there should be no more quarrelling. In this way he
 "quitted him. From that day forth if the snake go to our
 "neighbours' houses no one molests him. If at any time you were
 "to set him down at a place twenty miles off he would still come
 "back to this very spot. He has often touched my foot, but he
 "never bit me and if I happen to be gone to draw water, and the
 "child cries at home he will rock him in his cradle. This I've seen
 "him do many a time. In this way she prevented their interfering
 "with the snake and, releasing him, paid him obeisance. The
 "guest too, who had seized him, took off his turban, and said, 'O
 "father snake, forgive my having pinned you to the earth. I am
 "your child. After a short time a cat having killed the snake, the
 "people of the house took the pieces of it and burned them on a
 "pyre, offering in fire-sacrifice, a cocoa nut and sandal wood, with
 "clarified butter."

"A Brahmin, having purchased premises in the ancient town of
 "Dholka, set to work to make excavations for a new building and in
 "so doing came upon a subterranean chamber, which contained a
 "great deal of property. There was, however, a large snake
 "stationed there to protect the treasure, which snake appeared to the
 "Brahmin by night in a dream and said to him, 'This property is
 "mine, and I live here for its protection, therefore you must not
 "injure the chamber nor covet the treasure which it contains. If
 "you do so, I will cut off all your posterity.' In the morning the
 "Brahmin poured a vessel of hot oil into the chamber, so that the
 "snake died. He then destroyed the chamber, having first removed

"off his posterity ' After this sacrifice the rest of the bards returned home

" On the third day after the Chârun's death his Bhoot threw the Rânee down stairs, so that she was very much injured Many other persons also beheld the headless phantom in the palace At last he entered the chief's head, and set him trembling At night he would throw stones at the palace, and he killed a female servant outright At length, in consequence of the various acts of oppression which he committed, no one dared to approach the chief's mansion, even in broad day light In order to exorcise the Bhoot, Jogeess, Jutees, Fukeers, Brahmins, mendicants of every class were sent for from many different places but whatever person attempted a cure the Bhoot in the chief's body would immediately assail and that so furiously that the exorcist's courage failed him The Bhoot would also cause the chief to tear the flesh off his arms with his teeth Besides this, four or five persons died of injuries received from the Bhoot, but no one had the power to expel him At length a foreign Jutee happening to come to that part of the country, the chief sent a carriage for him, and brought him with honor to his town The Jutee was a person of great reputation for skill in charms and sorcery, and he was attended by seven followers Having procured various articles which he required, he entered the mansion, and worshipped the Dev First, he tied all round the house threads, which he had charged with a charm, then he sprinkled charmed milk and water all round, then he drove a charmed iron nail into the ground at each corner of the mansion, and two at the door He purified the house, and established a Dev there, beside whom he placed a drawn sword, a lamp of clarified butter, and another of oil he then sat down to mutter his charms For forty-one days he continued thus employed, and every day he went to the funeral ground with many and various sacrificial offerings The chief lived in a separate room all this time, and continually fancied himself possessed, at which times he would say, ' Ah ' you shaven' fellow, you've come to turn me out have you ? I'm not going though, and what's more, I'll make you pay for it with your life ' The Jutee sat in a room which was closely fastened up, but people say that when he was at his mutterings stones would fall thereupon, and strike the windows When his pre

1 ' Peeled would have been the term in England *Iude First Part of Henry VI*, Act i, scene 3 —

" Peel d priest, dost thou command me to be sl ut out " "

present and people were convinced that there were few such powerful exorcists in India, 'but, says the essayist no one understood what had really been done. According to our author the cure was effected by putting quicksilver into the lime.'

When a man is attacked with fever or becomes speechless or appears to have lock jaw, his friends conclude from these indications that he is possessed by a Bhoot. They call him by his name but he does not answer and then they think it necessary to send for a Brahmin who is learned in the Book of Doorga. If there is any delay in this Brahmin's coming some one suggests that the patient should be fumigated with pepper or with the dung of a dog and that the spirit possessing him will then speak. When the man has been thus treated he will sometimes speak and sometimes not. As soon as the Brahmin who knows the book has arrived he takes his seat on a carpet cleanly dressed. He places a new red cloth on a low table and upon it makes the eight leaved Yutra (or charmed figure) with grains of wheat writing in the nine chambers the nine names of Doorga, as follows — 1 Syelpootree 2 Brumhachâreenee, 3 Chundraghunta 4 Kooshmîndî 5 Skund Mata 6 Katjâyuneec 7 Kalrattree 8 Muha Gowree 9 Siddhida. In the nine chambers he makes also nine heaps of wheat in each of which he performs the invocation of one of the nine Doorgas. Upon this he places a vessel filled with water and a cocoa nut or sometimes merely a cocoa nut. This he worships. He makes incense of gum resin and a lamp of clarified butter. The friends having dressed the possessed person in clean clothes seat him opposite. The Brahmin begins to read the book. He repeats the charm of nine letters holding rice or water in his hand with which when charmed he sprinkles the possessor until he begins to tremble. To make him tremble well he places a copper or brass dish on an empty vessel and raps upon it. He sprinkles the possessed with rice or water charmed with the nine-letter charm and summons the Bhoot. The possessed, in reply mentions the name of some one of his deceased relations whom he declares himself to be and he further states that his life has clung to his house or property or wife and that he has therefore become a Bhoot. He tells his friends that they are in possession of his property and that if they do not attend to what he says in regard to the protection of his son he will annoy them.

1 In Todd's Rajasthan ii. 688 is a description of the expulsion of Murree or the cholera in a similar manner and in M. Huc's travels, he relates how the Tartar Lamas expel much in the same way the Tchutgour or Bhoot of that country.

on the eleventh of the light half of Kārtick, and continue during five days,—those days being dedicated to the “Poorwaj,” or ancestral Devs. Generally speaking, the whole family, including the man's brothers and their wives, must go, for if one of the party happen to remain at home the Bhoot will frequently remain also, and not go to Prabhās with the rest.¹ The party proceed thither on foot, shoeless, without turbans, or in whatever other way their vow may direct. They are received at Prabhās by a class of Brahmins called “Sompurā,” who, whenever a caravan arrives, select certain of the members of it, whom they claim as their disciples on the ground that the strangers' ancestors (as appears from the Brahmins' books) had, at such and such times, visited the holy place, and appointed the Brahmins their Gors. On the morning of the day following the pilgrims, having shaved and removed their moustaches, go to the river Suruswutee, and perform “Deh shooddh Prāyuscheet” and “Shrāddh” (ceremonies which have been described), they then bathe in the river under the Gor's directions—husband and wife, if such be the form of their vow, wearing one long garment. The Gor says to the pilgrims, “Advance into the river, and make obeisance to the Dev of the holy place.” While the pilgrim pays his adorations accordingly, the priest repeats this verse—

- ‘ Ganges Jamna, Godaveree Suruswutee,
 ‘ Nerbudda, and sea gong Kāveree enter into this water ”

He then repeats, in Sanscrit the names of the year, month, day of the month, and day of the week, and continues thus “I bathe in

¹ “It is very difficult they say, to get rid of a Nis when one wishes it. (The Nis is the same being in Scandinavia, which is called Kobold in Germany, Brownie in Scotland &c.) A man who lived in a house, in which a Nis carried his pranks to great lengths, resolved to quit the tenement and leave him there alone. Several cart loads of furniture were already gone, and the man was come to take a way the last, which consisted chiefly of empty tubs, barrels, and things of that sort. The load was now all ready and the man had just bidden farewell to his house and to the Nis, hoping for comfort in his new habitation when happening from some cause or other, to go to the back of the cart, there he saw the Nis sitting in one of the tubs in the cart plainly with the intention of going along with him wherever he went. The good man was surprised and disconcerted beyond measure at seeing that all his labour was to no purpose, but the Nis began to laugh heartily, popped his head up out of the tub, and cried to the bewildered farmer ‘Ha! we're moving to-day, you see’
 “This story is current in Germany, England, and Ireland. In the German story the farmer set fire to his barn, to burn the Kobold in it. As he was driving off he turned round to look at the blaze, and to his no small mortification, saw the Kobold behind him in the cart, crying ‘It was time for us to come out! it was time for us to come out!’—*Vide Keble's Fairy Mythology*”

"jee? No! no! you will remain here, surely" Some Bhoots notwithstanding, insist upon returning home. If the Bhoot be pleased to remain the party perform "virtuous actions," such as he may order, at Prubhās.

In the evening the pilgrims, of whom thousands are collected, worship the Suruswatee, after which ceremony they make lamps of clarified butter in leaf vessels, and set them afloat in the stream, so that the whole surface of the river is brilliantly illuminated.¹

The pilgrimage is now complete, and the party returns home.

In cases where the possessing Bhoot is supposed to be of low caste the most successful exorcists are persons called Bhoowos, who are considered to be favourites of some one or other of the "Shoodra Devees,"—the local goddesses, such as Boucherâjee, Khodeeâr, Gudeychee, Sheekotur, Meladee, and others. The Bhoowo is of all castes, from the Brahmin downwards. The Devee to whom he is devoted has an altar in his house, at which her pleasure is consulted before he ventures on an act of exorcism. If the answer be in the affirmative, the Bhoowo proceeds to the residence of the patient, attended by drummers, who beat their instruments and chant a song of the Devee, as—

Mother of the Mansurowur
Dweller in the Mid Choonwal,
Steadfast Boucherajee, come!
Thou whose chamber faces the east!

* * * * *

OR,

True Devee Khodeear,
Who dwellest among the hills,
Who when invoked exhibitest thy truth,
Come, swift-speeding mother!

* * * * *

The Bhoowo, who has seated himself opposite to the possessed person, as soon as he hears the music, assumes the character of one inspired by the Devee, and begins to employ different means of terrifying the Bhoot. The operation lasts sometimes for five or six days, at length the possessed cries out (in the character of the Bhoot), "I'm off! I'm off!" and having been duly sworn to expend a certain sum of money in the Devee's service is admitted to be convalescent.²

¹ This is no doubt derived from the expiation of Chânukeya, for which see note,

P. 52.
² "Satan the common ape of the Almighty, imitates him also in this point," is an observation made by Bishop Hall in reference to faith, which we might con-

of a small terrace in the interior of the house, which supports a little wooden image painted red, and is covered with a canopy. These persons, when in enmity with any one, frequently threaten to send their "deroo" to his house. Even if no threat be employed, it is commonly believed that the Mātā of a person who owns a "deroo" is sure to take vengeance upon his enemies. The house to which a "deroo" has been sent rocks as if shaken with an earthquake, the tiles clatter, the stalled beasts tremble, and the householder himself is violently agitated by the Devee. Something of this kind then follows. The bystanders ask the possessed who he is? he, convulsed, and throwing his limbs wildly about, cries out, "I am Sheekotur, and have been sent here by Bechureco Koolee—if amends be made to Bechureco, and he call me back, I will go, otherwise I will take the lives of all the people in the house and destroy all the cattle." Bechureco is sent for, and told to demand whatever he will, but to call off the "deroo." Bechureco now begins to be possessed himself, he lights a piece of rag saturated with oil and waves it over the heads of the people of the house and of their cattle, he then thrusts it two or three times into his mouth and takes it out again lighted to show that he has taken back the "deroo" into his own body. The lookers-on are astonished at this performance. Sometimes the friends of the afflicted person post off to complain to the chief of the village. The Thakor, somewhat unwillingly, sends for Bechureco, and, assuming as well as he can an air of unconcern and authority, orders him to remove the "deroo"—he is, however, desperately afraid all the time lest the "deroo" should be sent to his own house. Bechureco, on the other hand, thinks that it may not be safe to trifle too far with the chief, so he promises to take away his Mātā.

* fourteen other witnesses to the same point whose evidence was not required by him, these two having, in his opinion, proved the point. Appellant further called four other witnesses to prove that the Bungeeh & his brother did not come into the house but beat it out & never threw water on his (Appellant's) wife, who was the sick person so that the house could not have been polluted. The Assistant Judge considered this evidence sufficient to this point, & therefore, dismissed the other two witnesses which Appellant had in attendance, and gave judgment, that Appellant had proved the defamation on his character and further, that there were no grounds for such defamation, as no act of exorcism alone was sufficient to occasion estrangement from caste. He, therefore, in consideration of the defamation and Appellant's loss of dinner awarded rupees 99 damages with all costs, and dismissed the witnesses which Respondents had summoned to prove the negativeness of the plaint as the Court considered them unnecessary.

This decree of the Assistant Judge was reversed by the Judge, but, in substance it was upheld by the Court of Appeal, which (A.D. 1832) awarded the Plaintiff one rupee damages and all costs.

of a small terrace in the interior of the house which supports a little wooden image painted red, and is covered with a canopy. These persons when at enmity with any one frequently threaten to send their *deroo* to his house. Even if no threat be employed it is commonly believed that the *Mâtâ* of a person who owns a '*deroo*' is sure to take vengeance upon his enemies. The house to which a '*deroo*' has been sent rocks as if shaken with an earthquake the tiles clatter, the stalled beasts tremble and the householder himself is violently agitated by the *Devee*. Something of this kind then follows. The bystanders ask the possessed who he is? he convulsed and throwing his limbs wildly about cries out 'I am Sheekotur and have been sent here by Bechureeo Koolee—if amends be made to Bechureeo and he call me back I will go otherwise I will take the lives of all the people in the house and destroy all the cattle. Bechureeo is sent for and told to demand whatever he will but to call off the *deroo*. Bechureeo now begins to be possessed himself, he lights a piece of rag saturated with oil and waves it over the heads of the people of the house and of the cattle he then thrusts it two or three times into his mouth and takes it out again lighted to show that he has taken back the '*deroo*' into his own body. The lookers-on are astonished at this performance. Sometimes the friends of the afflicted person post off to complain to the chief of the village. The *Thâkor*, somewhat unwillingly sends for Bechureeo and assuming as well as he can an air of unconcern and authority orders him to remove the '*deroo*'—he is however desperately afraid all the time lest the '*deroo*' should be sent to his own house. Bechureeo on the other hand, thinks that it may not be safe to trifle too far with the chief so he promises to take a way his *Mâtâ*.

fourteen other witnesses to the same point whose evidence was not required by him, these two having in his opinion, proved the point. Appellant further called four other witnesses to prove that the *Begge* who beat the tom-tom did not come into the *Kot* to beat it out and never threw water on his (Appellant's) wife who as the *Exhibitor* says so that the house could not have been polluted. The Assistant Judge considered this evidence sufficient to this point he therefore dismissed the other two witnesses which Appellant had in attendance, and gave judgment that Appellant had proved the defamation of his character and further that there were no grounds for such defamation on as no act of exorcism alone was sufficient to occasion an arrangement from caste he therefore in consideration of the defamation and Appellant's loss of dinner awarded rupees 99 damages with all costs, and dismissed the witnesses which Respondents had summoned to prove the negativeness of the plaintiff as the Court considered them unnecessary.

The decree of the Assistant Judge was reversed by the Judge but was since fully upheld by the Court of Appeal which (A.D. 1832) awarded the Plaintiff one rupee damages and all costs.

Sometimes however, the Thakor has a "deroo" of his own. A chief of our acquaintance had a very valuable possession in the person of one "Kee-ur Bata Mata." When his cultivators showed a disposition to leave his village, he frightened them into remaining, by his "deroo" that the Mata might follow them. It is said, too, that he sometimes met the demands of his creditors in a similar manner.

Phoowos are occasionally employed to relieve persons who are annoyed by a "deroo."

It is believed that a woman who is born upon one of a list of days laid down in the astrological books is a "poison-daughter," or gifted with the evil-eye. Such a person is called a Dakin or witch, and it is supposed that they on whom she casts her eyes suffer as if they were possessed by a Bhoot. Some persons, when they feel unwell think that the effect is produced by a witch having set her Dees at them. Witches are most commonly of the Charan, or Wagher caste. Many precautions are employed to avert the effects of the evil-eye, the best preservatives are iron articles marks made with black colour, charms, or amulets.

There are six descriptions of charms or "muntras" known in Gozerat, which are described in a series of works forming the scriptures on the subject or "Muntra Shastras." A charm called "Marun Muntra" has the power of taking away life. "Mohun Muntra" produces ocular or auricular illusions, "Sthumbhun Muntra" stops what is in motion, "Akurshun Muntra" calls or makes present anything, "Wushecku" "run Muntra" has the power of entralling and "Oochatun Muntra" of causing bodily injury short of death.

Dadbâ, the eldest son of Wujay Singh Râwul of Bhownugger, died at Sechore in A.D. 1845. About that time Narôobâ, his younger half brother had employed five and twenty Brahmins at Bhownugger in the performance of certain religious ceremonies. Dadbâ also had visited Bhownugger shortly before his death to be present at the annual ceremony of the Râwul's worshipping the sea, and it was there that he was taken ill. The people of Sechore, putting these facts together, came to the conclusion that Narôobâ had employed the Brahmins to take away his brother's life by charms and that Nanceebâ, the mother of Narôobâ had put vetches, charmed for the purpose, among the flowers which were scattered upon the young chief during the celebration. Dadbâ's mother collected a crowd of persons, strangers and people of the country, Brahmins Jutees and Sukters, who were supposed to be possessed of skill in charms and offered them any sum of money she possessed to save the life of her son.

The essayist, from whom our account of these popular beliefs is mostly

derived was one of the Brahmins thus called in by the ranee. They were altogether about a hundred in number. The Brahmins sprinkled an image of Muḥā Dev, muttering a charm called 'the conqueror of death,' some of them worshipped "the Crane faced Deee, and other goddesses. A Waneeo, from Calcutta, who was present, distinguished himself by the variety of his resources. Prince Dadbā, however died notwithstanding all the means employed to prolong his life. It was then currently reported that Nāroobā had made a fire-sacrifice, in which he had offered goats with their mouths stuffed full of rice in the husk, and that the Brahmins whom he had employed had washed themselves in oil and blood. The principal of these Brahmins, a person named Geerjā Shunker was so apprehensive that the friends of the deceased prince would put him to death, that he procured five soldiers from Nāroobā to remain continually with him for his protection. He is to this day pointed at by people as the Brahmin who destroyed Prince Dadbā by his charms.

Many similar instances of the employment of 'Marun Muntra' are believed to have happened—in fact whenever a person dies a sudden death it is supposed that he has been destroyed by this charm. It is also believed that Marun Muntras have the power of causing trees to wither or rocks to split and of producing many other effects which it would be an endless task to describe.

"Mohun Muntras are described in the Shāstras, but the people of Goozerat it would appear have much more knowledge of the matter at the present time than the writers of these works were possessed of. Those who are skilled in the use of this charm will throw a jewel into a well and reproduce it again from another place and will mention the names of persons whom it might be supposed, they had never heard of. They will also burn clothes to rags and produce them again entire. They will cause a mango tree to spring up in a moment create a snake out of a piece of leather change pebbles into silver coins produce various articles from an empty hand and perform many other achievements of the like nature which the spectators believe impossible without the assistance of a Dev.

By the Stumbhun Muntra it is said an advancing army may be stopped the voice may be taken away from an instrument of music, the skill of an opposing d sputant snatched from him the course of running water arrested and a flying thief compelled to stand.

The following story is commonly told in regard to the "Ākurshun Muntra. —A certain ranee had sent her maid into the market to purchase some scented oil. The maid as she returned met a Jutee who asked permission to dip a straw into the oil and on her allowing him.

to do so stirred the oil, muttering the *Ikurshun Muntra* all the while. The maid, unaware of what had been done, carried the oil to her mistress, but the latter, having taken it into her hand, observed that the oil revolved in the vessel, and inquired of the maid who had met her on the road. The maid said that Gooroojee had dipped a straw into the oil, but that she had met no one but him. The ranees threw the oil upon a large stone, which in the night, owing to the power of the charm, travelled away to the Jutees convent. When the raja was made aware of what had happened, he put the monk to death.

It was by this charm, as we have seen, that Umur Singh Shewuro, the adviser of Bheem Dev II, "drew to himself men, women, and "Devs." His master also was accused of dealing in charms.¹

A certain raja, it is said, had two ranees. A Brahmin, gave to each of them a Wusheekurun note, in which he had written, "If the elder queen be preferred, it is all right, and if the younger be preferred then, too, it is all right. Both ranees were satisfied that they had obtained what they desired. The raja having got scent of the matter had the notes taken out of the lockets, and the contents of them read when they afforded matter for laughter. Similarly, persons pretending to occult science when consulted by women who were desirous of giving birth to sons, have been known to present them with charmed notes, which were not to be opened until the child was born. In these notes they wrote '*pootra nuheen footree*, which may be read, "not a son but a daughter or vice versa. Sometimes the wise man tells the father, under a pledge of secrecy, that his child will be a son, and the mother, under a similar pledge, that it will be a daughter. When the event occurs the disappointed party is informed that he or she had not faith and that the coming event was on that account concealed from them."

¹ *Ide* pp. 161-6.

² Andrew in his continuation of Dr. Henry's History of Great Britain p. 383, quoting Scot's Discovery of Witchcraft says: "The stories which our facetious author relates of ridiculous charms, which by help of credulity of created wonders, are extremely laughable. In one of them a poor woman is commended who cured all diseases by muttering a certain form of words over the party afflicted, for which service she always received one penny and a loaf of bread. At length, terrified by menaces of flames both in this world and the next she owned that her whole conjuration consisted in these potent lines, which she always repeated in a low voice near the head of her patient—

"Thy loaf in my han!

'And thy penny in my purse,

'Thou art never the better—

"And I—am never the worse."

The reader will recollect the use made of these lines in one of the closing scenes

We may describe one more charm, which is very commonly used in exorcising Bhoots it is a Buddhist charm, and is called that of Ghuntl Kurun Veer, or "the bell-eared spirit" The rites employed in the construction of this charm must be commenced in the light or the dark half of the month, according as the result sought to be obtained is innocent or noxious. The magician takes his place in a garden, a temple, or some well purified place in a house he must be quite private. He first washes his body, repeating this muntra —

Hring Hring Klong—praise to the water of Ganges !

Then he proceeds to dress himself in clean clothes muttering another muntra

Om, Hring, klong, praise to Anand Dev !

Next he worships the ground, saying

Om, Hring, Shring, praise to the earth and the other Devs !

He now seats himself and burns incense, lights lamps of oil and clarified butter, reflects upon Ghunta Kurun Veer, and draws upon paper or palmyra leaf a portrait of him with bells in his ears, around which he writes the following charm, which he repeats

"Om ! I praise Ghunta Kurun, the great Veer, the destroyer of all diseases. If eruptions on the body cause alarm, save us, save us, "mighty one" I from where thou standest, O Dev ! pictured amid

of the "Pride of Lammermoor" See also an oracular answer of this kind in Sir George Head's translation of Apuleius

It is told of the first of the English architects, that when he had completed the building of Windsor Castle he caused these words to be inscribed on one of the walls —

"This made Wykeham."

His enemies endeavoured to represent this as a proof of his arrogance but Wykeham adroitly explained his meaning to be, not that he had made the castle, but that the castle had been the making of him.

The answer given to Croesus when he marched against Cyrus is well known "Croesus by passing the Halys will overthrow a great kingdom" Croesus supposed by this that he should overthrow the power of the enemy but in reality he overthrew his own power In either event the oracle would have appeared true So also in Shakespeare —

"The Duke yet lives that Henry shall depose,
Put him outlive, and die a violent death."

Why this is just

Ad te Lucida Romanes incere fosse"

Second Part of King Henry VI, Act I. sc. 4.

"lines of letters, thence fly diseases of breath, bile, or phlegm. There
 "dread of the raja exists not. He whose ear receives the sound
 "of thy charms, in him Shâkeenee, Bhoot, Vjetâl, or Râkshus finds
 "no place to dwell—no unseasonable death is there for him; no snake
 "bites him; fire and thieves cause him no alarm. Hring! O Ghuntâ
 "Kurun, I worship thee! Tah, tah, tah, Swâhâ!"

This muntra must be repeated thirty three thousand times in forty-two days. Fire sacrifice is then performed, and the virtue of the charm is complete. The Ghuntâ Kurun charm, if worn in a locket, protects the wearer from all tyranny on the part of Bhoots, Prets, or mortal oppressors: it procures a man wisdom, brings his enemy into subjection to him; or even (which is sometimes a more difficult matter) subdues to him his own wife. It is sometimes posted against the wall of a house for the purpose of excluding snakes, rats, and other vermin, as well as Bhoots.¹

¹ Plutarch mentions the *Bulla*, which was suspended from the necks of the more noble Roman boys, as a *phylactery*, or "*preservative* of good order, and as it were a bridle on incontinence." But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their phylacteries as amulets or charms, which would keep or *preserve* them from evil. There is a remarkable passage in a rabbinical Targum, written about 500 years after Christ, which may both serve to illustrate what our Lord says, Matt xxiii 5, and to shew what was the notion of the more modern Jews concerning their phylacteries. It runs thus:—"The congregation of Israel hath said, I am chosen above all people, "because I bind the *phylacteries* on my left hand and on my head, and the *scroll* "is fixed on the right side of my door, the third part of which is opposite to my "bed-chamber, *that the evil spirits may not have power to hurt me*"—See Parkhurst's Greek Lexicon, also Bishop Patrick, and Calmet, quoted by D'Oyly and Maut, in a note on the passage in St. Matthew.

Many houses in Edinburgh, built previously to the Reformation, have legends over the door, such as "*In thee, O Lord is all my trust*," "*In Deo est honor et gloria*," "*Bliss be ye Lord in all his gifts*." They are said to have been placed there as charms or talismans, with a view to exclude evil spirits from the houses, and this tradition appears to receive confirmation from the circumstance that the name of the Deity is always introduced.—See Chambers's Traditions of Edinburgh.

"The early Christians," observes St Ephrem, "marked their very doors with "the precious and life giving cross," as the Jews before them had been in the habit of striking the lintel and the two side posts with the blood of the paschal lamb. We have ourselves frequently seen, in a Mohammedan house, scraps of the Koran pasted near the door to keep out the cholera.

In their expedition in search of the sources of the Niger, the Landers stopping at a village called Moussa, occupied a large round hut, which they thus describe (vol. I. p. 217).—"In the centre of it is the trunk of a large tree, which supports the "roof, it has two apertures for doors, which are opposite each other, and directly "over them, suspended from the wall, are a couple of charms, written in the "Arabic character on bits of paper, *which are to preserve the premises from being destroyed by fire*"—See also vol. II. of the same work, pp. 231—2.

The apparently meaningless and unconnected jargon of which these muntras are composed is notwithstanding said to be constructed and used according to a system possessing almost scientific regularity. Our author asserts that Bhoots are less numerous in the present day than they were formerly. One of the causes which are popularly supposed to have produced this effect is sufficiently amusing. 'Some ignorant people suppose that Bhoots fled away from the noise of the English drum, because on one side of it there is cow skin (at the sound of which the Hindoo Deities took to flight), and on the other side pigskin (which frightened away the Mohammedan divinities) and this they say is the reason that Bhoots have diminished in number and muntras proved false.' Similarly Cludius Buchanan in his journal of visits to certain churches of the St. Thome Christians tells us that he observed that the bells of most of their churches were placed within the building and not in a tower. The reason they said was this: when a Hindoo temple happens to be near a church the Hindoos do not like the bell to sound loud for they say it frightens their god.

In Russia a still more practical use is made of a similar religious charm. The travellers in many instances, particularly those of the public bazaars do not reside at the business premises (Hindoo like) which are thus left without protection but though a strong then-selves of all the precautions of bolts and bars, they trust less to them than to the superstition of their countrymen. They affix seals to their doors and window shutters and as St. Nicholas, the national saint is supposed to be peculiarly the protector of such securities, no thief would venture to commit the sacrilege of breaking them while bars and chains would offer no impediment of his violence. . . . In the days of paganism the worship of Mercury would have been analogous. —Russia, by Thompson Smith, Liller and Co. 1848.

Hindoo will sometimes stop their ears when they hear the Muezzins call to prayers. The Sikh go even more fully provided its being pronounced alone. *De Shore's Note on Indian Affairs*, vol. 1, p. 412.

When in the middle of the nineteenth century the Christian church secured through the instrumentalty of St. Anskar complete toleration in Jutland, it obtained amongst other privileges, the free use of bells which the heathen dread of sorcery would never before permit. The soul bell in England which was rung while the corpse was conducted to the church and during the bringing it out of the church to the grave is supposed to scare away the devils. —*De Brand's Popular Antiquities*. The Trolls have been almost all driven out of Scandinavia by the ringing of the bell in the church steeples and the horrors of L. L. any seem to have been rendered very insecure in their position from the same cause. —*De Hegeley's Fairy Mythology*.

NOTE A.

The following remarks upon the Bhoot Nibundh are from an article on "Dæmonic Possession, Oracles, and Medical Thaumaturgy in India," published in the first number of the Bombay Quarterly Magazine and Review, in October, 1850 —

"Previously to the appearance of the *Bhoot Nibundh*, a series of papers was commenced in the *Dublin University Magazine*, and has since been continued, though unfortunately at intervals too wide apart for the unity of the subject, on WARF, a term used among the Mahrattas to comprehend the whole field of pneumatology—*War* literally corresponding with πνεῦμα—under the spiritual machinery of a dual possession, possession malignant and dæmonic, possession beneficent and divine, though this apparent duality the writer maintains to be merely on the surface, and to indicate rather two stages of human culture; whether these different stages succeed each other at different periods, as regards the whole mass of society, or co-exist in its various component parts at one time, producing on the mass at different epochs, or on different classes of men at one and the same epoch, two very divergent spiritual impressions, from the same physical and psychological phenomena. The *Bhoot Nibundh* affords ample confirmation of the facts alleged in these papers on *War*, which were at first received with some degree of surprise, if not of incredulity, among European readers living far alike from the scene of such occurrences, and from that epoch of civilization in which alone they could have place, and who, from education, had been accustomed to a view of dæmonic possessions not perhaps in its inmost significance materially different from that taken by the writer, but extremely so as to the mode, the order, and the immediate instruments of the spiritual agency or influence,—(the dominion of that murderer from the beginning, who hath the power of death, and goeth about *sicut leo rugiens*, scourging and oppressing man under every form of permitted physical evil)—which all alike acknowledge to be exerted in these manifestations.

"Among the Cingalese the same beliefs and nearly the same processes obtain as among the Mahrattas and the people of Goozerat. An English clergyman, resident in Ceylon, who had long observed, with wonder and interest, the prevalence and influence of these singular ideas among the surrounding population, recognised in the descriptions of *War* the very phenomena which had so often attracted his attention in his own locality, and bore testimony to a traveller, whose letter is now before us, to the identity of the two systems.

"They are not, however, even at this day, wholly limited to India. The performances of the fasting chiefs of the Native American tribes, and of the Siberian magicians, as described by recent travellers, bear a considerable resemblance to those attributed to the Bhukts who court and attain to *War*.

"But perhaps the most singular and complete analogy to the Hindoo system of Bhoots is to be found in a quarter where we should have been little prepared to meet it in the nineteenth century. In the course of last year two or three long papers appeared in the *Dublin University Magazine*, on the Popular Superstitions of the Irish, and the details there given regarding the class of færies called STOPS, or earth deities, and their power over human bodies, exhibit a wonderful correspondence, not only in the general train of popular thought, but sometimes even in the most minute and singular particulars,—especially the possession of women, alienated consciousness, fevers, and other obstinate or anomalous kinds of

disease,—with those described in the *Ware* papers and the *Bhoot Nibundh*. It is both curious and satisfactory to see the facts stated in the first attempt to portray the daimonology of India, many of them of a very singular character, confirmed by parallelisms in places so remote from each other. We might indeed have expected *à priori*, that the daimonological creed, and manifestations witnessed in the villages of the Dekkan and Konkun, should have their correlatives in those of Brahminical Goozerat, and even in Buddhistical Ceylon, we might not have been violently surprised to discover analogous effects produced by violent religious, or rather fanatical excitement, among the sublime forests and cataracts which are the home of the Indian savage, or on the dreary steppes of Siberia, among races whom no ray of divine knowledge, or diviner love, has ever visited, but it is truly astonishing to find the very same beliefs prevailing, though under a supernatural drapery slightly different, in a Christian island so remote from Hindoostan,

‘——— partita del mundo, ultima Irlanda.’”

The original meaning of the word “Bhoot” is “an element.” Bhoots are not, in Goozerat at least, regarded as “devils,” (the idea of a spiritual arch-enemy of God and man having there no existence) but rather as *daemons*, “spirits of men or” “women deceased—human ghosts in fact,—still unhappily entangled in human” “passions, desires, or anxieties —

‘Alas ! poor ghost !’

“and seeking to inflict pain to practice delusion, or to enjoy pleasure, through” “the instrumentality of a living human body, of which they take temporary” “possession”

In other parts of India they are known under different forms. “The worship” “of demons” says the Abbe Dubois, speaking of the Hindoos of Mysore, “is” “universally established and practised among them. They call them *Bhuta*,” “which also signifies *element*; as if the elements were, in fact, nothing else but” “wicked spirits personified, from whose wrath and fury all the disturbances of” “nature arise. Malign spirits are also called by the generic names of *Pracha* and” “*Ditya*”

“In many parts we meet with temples specially devoted to the worship of” “wicked spirits. There are districts also in which it almost exclusively pre-” “dominates. Such is that long chain of mountains which extend on the west of” “the Mysore, where the greater part of the inhabitants practice no other worship” “than that of the devil. Every house and each family has its own particular” “*Bhuta*, who stands for its tutelary god, and to whom, daily, prayers and pro-” “pitatory sacrifices are offered not only to incline him to withhold his own” “machinations, but to defend them from the evils which the *Bhutas* of their” “neighbours or enemies might inflict. In those parts the image of the demon is” “everywhere seen represented in a hideous form, and often by a shapeless stone.” “Each of these fends has his particular name, and some who are more powerful” “and atrocious than others, are preferred in the same proportion.”

“All evil demons love bloody offerings, and, therefore, their ardent wor-” “shippers sacrifice living victims, such as buffaloes, hogs, rams, cocks, and the” “like. When rice is offered it must be tinged with blood, and they are also” “soothed with inebriating drinks. In offerings of flowers, the red only are” “presented to them.”

“The worship of the *Bhutas*, and the manner of conducting it, are explained” “in the fourth Veda of the Hindoos, called *Atharwana Veda*, and it is on this” “account very carefully concealed by the Brahmins.”

"I have very generally found that the direct worship of demons is most prevalent in deserts, solitary places, and mountainous tracts, the reason of which is, that in such parts the people are less civilized than those of the plains, more ignorant and timid, and therefore more prone to superstition. They are therefore more easily led to attribute all their misadventures and afflictions to the displeasure of their demon

"Many hordes of savages, who are scattered among the forests on the coast of Malabar, and in the woods and mountains of Kadu, Kuruberu, Soliguera, and Iruler, acknowledge no other deity but the Bhutas"

The following occurs in the tenth report of the German Evangelical Mission, in the same part of the country, printed at Bangalore in 1850 —

"At Uchilla, a village thirty miles to the north of Bangalore, a small congregation has been gathered within the last year, and a large piece of waste land was kindly granted to the Mission some time ago. Corajea Pujari, one of the great men of that neighbourhood, has given up his idolatry, destroyed his *Bhuta* temple, and come over to the side of the Gospel." Then follows the case of "Fakire, a Billavur," of the village of Bolma, who, after long deliberation, "at last felt love for the Gospel, but for another year kept perfect silence, until three weeks ago, when his parents desired him to worship the house *Bhuta*, by submitting himself to be possessed according to the custom. Then, at once, he declared that he would no longer so degrade himself,—that all this worship was "a lie and a sin."

The Rev Mr Caldwell in his most interesting account of the Shanars of Tinnevely (a country still further south than Mysore, and adjacent to Cape Comorin) seems to distinguish between "demons" of two classes the latter of which (though he still calls them "devils") almost exactly correspond with the Bhodts of Cozerat. The former, he says, are forms of Kâlee, and particularly of Bhadra of Kâlee, and are known by the name of "Ammen," or mother, their worship is marked by some disjunctive peculiarities, and probably resembles that of the *Mai de*, or local goddesses, the Loucherajee, the Kholeear, &c. of Cozerat, "a large majority, however, of the devils are of purely Shanar or Tamil origin, and totally unconnected with Brahminism in any of its phases or modifications," and of these he gives the following description —

"The majority of the devils are supposed to have been originally human beings, and the class of persons most frequently supposed to have been transformed into devils are those who have met with a sudden or violent death, especially if they had made themselves dreaded in their lifetime." See the case of Sooryamul of Chândancee, p 460. "Devils may in consequence be either male or female, of low or high caste, of Hindoo or foreign lineage. Their character and mode of life seem to be little, if at all, modified by differences of this nature. All are powerful, malicious and interfering, and all are desirous of bloody sacrifices and frantic dances. The only differences apparent are in the structure of the temple or image built to their honor, the insignia worn by their priests, the minutiae of the ceremonies observed in their worship, the preference of the sacrifice of a goat by one, a hog by another and a cock by a third, or in the a libation of libations of ardent spirits, for which Patnar demons stipulate. As for their abode, the majority of the devils are supposed to dwell in trees, some wander to and fro, and go up and down in uninhabited wastes, some skulk in shady retreats. Sometimes they take up their abode in the rude temples erected to their honor, or in houses, and it often happens that a devil will take a fancy to dispossess the soul and inhabit the body of one of his votaries, in which case the personal consciousness of the possessed party ceases, and the

"screaming, gesticulating and pythonizing, are supposed to be the demon's acts." Bhoots are to be met with it would appear, also, in northern Hindoostan — "Besides these drawbacks to the holding office in Chota Nagpore," says a writer on the north western provinces in India, "there was another and to some minds, a much greater evil to be incurred. The belief in spells incantations and magic, is rife throughout all India, nor are the most educated free from this delusion. It is universally credited in the more civilized parts of the country that the people of the south are powerful in spells, and that among the hills and forests, ghosts or 'bhoots,' a kind of mischievous devils, abound." Bishop Gobat in his "Journal of a Residence in Abyssinia," alludes to the belief prevalent in that country, in a race of "Sorcerers" (as he terms them), called by the natives "Boudas."

It is supposed that these Boudas "render themselves invisible at pleasure that when any one kills an ox &c., he often finds an empty part in it, or full of water, which ought to have been filled with flesh—it is the Boudas who have eaten it, that men, without illness and with a good appetite become like skeletons—they are internally devoured by the Boudas, and, especially, that hyenas are often killed whose ears are pierced, sometimes even they have earrings. The Abyssinians believe that the greater part of the hyenas are Boudas metamorphosed, and that persons, under the influence of Boudas, utter cries resembling the howling of the hyena. They believe also that all the Falashas (a tribe of Jews) many Mussulmans and even some Christians are Boudas. Dr Gobat relates that, when he was suffering from a violent attack of fever, he was supposed by the persons who attended him to be under the influence of these sorcerers. It appears that the Bishop was successful in persuading the people about him that there were really no human beings who could make themselves invisible or assume the form of hyenas to prey upon their fellow men but that he was unable to persuade them that Boudas did not exist, or that they had not the power of occasioning diseases. Dr Gobat was perhaps, by no means curious in examining what the theory of these Abyssinians really was but from the replies which he has reported to his arguments it appears probable that the people believed in other Boudas besides these human ones, and identified them with the demons or evil spirits of the New Testament. The similarity between Bhoots and Boudas in both name and character, suggests the inquiry whether both may not have had a common origin in the days of the now almost forgotten traffic between the shores of India and the once powerful Abyssinian empire.

Dr Gobat remarks, (and it is an illustration of the practical effect of superstition in rendering people unhappy) that the Abyssinians are usually of a sprightly character "but when they are indisposed they are doubly miserable from, the idea that they are under the influence of sorcerers and evil spirits."

Nathaniel Pearce, in his "Small but true Account of the Ways and Manners of the Abyssinians" published in vol. iii. of the Transactions of the Literary Society of Bombay, has the following on the same subject —

"There are various kinds of complaints in Abyssinia, which, they say, are caused by the devil, one of which I shall give a true account of. One called *hufir* in Tegni and *tubik* in Ammerret. I think myself is only convulsions, similar to people I have seen troubled with fits in my own country, but they say to the contrary, and will have it that the complaint is caught from the people who work in iron, such as make knives, spears, ploughshares, &c., and those who work in

1 Denares Magazine, vol. iii., p. 340—Article, "Recollections of an official visit to the Ramguri District."

"making earthenware Those people all go by the name of *buder* and *tubb h*, and
 "are hated worse than Mussulmen, and, though they profess the Christian religion,
 "they are not allowed to receive the Sacrament"

Pearce then goes on to describe the *tegrétier*, another complaint in regard to which
 he admits that he thinks "the devil must have some hand in it" It may be noted
 that *tubbis* and *buders* are probably transpositions merely of the same word

On the subject of Fetish possessions in Africa, vide "Lander's Travels," vol. II.,
 pp. 120, 123—126, 231 *

The following contains an account of Bhoots in Tonquin —

"*Tay bou* (in *Tonquin*, in the *Indies*, towards *China*), the name of one of the two
 "great magicians, who makes the people believe that he can foretell things to come,
 "so that, when they desire to marry their children, to buy any land, or undertake
 "any considerable business, they consult him as an oracle.

"He keeps a book filled with the figures of men, beasts, circles and triangles,
 "and three pieces of brass, with some characters on one side only these he puts
 "into three cups, and, having shaken them, throws them out upon the ground,
 "and, if the characters lie uppermost, he cries out that the person will be the hap-
 "piest person in the world, but if, on the contrary, they lie undermost, it is ac-
 "counted as a very bad omen

"If one or two of the characters lie uppermost, then he consults his book, and
 "tells what he thinks, he also pretends to know the causes of distempers, when
 "they then consult him a request to him by the *Tay Ban* (*Phou?*), and pretends to
 "call the souls of the dead out of the bodies to which they are troublesome

"*Tay Phou Thony* (at *Tonquin*) the name of the other *magician*, to whom they
 "have recourse in their sickness, if he says the devil is the occasion of the distem-
 "per, then he orders them to sacrifice, offering him a table well furnished with rice
 "and meat, which the *magician* knows how to make use of, if, after this, the sick
 "does not recover all the friends and kindred of the sick person, with several sol-
 "diers, surround the house, and discharge their muskets thrice to frighten the evil
 "spirit away

"The *magician* makes the patient (especially if a seaman or fisherman lies sick)
 "sometimes foolishly believe that he is troubled by the god of water, then he or-
 "ders that tapestries be spread and huts built, and good tables kept for three days
 "at certain distances from the sick man's house to the next river, to induce this
 "daemon to retire and see him safe into his dominions again.

"But the better to know the cause of these distempers, this *magician* sends
 "them very often to the *Tay-Bou*, who answers that they are the souls of the
 "dead that cause the sickness and promises that he will use his art to draw off
 "these troublesome ghosts to himself and make them pass into his own body (for
 "they believe the transmigration of souls), and when he catches that ghost that
 "did the mischief he shuts it up in a bottle of water, until the person is cured, if
 "the person recovers, the *magician* breaks the bottle and sets the ghost at liberty
 "to go whither it will. And if the person dies, after the *magician* has enjoined the
 "ghost to do no more harm, he sends it away — *N Bailey's English Dictionary*,
 by Mr Buchanan fifth edition. London W Johnston, Ludgate-street, 1760

As Bailey's work is not now very common, we take the present opportunity of
 quoting from it the following curious and interesting article on the transmigration
 of souls, which contains much that is to our purpose —

"Metempsychosis—the transmigration of souls from one body to another, what
 "ever the modern Jews may say of it, it is not taught in any place either of the
 "Old or New Testament.

"There is great probability that the Jews imbibed this notion in Chaldea, during

" their long captivity in Babylon, or from that intercourse they had with the Greeks, who themselves had borrowed it from the Orientals. It is certain that at the time of Jesus Christ this opinion was very common among the Jews. This appears plain from their saying that some thought Jesus Christ to be John the Baptist, others Elias, others Jeremias or some of the old prophets. And when Herod the tetrarch heard speak of the miracles of Jesus Christ, he said that John the Baptist, whom he had beheaded, was risen again.

Josephus and Philo, who are the most ancient and the most knowing of all the Jews, next to the sacred authors, now extant, speak of the metempsychosis as an opinion that was very common in their nation. The Pharisees held according to Josephus, that the souls of good men might easily return into another body after the death of that they had forsaken. He says elsewhere that the souls of wicked men sometimes enter into the bodies of living men, whom they possess and torment. Philo says that the souls that descended out of the air into the bodies which they animate return again into the air after the death of those bodies, that some of them always retain a great abhorrence for matter and dread to be plunged again into bodies, but that others return with inclination, and follow the natural desire of which they are influenced. The Jewish doctors wrap this doctrine up in obscure and mysterious terms. They believe that God has determined for all souls a degree of perfection to which they cannot attain in the course of one life only, that they are therefore obliged to return several times upon the earth and to animate several bodies successively, that they may fulfil all righteousness, and practice the commandments, both negative and affirmative without which they cannot arrive at the state to which God intends they should come. Whence is it, they say that we see some people die in the most vigorous time of their youth? It is because they have already acquired their degree of perfection, and have nothing remaining to be done in a frail and mortal body. Others, like Moses, they say die with reluctance because they have not yet accomplished all their duties. Others, on the contrary like Daniel die with satisfaction, and even desire death, because nothing remains for them to do in this world.

The Metempsychosis or revolution of souls is performed after two manners. The first is when a soul comes into a body already animated—thus it was that Herod the tetrarch imagined that the soul of John the Baptist was entered into the body of Jesus Christ in order to work miracles. At other times they say souls enter into other bodies already animated there to acquire some new degree of perfection which they wanted—thus they said the soul of Moses to be united to that of the Messiah &c. The second manner of transmigration is when a soul enters into a body newly formed either to expiate some crime it had committed in another body or to acquire a greater degree of sanctity. The Jews think this revolution is performed at least three or four times. They say that some souls of a more exalted nature have a great contempt for matter and do not return to animate bodies but with great reluctance. Others, that are more gross and carnal, always preserve an inclination towards the body and return thither often without any reason but to gratify this desire. They even extend this transmigration to brute beasts and to inanimate things and the number is not small of those that maintain this opinion. The most famous of the Jewish doctors have held it, and pretend that Pythagoras, Plato, and Virgil and the ancient philosophers that espoused it, had derived it from the writings of their prophets.

This notion is very ancient in the East. The Chinese teach that Yekish, an Indian philosopher, who was born about 1000 years before Jesus Christ, was

"the first broacher of this doctrine in the Indies; that from thence it spread into China, in the 56th year after Jesus Christ. The Chinese pretend that Xekiah was born 8000 times, and that at his last birth he appeared in the form of a white elephant. It is upon this principle that the Indians and Chinese are so little scrupulous of putting themselves to death, and that they so often kill their children when they find themselves under any difficulty of maintaining them. It is related that a king of this country having had the small-pox, and seeing his face to be much disfigured, could not endure any longer to live under such a frightful figure, but ordered his brother's son to cut his throat, who afterwards was burnt. The story of the Indian philosopher, Calanus, is well known, who burned himself in the time of Alexander the Great. The Indians look upon death with much indifference, being persuaded of the metempsychosis, which passes among them as a thing not to be doubted. Hence it is that they abstain from killing any living creature, for fear of violating the souls of their fathers, or of some near relation inhabiting those animals. They do not so much as defend themselves against wild beasts, and charitably redeem animals out of the hands of strangers who are about to kill them."

NOTE B

As a witness in favour of the philosophic and incredulous view, we may call Bentham. "If, says that author, we go deeper into the human breast, we shall find in it a secret disposition to believe the marvellous as if it extended our power and gave us the command of supernatural means. Besides, when these beings of pure creation are the subject, reason is not sufficiently unbiassed to scrutinize the testimony. Fear comes in the way, doubt appears dangerous, we are afraid lest we offend these invisible agents, and there are numerous stories in the public mouth of the vengeance which they have taken on unbelievers. These are the causes which have established the belief in spectres, ghosts, *possessed persons*, devils, vampires, magicians, sorcerers,—all those frightful beings who have ceased to play a part in courts, but still appear in the cottage."

The effects to which a perverted belief in supernatural agencies may lead has been described by Heber, in his usual mellow and musical tones, but he is far from recommending on that account an incredulity which is opposed to the highest of all authority—

"A belief in evil spirits, whether true or false, is one of a gloomy and disquieting character. It is one which may produce the worst results when indiscreetly and too curiously contemplated. It has drawn some into the most loathsome guilt, and plunged others into the acutest suffering, it has been the usual source of religious and magical imposture, and its abuses may be traced through innumerable shades of human misery, from the fears of childhood to the ravings of frenzy. . . .

"But," continues the same author, "if in the history of the supposed demoniac of Gadara, we apprehend no other person to be concerned but our Lord and His distracted patient, if it were no more than the diseased imagination of the sufferer which answered in the demon's name, and if it were the ravings of frenzy only which desired that his tormentor might take shelter in the swine, can we suppose that our Lord, not content with simple acquiescence, not content with conforming his speech to the hallucination of the frantic man, would, by afflicting the herd with a like disease, have miraculously confirmed the delusion."

"In this reasoning age," says Bishop Horsley, "we are little agreed about the cause of the disorder to which this name, possession, belongs. If we may be guided by the letter of holy writ, it was a tyranny of hellish fiends over the

"imagination and the sensory of the patient. For my own part, I find no great difficulty of believing that this was really the case. I hold those philosophizing believers but weak in faith, and not strong in reason, who measure the probabilities of past events by the experience of the present age, in opposition to the evidence of the historians of the times. I am inclined to think that the power of the infernal spirits over the bodies as well as the minds of men suffered a capital abridgement, an earnest of the final putting down of Satan to be trampled under foot of men, when the Son of God had achieved His great undertaking, that before that event men were subject to a sensile tyranny of the hellish crew, from which they have been ever since emancipated. As much as this appears to be implied in that remarkable saying of our Lord, when the seventy returned to him expressing their joy that they had found the devils subject to themselves through His name. He said unto them 'I beheld Satan as lightning fall from heaven.' Our Lord saw him fall from the heaven of his power what wonder then that the effects should no longer be perceived of a power which he hath lost? Upon these general principles, without any particular inquiry into the subject, I am contented to rest and exhort you all to rest, in the belief which in the primitive Church was universal, that possession really was what the name imports. Be that as it may, whatever the disorder was, its effects are undputed,—a complication of epilepsy and madness, sometimes accompanied with a paralytic affection of one or more of the organs of the senses, the madness in the worst cases, of the frantic and mischievous kind.

"There is one objection to this view of the matter which may still be urged," says a more modern author, "namely that if this possession is anything more than insanity in its different forms, how comes it to pass that there are no demoniacs now? that they have wholly disappeared from the world? But the assumption that there are none, is itself one demanding to be proved. * * *

"Certainly in many cases of mania and epilepsy there is a condition very analogous to that of the demoniacs, though the sufferer, and commonly the physician, apprehend it differently.

Our next extract brings the matter very nearly home—

"Moreover, we cannot doubt that the might of hell has been greatly broken by the coming of the Son of God in the flesh and with this a restraint set on the grosser manifestations of its power. I beheld Satan as lightning fall from heaven.' His rage and violence are continually hemmed in, and hindered by the preaching of the Word and ministration of the Sacraments. *It were another thing even now in a heathen land*, especially in one where Satan was not left in undisturbed possession, but wherein the great crisis of the conflict between light and darkness was finding place through the first incoming there of the Gospel of Christ. There we should expect very much to find, whether or not in such great intensity, yet manifestations analogous to these. In a very interesting communication from India, Rhenius, the Lutheran missionary, gives this as exactly his own experience there—namely, that among the native Christians, even though many of them walk not as children of light yet there is not this falling under Satanic influence in soul and body which he traces frequently in the heathen around him, and he shows by a remarkable example, and one in which he is himself the witness throughout, how the assault in the name of Jesus on the kingdom of darkness, as it brings out all forms of devilish opposition into

1 Trench on the Miracles, in his chapter on "The Demoniacs in the country of the Gadarenes," to which we must refer our readers for a full account of the matter

"fiercest activity, so it calls out the endeavour to counterwork the truth through men who have been made direct organs of the devilish will."

"These possessions," says, however, another authority, "are not restricted to professed heathens. We have met with several cases amongst persons who had recently placed themselves under Christian instruction, and a few amongst native Christians of longer standing, in which all the ordinary symptoms of possession, as recognised by Shanars, were developed. This corresponds, I believe, with the experience of most of the missionaries in Tinnevely. The relatives in such cases do not think themselves at liberty to attempt to exorcise the demon in the usual way. Accordingly, the missionaries have sometimes been sent for to try the effect of European remedies, and when they have interfered have generally succeeded, to the people's satisfaction as well as their own. Some of the possessions yield by degrees to moral influences and alternatives, but in the majority of cases the most effectual exorcism is—tatar-emetic."

"I do not contend that real demoniacal possessions never occur in heathen countries. Where Satan rules without opposition, and where belief in the reality and frequency in the possessions is so general, it is natural to suppose that there must be some foundation for the belief. Popular delusions generally include a fact. My mind is open to receive evidence on the subject, and considering the number of astonishing cases that almost every native says he has been told of by those who have seen them, I had hoped some day to witness something of the kind myself. But I have not yet had an opportunity of being present where preternatural symptoms were exhibited, though I have sought for such an opportunity for nearly twelve years, the greater part of the time in a devil-worshipping community. This is the experience, as far as I have heard, of all British and American missionaries, with the exception of one dubious case. Our German brethren seem to have been more fortunate."

Mr Caldwell and his friends, we may add, perhaps sought for too much evidence.

CHAPTER X.

THE STATE AFTER DEATH—HADES—PARADISE—FINAL EMANCIPATION

THE mourners assemble on the evening of the funeral at the house of the deceased, where a Brahmin reads to them the Gurood Pooran; they come together every succeeding evening until this scripture has been read through. Therein Krishn has revealed to Gurood many tests by which the destination of the spirit after death may be infallibly ascertained. Some souls, as the deity has declared, pass at once to Paradise, others attain less perishable joys in the company of the finally emancipated. Of these highly favored beings we shall shortly have to speak, but we turn, for the present, to those more numerous

¹ The Rev R. Caldwell, B.A., in his Sketch of the Tinnevely Shanars.

spirits who tread the frequented pathway which leads to the gate of Yuma

The souls of those who have not secured for themselves an unquestioned right of admission to either of the upper worlds are fated to pass through the valley of the shadow of death, and to appear before the judgment seat of the sovereign of Hades. According to the predominance of their good deeds, or their crimes they travel it would seem along roads of comparative comfort, or of various degrees of torment. The authors of the *Yōorān*, being apparently of opinion that the human mind is more easily acted upon through its fears than through its hopes have confined themselves almost exclusively to the description of the latter.

On the thirteenth day after decease the Pret, or newly-em-bodied spirit is compelled by the emissaries of Hades to set forth on its journey towards Yumpoor. Its attendants aggravate the miseries of the wicked soul by their threats and upbraidings. They cry to the Pret: Come quick evil one! We will carry you to Yuma's door, we will cast you into *Koombheepāk* or some other hell! Amidst such terrible omens the Pret, groaning Alas alas pursues its melancholy route, straining its ear to catch the lamentations of its friends, to which it clings as to the last bond connecting it with earth until increasing distance renders the mournful sound inaudible.

The city of Yuma is to the south below the earth and eighty six thousand *yojuns*¹ from it. The roads by which the souls of the wicked are conducted thither are strewn with thorns which lacerate the feet or paved as if with heated copper. Along these painful ways where no tree offers its shade to the weary traveller by day, and where no kindly hand guides him during the hours of darkness, the Pret is urged without any repose. He cries Alas! alas! O my son! and reflects upon his crimes *in harḥ gṛāde + o gifts to Brahmins*. The servants of Yuma heap upon him annoyance dragging him along as a harsh keeper drags a monkey. He groans within himself: I have given nothing to Brahmins. I have offered no fire sacrifice. I have performed no penances. I have neglected the worship of the Devas. I have paid no respect to Gungā's streams, which give liberation! Now O body suffer the recompense of your deeds. And again I have constructed no place of water where there was need of it for men birds or animals, I have prepared no pasturage for cattle. I have given no ordinary gifts no

¹ The *yojun* is a measure of distance which different authorities make equal to four miles and a half or to nine miles.

gifts to cots; I have presented no one with the Veds or with the Shâstras. Even the virtuous actions which I performed have not remained in my possession!"

On the eighteenth day of its journey, the Pret arrives at Oogrâpoor, the first of the sixteen cities which stud the road to Hades. It is uninhabited entirely by Prets. There is a river there called Pooshp Bhudrâ, and a large fig-tree beneath, where the servants of Yuma halt a day. Here the Pret receives such offerings as its relatives have presented in Shrâddh, or, if less fortunate, sits solitary, lamenting and upbraiding itself with its neglect in having failed to provide for this sad journey through a land where nothing can be purchased, and where there is no one who gives.

Another fortnight brings the Pret to Sourceepoor, where Raja Jungum rules, who is as terrible as the Angel of Death. The trembling Pret makes here another halt, and receives the benefits of the Shrâddh performed that day upon earth. From this place, passing in its way the cities called Wurendra, Gundhury, Siddhagum Kroor, and Krounch, the Pret proceeds to Vichitrâ nugger, travelling day and night through a thick jungle, sometimes annoyed by a rain of stones, at other times oppressed with blows struck by invisible hands. Vichitrâ Raja, who is the brother of Yuma, rules in this city. When the Pret has left Vichitra nugger it encounters the most appalling part of its journey—

"Hinc via Tartarei que fert Acherontis ad undas."

It now takes the road to Vjeturunee, and it has also to endure the horrors of the Ushee putra Wun, a forest whose ever falling leaves are long and sharp as sword blades.

"The description of the mighty river, Vjeturunee, is," says Krishn, "a thing terrible to hear." The Pret, arriving at its banks, shrieks with agony when it beholds a river one hundred yojuns broad, whose sands are formed of the flesh of men and whose fetid streams, flowing with human blood and the filthy matter which exudes from ulcers, simmer as butter melting on the fire. In the river's bed, pools and rocks alternate, its depth is prodigious, and buoyancy deserts its floods when they are invited to sustain the sinner. Worms and lice abound therein, alligators and all monsters which infest the waters. The sky glows like a furnace, and for the unprotected sinner no shade is there but such as is to be derived from the out stretched wings of carrion birds which sail in the air, and vultures whose beaks are iron. "O Gurood!" has Krishn exclaimed, himself apparently trembling at the horrors of the scene, "O Gurood! twelve suns pour forth, in that

"fearful place, a heat such as shall be that of the conflagration of the world."

Amidst these scenes of horror certain sinners, and in particular those who have neglected to employ any means for securing their passage across Vycturune^a remain for ever. Those who are less miserable are received into the boats of a thousand Kyewurtts, who ferry them across the stream.

The cities which remain to be visited by the Pret, who has escaped the horrors of Vycturune^a are named Puhwipud, Dookhud, Nindakrund Sontupt Koudra, Piyowurshun Sheetadya and Lahoo Bheetee. In this latter it arrives at the end of a year's journey. Here by the virtue of the sixteen shriddhis, it obtains a new body, which is as high as from the elbow of a man to the tip of his finger and at the same time the old body, which has been so far the travelling companion of the soul vanishes, "as the divinity passed from Purshoo^b rām when he crossed weapons with Rām."

At this time the Supindee Shriddhi should be performed, which, in some cases appears to produce actual emancipation. The soul rests in Lahoo-Bheetee and obtains a cessation of misery in proportion to the value of the religious gifts which it had presented while on earth.

One more stage, and the soul beholds spread before it the huge city of Yuma extending to a length of one thousand yojuns. At the entrance thereof, surrounded by an iron wall towers the mansion of Chitrageopt. On a magnificent throne studded with pearls, sits this first of the servants of Yuma—like Azriel the Arabian angel of death counting the time which is allotted to human life, and recording the good deeds and the crimes of mortals. Around the residence of their chief dwell the ministers of human suffering Jwur, Lootā, Vashphotuk, the spirits of fever, leprosy, small pox, and all the other diseases which afflict mankind as of old they dwelt in the realms of the long since dethroned sovereign of Erebus—

^a Vestibulum ante ipsum primisque in faucibus Orci

^b L. et cet. ult. ces. pos. ere cub. l'a. cure.

^c Pallentesque hab. tant Mori trist. s. que Senectus

Lt. Metus, et malesuada Fames, ac turp. s. Ligestas,

^d Terrib. les. v. su. formæ

These, all of them are the satellites of Chitrageopt and the messengers who at his bidding beckon the soul to Hades.

Yuma's city contains a celestial colony of Gundhurys and Upsuras. Thirteen Shruwuns, sons of Brumhā, keep its gates. Their privilege

it is to travel, Hecate-like, through heaven, earth, and hell; and upon them distance has no power in regard of either sight or sound. Such are the sentinels of Chitrâgoopt, who keep him informed of the actions of mortals. Their wives are of equal power with themselves. The Shruwuns, however,—for the mind which formed the Poorâns can conceive no being, reach he to whatever height of majesty, to be superior to such allurements,—are described as capable of being conciliated by certain gifts. One of them in particular, who bears the illustrious name of Dhurum-dwuj, or “Banner of Justice,” is represented as speaking on behalf of the souls by whom he has been propitiated with gifts of the seven kinds of grain.

The palace of Yumâ is fifty yojuns long, and twenty yojuns high. It is covered with jewels, the sweet sound of bells echoes through its courts, garlands of flowers ornament its doors, and flags wave over its battlements. Within, seated on a massive throne, the monarch of Patal receives the souls, who are marshalled before his judgment seat to the sound of the warlike conch shell. The good behold in him a majestic sovereign, but to the eyes of the wicked, who tremble at the sight, he appears as a hideous fiend. Rising from his throne, he welcomes the former with respect, and soon dismisses them to the regions of Paradise, but, frowning upon the latter, he delivers them to his ministers, that they may cast them into the pits of hell, and there confine them,

“ to fast in fires

“ Till the foul crimes, done in their days of nature,

“ Are burnt and purged away.”

The pits of hell are eighty four hundred thousand in number; the principal hells are twenty-one, whose names are Rouruv, Muhâbheiruv, Tâmeesur, Undhâtâmeesur, Koombhcepik, and others. The spirits having there suffered certain punishments, obtain bodies of four classes, each class of twenty one hundred thousand kinds,* such as “Induj,” or bodies born of eggs, “Oodbhuj,” which grow as vegetables, “Sweduj,” which are generated of fluids, “Jurayooj,” which are produced by the conjunction of male and female.

Of the spirits whom Yumâ dismisses to the upper worlds, some pass to Swerga or Dev Lok, others, who have little virtue, remain among the unclean Devs, of which class are the Yukshes, Bheiruv, Vyâtâls, the Bhoots† which follow Shiva, and others. Female souls

* That is to say, perhaps, four classes of one hundred thousand apiece, in each of the twenty-one principal hells.

† Not to be confounded with the Bhoot which has been already described, and which is a far inferior spirit.

of little virtue become Yuksheenees, Shakeenees who follow Doorgi, and other unclean Devees. The residence of the unclean spirits is Bhoowur Lok, which is immediately above the earth. Above Bhoowur-Lok again is Swerga, the Paradise of Indra, which requires a more particular description.

The author of "Curiosities of Literature" has placed among apparently ridiculous titles of honor bestowed on princes that of the Kandyen sovereign of "Dewo" (Dev), or, as he interprets it, "God." When Mr. D. Israeli saw something absurd in the application of this title to a king he no doubt understood it in none of its less important meanings, but in that of the Supreme Being, the Sovereign of the universe.

The word Dev has not usually this exalted meaning. It is applied, as we have seen, to other sovereigns than the Kandyen, in much the same sense in which the title of Divus was applied to Julius or to Augustus, by the Romans, and indifferently to those monarchs whose names, like that of Koomâr Lal, are cherished by their countrymen, and to those who have, like his bloody successor, after a reign of oppression and violence, 'departed without being desired.' The meaning, however, which is usually conveyed to the mind of a Hindoo by the word "Dev," is, first, indefinitely a dweller in any one of the upper worlds, and, secondly, more particularly an inhabitant of Swerga.

It is to Shiva or Vishnôo alone that prayers are made for that release from the continuing round of transmigration which is called "Moksh," or emancipation. In former days these divinities were not

¹ See Manu ii. 76. Also, Prince of the power of the air "Julers of the darkness of this world." St. Paul to the Ephesians, ii. 2 and vi. 12. On the latter passage Mr. Vajpy has the following—

"It was a Jewish and popular opinion, which, as Mr. Mede observes, St. Paul was disposed to approve, and Scripture seems to countenance that the air or celestial regions were inhabited by the evil spirits."

Mr. Vajpy alludes to this in *Paradise Lost*, book x., l. 180—

- "So spake the sons of Eve, then vent forth
- "When Jesus, son of Mary, second Eve
- "Saw Satan fall like lightning from heaven,
- "Prince of the air then rising from his grave
- "Spoke prince powers and powers triumphed
- "In open show and with ascension high
- "Cast thy fallen crew through clouds
- "The mortal coil of sin long untried
- "Whom he shall tread at last and tread feet"

opposed to each o'her "The poet," says Chund Bhārot, at the commencement of his epic,

"has celebrated the praises of Haree,
 "In the same strain he has also extolled Hur
 "Who pronounces Esh and Shām to be his inel,
 "That man will depart to Hell.
 "Higher than the high is the great splendor
 "Which pertains to Nityan.
 "Never shall he approach it
 "Who reviles Mukeshwar!"

But in the present day no individual addresses himself to both of these divinities. He must hold to the one and reject the other into a subordinate position. Thus it is practically the case that no Hindoo can apply the word Dev, in its sense of God, to more than one being.

Three hundred and thirty millions of Devs are, however, spoken of in the Hindoo scriptures. These are the occupants, at one particular point of time, of Swerga, the Paradise over which Indra rules—they are so far, however, from being gods that they are represented as envying those who precede them in the attainment of emancipation,¹ and it is only by straining the term that the title of King of Immortals can be applied to Indra. "These," saith the Gēta,
 "having through virtue reached the mansion of the King of the
 "Soors, feast on the exquisite heavenly food of the gods (Devs), they
 "who have enjoyed this lofty region of Swerga, but whose virtue is ex-
 "hausted, revisit the habitation of mortals."² They are among those transient things of the poet's—

'whose flowing pride, so fading and so fickle,
 'Short Time doth soon cut down with his consuming sickle.'

They are not irrevocably stationed in Paradise, nor exempted from the necessity of being again born into this mortal world, and of undergoing, perhaps, repeated transmigrations. Their tenure of Swerga exhausted, they descend to earth, and their character of Dev is again clothed upon with that of mortal man. Hence, when the Hindoos behold a meteor falling from heaven, they believe that it is a Dev who has enjoyed the happiness which was the reward of his virtuous life in a former birth, and is now returning, with, alas! but feeble reminiscence of his more blessed state, to be reborn upon this earth.

¹ Moksh, that is, higher than Swerga.

² Vide Sir William Jones's Works, vol. xiii, p. 295

³ Vide p. 169

Indra himself reigns only for a season, and then gives place to some other whom a hundred Ushwameds have fitted to fill the throne of heaven. He is, notwithstanding during the duration of his power a sublime sovereign, the arch of Iris is his bow, the lightning is the glitter of his brandished weapons, and the deep-voiced thunder the rolling of his royal drum.

In the endeavour to realize the idea of a future state of happiness human conception has never risen beyond the assembling into one place of the objects which men hold most dear in the present world.

Instead of using these merely as analogies which might help them to some vague conception of those, they take them for specific earnestness of the others. The Hindoo conception of Swerga does not violate the general rule although its inadequacy seems to have been perceived by its authors. The second of the four means of attaining perfection indicated by the Vedânt-sâr is the cultivation of a distaste of all sensual pleasures and even of the happiness enjoyed by the gods (Devs). In the city of Umurawutee the capital of Swerga grows the tree of desire which confers upon the denizens of Paradise the power of obtaining for themselves or others whatever in that or the lower Loks they seek to possess and thus procures for them such honors as are derivable from the prayers of mortals for objects of terrestrial enjoyment. It is for these only that the Devs of Swerga are worshipped.

The Devs obtain during their allotted term bodies ever youthful and incapable of pain. Their food is umrut or ambrosia. Kamdheeroo supplies them in perfection with all those products of the cow,

1 *I de Sermons chiefly expository by Richard Edmond Tyrwhitt M. A. Oxford: J. H. Parker 1847. Vol. 1. pp. 537—540.*

Perhaps as good an illustration as can be readily selected of the truth of this remark is furnished by the following passage from the Desat'r an apocryphal work purporting to be Sacred Writings of the Ancient Persian Prophets. Though the work be a forgery the conception of heaven will be admitted to be eminently Persian —

In the heavens there is pleasure such as none but those who enjoy it can conceive. The lowest degree of enjoyment in heaven is such as is felt by the poorest of men when he receives a gift equal to this whole lower world. Moreover the pleasures that arise in it from the beauty of wives, and handmaids, and slaves, from eating and drinking from dress and *fine carpets* and commodious seats is such as cannot be comprehended in this lower world. To the celestial bounty of the Most High Mezdâm hath vouchsafed a body which admitteth not of separation which doth not wax old and is susceptible of neither pain nor defilement — In the name of Lareng!

2 *Inde Ward's Hindoos, vol. 1. Introduction, p. v.*

which are so indispensably necessary to Hindoo happiness. The Gundhurs entertain them with celestial music. Nor are they deprived of the pleasures of love. As the Arabian Paradise has its Hovris, and the Hall of Odin its Valkyriors, so the more ancient heaven of Indra boasts of its Upsurās. Like the virgins of Valhalla, the choosers of the slain, the Upsurās continually hover above the field of battle, ready to convey to Swerga the warriors who pass to heaven through its carnage. Nor is the zeal of the Rajpoot chiefs less sustained by faith than that of the soldiers of the crescent, who—

“ Risk a life with little loss,
 “ Secure in Paradise to be,
 “ By Hovris loved immortally ”

It is not, however, the death of the soldier¹ alone, which entitles to canonization as a Dev. He who dies at Broach, Prubhās, Sidhpoor, or Aboo, attains to the heaven of Indra.² It is, however, the faithful only to whom these promises apply. *The wicked slaughterer of Nerbudda* He who settles annual grants upon priests carries with him to Paradise his father and mother, and the progenitors of both

¹ The following is extracted from an account given at the time by a French party who humanely employed themselves in relieving wounded Russian soldiers as they lay on the field of Inkermann — “ A Pole, belonging to the Foreign Legion, who happened to be present, asked some questions of the poor men. “ They informed him that their popes and their officers had assured them that the “ pagan enemies of the Holy Church of the Autocrat caused the Russian prisoners “ to be put to the most frightful torture, and that such of the children of the Czar “ as died in the sacred war would mount straight to Paradise, unless they were in “ a state of sin, and in which case they would be again born in their own country. “ “ The most renowned site of these Mongol sepulchres is in the province of “ Chan Si, by the famous Lama convent of the Five Towers, the ground is said “ to be so holy, that those who are interred there are sure to effect an excellent “ transmigration. This marvellous sanctity is attributed to the presence of old “ Buddha, who has had his abode there, within the centre of a mountain, for some “ ages. In 1842, Tokowra, of whom we have already spoken, transported thither “ the bones of his father and mother, and had, according to his own account, the “ happiness of viewing Buddha face to face, through a hole not larger than the mouth “ of a pipe. He is seated in the heart of the mountain, cross legged, and doing “ nothing, surrounded by Lamas of all countries engaged in continual prostrations. “ In the deserts of Tartary, Mongols are frequently met with carrying on their “ shoulders the bones of their kindred, and journeying in caravans to the Five “ Towers, there to purchase, almost at its weight in gold, a few feet of earth “ whereon to erect a mausoleum. Some of them undertake a journey of a whole “ year’s duration, and of excessive hardship, to reach this holy spot.” — *Iluet’s* *Journal*

The giver of "bride-gift" to Brahmins obtains the joy of the Soors dwelling for his paternal ancestors, he who has constructed a wāṇ, a well, a reservoir, a garden, or a house of Deys or who repairs these, is admitted to Umurpoor, and the giver to Brahmins of mango trees or daily gifts is borne to that abode of happiness in a splendid chariot, upon which four servants sit to fan him with chāmurs. They also attain to Swerga who offer their heads to Shiva in the lotus worship, who take "the terrible leap" from the summit of some consecrated cliff, who drown themselves in the holy waters of the Ganges, or commit suicide in any of those other modes which the Hindoo scriptures have invested with the character of meritoriousness. Of such self-sacrifices that of the Sutee is the most remarkable, as it has also been the most common. The wife who burns with the corpse of her lord lives with her husband as his consort in Paradise, she procures admission also to that sacred abode for seven generations of her own and his progenitors even though these should have been consigned, for the punishment of their own misdeeds to the abodes of torture over which Yuma presides. While the pile is preparing," is the exclamation of the Brumh Pooran, tell the faithful wife of the greatest "duty of woman, she is loyal and pure who burns herself with her husband's corpse. And the Gurood Poorān declares that the Sutee lives with her husband in the unbroken felicity of Swerga for thirty three millions of years at the end of which period she is re-born in a noble family, and re-united to the same well-beloved lord.

Sometimes instead of joining in the ring of mourners, the wife of the deceased sits awhile silent and stern. Presently, with wildly rolling eye and frantic gesture, she bursts forth into exclamations of "Victory to Umbā! Victory to Kunchor!" It is believed that "Sut has come upon her" that she is inspired, or rather has already assumed the nature of those who dwell in Swerga. The hands of the new Devei are impressed in vermilion upon the wall of her house as an omen of prosperity, the same hands are imposed also upon the heads of her children. Her family and friends seek her benediction and question her of the future; her enemies strive, by submission to avert her anger or, trembling hide themselves from her curse. The raja and his chiefs approach her presence with offerings of cocoa nuts and bridal vestments, she is set upon horseback, and preceded by music, goes forth to accompany her husband to the pyre. Dressed in her most splendid garments, in procession such as that of marriage she passes through the town, the people bending before her, and pressing to touch her feet. She cries "Quick! quick! my lord will chide my delay, he is already getting

"to a distance from me!" She is eager "to join her lord through the flame." "Victory to Umba! Victory to Runchor!" is still her cry, and it is taken up by those around her. When she reaches the gate of the town, she makes the auspicious impression of her hands with vermillion upon its doors.

The pile of the Sutee is unusually large, heavy cart wheels are placed upon it, to which her limbs are bound, or sometimes a canopy of massive logs is raised above it to crush her by its fall. She seats herself with her husband's head reclining in her lap, and undismayed by all the paraphernalia of torment and of death, herself sets fire to the pile. It is a fatal omen to hear the sound of the Sutee's groan, as, therefore, the fire springs up from the pile, there rises simultaneously with it a deafening shout of "Victory to Umba! Victory to Runchor!" and the screaming horn and the hard rattling drum sound their loudest until the sacrifice is consummated.

These spectacles, so full of horror, are now, it is true, but rarely witnessed—they still, however, occur sometimes.¹ The rite was compulsory only in the case of Rajpoots, by some castes of Hindoos,—as, for instance, by the Nagur Brahmins,—it was never practised at all.

Goozerat is covered with monuments, more or less permanent, pointing out the spots whence mortals have departed to Swarga. These are sometimes merely unhewn stones, smeared with red lead, or heaps, such as we have described loosely thrown together, but more usually engraved head stones, either standing alone, or covered by the pavilions called Chutrees and not unfrequently temples of greater or less size, which enclose an image of the Dev. The sculptured monuments are called 'paleeyos.' They bear a rude representation of the deceased warrior mounted upon his war horse, or driving his chariot, according to the circumstances which may have attended his fall. The paleeyo of the Sutee is distinguished by a woman's arm adorned with marriage bracelets. A dagger piercing the heart or throat of a man often shows the spot where a Bhât has slain himself in Iragâ. Beneath the sculptured bas relief is written the name of the deceased, the date of the death, and usually an account of the circumstances which preceded it. These funeral monuments, frequently in great numbers, fringe the reservoirs of water, or cluster around the gateways of the towns. At each paleeyo the relations of

¹ On the 1st of October, 1853 the wife of the Waghela chief of Aloowa became a Sutee at that village in the Guikowar's district of Kuree.

the deceased worship once a year, either on the anniversary of the death, or on some other day appointed for festival, and when a marriage takes place in the family thither the bride and bridegroom repair, to pay obeisance to their beatified ancestor.

Some of these monuments attain insensibly to a high degree of sanctity. If a person who has made a vow at one of them chance to obtain the object which he had in view, his gratitude leads him to spend money in entertaining Brahmins at the pâlêeje, or even in erecting a temple there. In either case the fame of the Dev is spread by those who are interested in maintaining it, and others are attracted to the now general worship.

The temple of the Devee Boucherâjee, as we have seen, grew up out of a rude stone placed to commemorate the death of a Chârun woman. Another much worshipped shrine in the Runn of Kutch, on the road from Hulwud to Âreesur, marks the place where Wurnâjee Purmâr, a Rajpoot chieftain, was slain in the garments of his hardly celebrated marriage, when pursuing a band of predatory Koolees who had carried off the cattle of his town. One of the most interesting, probably, of the later cases of canonization, is that of Sudoobâ the Bhâtun which we now propose to describe to our readers.

In the year succeeding that in which the victor of Assaye had crushed the power of Napoleon, the city of Ahmed still owed a divided duty to the Peshwah and the Guikowâr, whose representatives held their respective courts in the two citadels called the Budder and the Huwelee. At this time a set of men of bad character, called Chârdeeâs, followed in the city the trade of common informers. The Chârdeeâs were a source of revenue, and as the governments of that day had but one idea—that of filling their coffers by any and every means—they were esteemed by their rulers in proportion to the gain which was acquired through their agency. A common mode of extorting money, pursued by the Chârdecas, was that of accusing respectable women of loose behaviour. They sometimes also procured females of blemished character to name as their paramours men of wealth from whom the Hindoo rulers, on the ground of their immorality, exacted fines. Of these the Chârdee retained a fixed share, but they also took care to secure perquisites of their own appointment.

The most notorious of these informers was a Waneco named Ootum who lived in the division of the city called Shahpoor, near which is the Bhâtwarî. This Chârdee, it is said attempted, without success, the virtue of Sudoobâ, the wife of a Bhât named Hurc Singh. In revenge of his repulse, he brought against her a false accusation of adultery, and having procured officers from the Pesh-

wah's governor, proceeded one night to arrest her. The Bhatn made many protestations of innocence, and ineffectually appealed to the mercy of the Chardeeâ. He refused to forego his gun and his revenge. The officers were dragging her away, when the terrified woman cried to her husband to preserve her honour by those dreadful means which the Bhatn well knew how to employ. Huree Singh, thus adjured, brought from his house his infant child, and killing it, hung it up in its cradle to the branch of a mango tree, which stands in the centre of Bhatwârâ. Notwithstanding this sacrifice, Ootum remained inflexible, and repeatedly ordered the officers to drag her along. Sudooba, driven to desperation, at last implored her husband to turn his sword upon herself. The fanatical Bhat, without hesitation, struck her head from her body.

The news spread as the night wore away, and the Bhatn and others who were accustomed to practice Irâga, assembled at the spot where the tragedy had been acted. They considered their own honour tarnished by the ill success of Huree Singh's first resort to that peculiar means of compelling acquiescence with demands which they themselves might be next day forced to employ, and the sight of the corpses of Sudooba and her child excited them to fury. Seizing whatever weapons first presented themselves, they ran to destroy the Chardeeâs. By the time that morning broke a crowd of Bhatn was collected around the reservoir in front of the college of Azim Khân, and the once royal entrance to the Budder. Râmachunder Molukur, the Pesnawah's officer, became alarmed at the mass of people which had collected, and the heavy gates of the Budder were already swinging on their hinges, when Ootum, watching his opportunity, rushed into the citadel, and threw himself on the protection of the governor. Another celebrated Chardeeâ, named Jeewun Joweyree, escaped, also, and found shelter in the Guikowâr's Huwelce. The whole of that day the Bhatn, fasting and thirsty, pursued the Chardeeâs. Some they beat, others they wounded, and a few they put to death. It is mentioned in a ballad which commemorates the event, that one Chardeeâ, who had concealed himself in a well, was drawn up by the mob and torn to pieces.

The next day the Bhatn assembled at the Guikowâr's Huwelce, and shouted for the blood of Jeewun Joweyree. The commandant, who was a popular officer, remonstrated with them, entreating them not to dishonour his government by compelling him to surrender the Chardeeâ, and promising that he would himself expel Jeewun Joweyree in a disgraceful manner from the city. In earnest of this he

exhibited the Chardeea to them bound and with his face blackened. The Bhâts were appeased by the exhibition and withdrew.

They were not however, so easily induced to retire from the Budder and the Peshwa's governor was compelled to seat Ootum on a donkey and cause him to be conveyed under the protection of a guard of soldiers to the Kâlâpoor gate from whence he was to be expelled the city. The mob followed the procession in silence until it had passed beyond the gate. They then pressed forward and warned the Mahratta officers that it was high time they should secure their own retreat. The hint was not thrown away the guard hurriedly retired and the mob had now their victim in their hands. They cast him from off the animal on which he rode and stoned him to death continuing to pile missile upon missile until they had raised a heap above his corpse. Their work of vengeance thus completed they dispersed to their own homes.

In July of the year following as is recorded on a marble slab on the left hand of the entrance a small temple rose upon the spot where the Bhatun was sacrificed and an image of Devee Sudoobâ was installed therein. The sacred basil tree was planted before the shrine of the new den zen of Paradise and she who on earth was found incapable of protecting her reputation otherwise than by sacrificing her life has become through the virtues of the tree of Swerga, a dispenser of all earthly benefits to those who with incense burning of lamps and offerings of scarlet garments may be enabled to propitiate the favour of a protectress so powerful.

The souls of those whose virtues in their mortal existence have been of a higher character than such as entitle to the position of a Dev or Sergy, attain to Mooktee or emancipation. Indra's Paradise it would seem bears to this higher heaven a relation such as that which Valhalla bears to the Scandinnavian Giml — the palace covered with gold where after the renovation of all things, the just enjoy delights for ever. Among those who pass to the habitation of the Mookt Krishna has enumerated in the Gurood Poorân those who sacrifice their lives in defence of a Brahmin a cow, a woman or a child. He has further thus declared —

Uyodhyâ, Muthoori, Mâyâ
; Kâshee Kântee Uvunteekâ,
Dwarâ mu ce-poorée unders an l
The whole seven as moksh procurers.

Brumhâ dwells in Sutja Lok, surrounded by Reeshees and by minor gods. He is employed in creating men, and in recording human destiny. Vyekoonth is the seat of Vishnoo—the heaven which he quitted to assume the incarnate form of Râm. There sits the preserver of the world, enthroned with his consort Lukshmee, attended by Hunoomân, Gurood, and all the other beings whose names crowd his mythic story, and watched by Droov, the north star, the keeper of his royal gate. In Kyelâs dwells Shiva—his bride, the mysterious Doorga, by his side—and broods upon his endless task of world destroying. Before him, habited like himself in ashes, their hair matted upon their heads, Gunesh and his goblin crew lead the frantic dance, and with mad orgies move the gloomy deity to smile.

When the four ages—of gold, of silver, of copper, and of iron—have each passed over one and seventy times a reign of Indra is complete, and a new sovereign rules in Paradise. When fourteen Indras have ruled, a day of Brumha is at an end, and as the night draws on Swerga, Mrityoo Lok, and Patâl vanish to reappear in the morning. When the deity has lived one hundred years, then rages the Muha Prulay—the great fire deluge which envelopes the universe in one crash of ruin.

As the smoke of this scene of awful tumult clears away, the imagination of the Hindoo sees arising beyond it the form of a new heaven presided over by the God in whom he has centred his faith. The follower of the Preserver beholds a vision of Go Lok, where Vishnoo in undisturbed sovereignty dwells—a four armed deity. Hence it was that the greatest of incarnate gods, the divine Krishna, descended upon earth, and there, in the form of the shepherds and shepherdesses of Vruj, his votaries are now assembled to dance for ever in the henceforth uninterrupted circle of Vrindâbun. The worshipper of the Destroyer, on the other hand, realizes to himself the eternal rest of Muhâ Kyelâs, as yet but symbolized by the un-

The Hindoos we may here remark do not decompose themselves at the names of God or Elijah because they consider these expressions synonymous with Purumeshwur—the Supreme Being—that is to say the Purumatmâ or Supreme Spirit of the Vedantee, the Shiva of the Shaivite, the Vishnoo of the Vaishnavite. Thus exalted being they consider does not interfere immediately in the affairs of men—no question of scripture is necessarily brought forward by the introduction of his name. But when the names of Jesus Christ or Mohammed are employed, the case is different, the Hindoos understand these to refer to some man who appeared on this earth whom Mleech believe to be of similar nature with Râm or Krishna and the belief in whom is necessarily inconsistent with the belief in their own scripture—

utterable silence of loftiest Himalaya, where, freed from the bonds of a troubled and too often recurring mortal life—a life which yet, in remembrance seems to him to have been but momentary—his soul is to find peace in amalgamation with the Being from whom it proceeded, as the reflexion of the moon appearing for a while upon the rippling surface of a lake is suddenly withdrawn to heaven, or as a bubble for a moment is distinguishable, and then bursts upon the ocean bosom of the One Supreme

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Dā a c e u l

1 Je n^h

2 J^h n^h

le l s u c e d e l l y

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l e s m l e a v n n t r e e a n s

1 Mān S^h n^h

U m u r S n g h r d e S o o d a s u n a

3. I l e n^h p r e t o w l o m s a s

e l t h e c a e o f G u d e r u

h e s u c c e d l y

Mān S^h n^h w l o e s l e a v n g s o n s p 466

1 C j S n g h

2 J u w j e w l o l t a n t t h e

c a t e o f L a n p o o r a n d l e

u e l y t h a t o f S o o d a n d

s h W d e e a n l J u j u r C e

l a n o o t n s e e a l s o p 48

a n l S o o d u a

l e s c e e d e d l y

G u j S n g h w l o e s t w o s o n s p 466

1 I r u h e e S n g h

2 V e e r u m l e t o h o m t h e

e s e o f N a g e l i s a s a n e l

h e s u c c e d e d l y

I r u h e e S n g h h o s e n g a g e d n a

s h t h e M l r a s t h e l n p e l

s s a n d l h l u n p o o r h e e s

e l d e s s p 46 a n d i s s u c c e d e d

l y

K u r u n j e e t h e s o n o f V e e r u m D e v

t o q u a r r e l s l l s S l a

M e h P ā p 468 M e h k a j

b n g s n U m e r S n g h o f S o o d a

s u n t h e d e s c e n t a n t o f J u o j e

t h e s o n o f R a n a M a S n l a n d

j l a c e s l m o n t h e c u h o n a t

l a n t a d r i n g o u t R ā n ā K u r u n j e e

d e m t h e l ā n t r e c o r s D a n a

h t h e n l o f h e D e e ā n o f l a l

l u n p o o r p p 468-69 h e l e a s s o n s

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2 U l d e S n g h

h e s u c c e d e d l y

I u u n S n g h p 469 w h o p u t s t o

d e a t h t h e W a p l e s o f D h u n a t e e

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Dāntā c n t u d

a w l i s c e e d e d l y l s l r e h e r

l l l e S n l s l n w h o l r n g s n a

M ā l a l a f r e e w h e l b e c o m n g

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3 N ā r S n g h

h e s u c c e d e d l y

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I o s e e ā p p 471 a j o n s t h e

J a y o f L e l u r n a M o o l a k g e e r e e

e x p e r t o p 4 l e s c l d e s s

a n d s u c c e e d e d l y l s l r o t h e r

J u g u t S n g h w l o a t a c k s G u l w ā r a

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1 Soorajmuljee.

2 Bheerû.

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elder brother, Gopaldas, p. 319, Gopaldas invades Eedur and is slain, p 320 See Wolasun. Kuleân Mul reconquers districts from Oodeipoor, *idem*, and strikes Tursunglho *idem*, story of Gudwee Bâyjee, pp. 320-21 Kuleân Mul dies, and is succeeded by his son,

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Gopeenath who is "out" against the Mohammedans and recovers Eedur, but is expelled and dies, for want of opium, in attempting to escape pp. 344-45, he is succeeded by his son,

Kurun Singh who lives at Surwan, until his death, p 345, he leaves two sons,

1 Chânlô

2 Madhuv Singh, who takes possession of Verabur, where his descendants still remain, *idem*

Chândo is brought back to Eedur by the Desâees, *idem*, but retires therefrom, he murders the Iuree hâr Rajpoots, and takes possession of Pol pp 345-46.

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1 Anund Singh brother of Ujjay Singh Raja of Jodhpoor, makes himself master of Eedur pp. 447-52 he is attacked by the af

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- Sejuk the son of Janjurshēe retires from Marwar, and receives lands

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from the lā of Joongurh p. 238,
he marries his daughter to the Rā-
leer-aj-parent, and 15 undr Seuk
p. or p. 239, he leaves three sons
idem

- 1 Ranjee
- 2 Salajee of Man lwee, ancestor of Gāreedhar q. v
- 3 Sarunjee of Urteela, ancestor of Lutee q. v

I anjee succeeds his father, *idem* he founds Lānpoor p. 244 he marries the daughter of Dhun Ma r, and l v ly her a son who is the ancestor of the Khushceo Koclees, *idem*, he allies himself with Dhun Ma r and attacks Lā l Wal, *idem*, see Wālo; he removes his residence to Wulleh, p. 245 he is succeeded by his son

Mokherijee, *idem* who after other conquests takes Gogo and the island of Peerum, pp. 245 48, is attacked by Mohammed Toghluk Slah and is slain, pp. 248-49, he leaves three sons

- 1 Doongurjee.
- 2 Semursunghjee and Pājeepla
- 3 Gormaljee who d s p.

He is succeeded by his son

Doongurjee, who abandons Peerum and makes Gogo his residence, p. 289 he is succeeded by his son Veeyujee *idem*, who leaves three sons

- 1 Kāijee
- 2 Ramjee
- 3 Koodojee.

He is succeeded by his son

Kanjee, *idem*, who leaves two sons,

- 1 Sarungjee.
- 2 Gemuljee

He is succeeded by his son

Sarungjee who is a minor at the death of his father *idem* his principalty is usurped by his uncle Ramjee, who surrenders him to the Mohammedans *idem* he escapes and joins a band of Gōrādees who convey him to Doongupoor *idem* he receives resistance from the Rawul and recovers his rights, pp. 289 90; he

Gohils, *continued*

assumes the title of Rāwul, p. 289, he is succeeded by his son,

Shivdas, p. 347, who is succeeded by his son

Jeyjee, *idem*, who has two sons,

1 Ramdas

2 Gangādas, to whom the estate of Chumardee is assigned.

Ramdas proceeds to Benares on a pilgrimage, and, on his return, taking part in the defence of Cheetor against the Mohammedans, is killed there, *idem*, he leaves three sons,

1. Sutojee.

2. Sulooljee, to whom the estate of Udheywarā is assigned, p. 348

3. Bheemjee, to whom the estate of Thānā is assigned, *idem*

Sutojee, *idem*, leaves four sons,

1. Veerojee

2. Devojee, to whom the estate of Pucheygām is assigned, and who becomes the ancestor of the Devanee Gohils, *idem*

3. Veerojee, to whom the estate of Uwāneeya is assigned, and who becomes the ancestor of the Vachānee Gohils, so called from his son Vācho. They now hold Khokhurā, Māmchee, and Kunar, *idem*.

4. Mankojee, to whom the estate of Nuwāneeya is assigned

Veerojee succeeds his father, *idem*, he makes himself master of Seehore, pp. 348-50, he has three sons,

1. Dhoonājee

2. Bheemjee to whom the estate of Huleeyād is assigned p. 350

3. Kusheerojee, to whom the estate of Bhu-luljee is assigned, *idem*

Dhoonājee succeeds his father, *idem*; his kinsman of Gāreeādhār is attacked by the Kātees. Dhoonājee assists him and is slain in battle, A.D. 1619, pp. 351-52; he has two sons,

1. Rutunjee

2. Ukherājee

Rutunjee succeeds his father, and dies

Gohils, *continued*

in battle, A.D. 1620, p. 352, leaving three sons,

1. Harbhumjee,

2. Gowindjee

3. Sārungjee

Harbhumjee succeeds his father, *idem*; he has a son,

Ukherājee, *idem*, who succeeds him. Gowindjee, the young Rāwul's uncle, usurps his rights, and, dying, is succeeded by his son,

Sutrasuljee,

who, being driven out by the Vāchānees and Devānees, is presented with the estate of Bhundāreeo and becomes the ancestor of the Gowindānee Gohils, p. 353

Ukherājee leaves sons, *idem*,

1. Rutunjee

2. Harbhumjee, to whom is assigned the estate of Wurtaj

3. Vrujājee, to whom is assigned the estate of Thoradee, *idem*

4. Surtanjee, to whom is assigned the estate of Muglanoo, *idem*

5. Dhoonoojee, who dies

Rutunjee succeeds his father, *idem*, and dying leaves a son

Lhow Singh, *idem*. Lhow Singh kills his minister, Wullabhyee Mehtā,

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with the Mahrattas under Kuntajee, pp. 417-18 his character and policy,

p. 418, he is succeeded by his son,

Ukherājee, or Bhawajee, *idem*, who is succeeded by his son,

Wukhut Singh, who seizes Tulajā and other places, protects commerce, defeats the Kātees and the Nowaul of Joonagurh, pp. 419-21, refuses to shelter Mulhar Row Guskowār, pp. 421-22, defends Seehore against the Guskowār, pp. 422-24, state of the Gohil principality in Colonel Walker's time, pp. 424-26

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Gaduwee a title of the Chārun tribe

See "Domestic Life—Bards."

Guskowār, Damājee, distinguishes him-

Gu ko var co t n tel

self at the battle of Balapoor he is created Shumsher Bahadur d es a d s succeeded by

Peelajee the son of his brother Junkojee p 358 Peelajee jo ns Poos un Ulee but treacherously deserts him at the battle of Aras p 359 rece es a share of the Chouth *id m* support s Tr mbuk Ro v Dhabaree and escapes ounded from the field n wh ch that leader is sla n by Bajee Row pp 361 6 accommoda es matters v th the Pesh val and rece es the ttle of Senâ Khas Kheyl, p 362 is assassina ed by the agents of Ubhye S n h Rathor p 363; s succeeded by his son

Damajee who establishes h mself n Gozera *idem* jo ns Mom n Khan in tak ng Ahmedabad t t le es tribute in Ka cewa p 364 gr es the d trect of Nerrad to his bro her Khundee Pow *den* proceeds to Sa tara to the aid of Tara Bâee b t is made prisoner and compelled to surrender half h s territory n Gozera to the Pe h wah p. 365 jo ns Râghobâ they capture Ahmedabad p 366 Da majee dies leaving four sons p 367

1 Syâjee Pow

2 Gow nd lo v

3 M ukjee

4 Fu el Singh

Co tested success on *idem* ends in the acknowledgement of

Iu eh Singh *id n* treaty of Sal bhye wh ch secures the Guikowar territory f om d smembermen p 370 Iu eh Singh d es, p. 373 and is, after a contest succeeded by his brot e

Gow n l ko v *idem* wlo d es in A. D. 1800 *idem* and is succeeded by his el lest son

A und Row p 375 whose reg n is rema kable for the rebel on of Mu har low and the introduc on of Bri sh influence 1 P 374-93

Gu ko âr Mulhâr Row son of Khundee Pow the brother of Dâ n jee pp. 363 376 revolts against Anund Ro v Muharaja pp 376 89 h s last appeara ce in Gozera pp 421 22

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Jhâlas — Veheers Muk âno of Heruntee gu h pp 229 30 leaves a son

Kesur Mukwâno of Heruntee gurb wlo is slain by Humeer Soomero of Same yoo p 230 leaves a son see al o Mandoo â and the Choon al—Muk vanas.

Hurpal Mukwâno who takes refuge w h Raja Karun Waghela at Un h lpoor rece ves lun ks from that sovereign and establishes h mself at Pâtree, pp. 231 33 leaves three son Shedo Sîchuro and Mân goo who acquire the surname of Jhala, p. 233.

Shedo s he ancestor of

Chund waghjee Muhâranâ, in whose t me he seat of the Jhâlas has already been remo ed f om l atree to Hul ud p. 404 he leaves sons,

1 Pri l eerâj who k lls Udâjee of Sheeance and s h mself c ried off by the Mohum nedans, pp. 405 6 l e leaves two ons,

1 Sulânjee ancestor of Wân kâner

2 l â jee ancestor of Wud wân.

2 Un ur Singh

3. U herâj ee ancestor of Lug tur

Umur Singh in the absence of h s

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 Aboe inscriptions, translated by Mr. Wilson, and dated A.D. 1231, mentions Bheem
 Dev as Muha Rāj Adbeerāj at that date (see p. 211). This inscription is not,
 however, given in full, and there may be some inaccuracy in Mr. Wilson's state
 ment, the difficulty to which we allude not having been at the time under his
 consideration. It is remarkable that in the sister inscription, No XVIII, though
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